



WAKE FOREST  
UNIVERSITY

SCHOOL of DIVINITY



2017 - 2018  
**Bulletin**

# THE SCHOOL OF DIVINITY

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

# Academic Calendar

## fall semester 2017

July 24 - 26	Monday - Wednesday	Open registration for incoming students
August 9 - 22		August intensive classes meet
August 16 - 18	Wednesday - Friday	New student orientation
August 18	Friday	New student advising
August 28	Monday	Classes begin
August 29	Tuesday	Fall Convocation
September 4	Monday	Labor Day holiday (no divinity classes; University classes meet)
September 11	Monday	Last day to add full-term classes (with permission)
September 15	Friday	December degree candidate application deadline
September 26	Tuesday	Incomplete work from past term due to instructor
October 2	Monday	Last day to drop full-term classes (with permission)
October 12-15	Thursday - Sunday	Fall break
October 23 - November 3		Spring registration advising
October 24	Tuesday	Admissions Fall Open House
November 6	Monday	Registration begins for spring 2018
November 22 - 26	Wednesday - Sunday	Thanksgiving Holiday
December 8	Friday	Classes end
December 11 - 16	Monday - Saturday	Fall exams
December 18 - January 12		Winter break

## spring semester 2018

January 12	Friday	New student orientation
January 12	Friday	Registration for new students
January 15	Monday	Martin Luther King Jr. Holiday
January 17	Wednesday	Classes begin
January 31	Wednesday	Last day to add full-term classes (with permission)
February 1	Thursday	May degree candidate application deadline
February 15	Thursday	Incomplete work from past term due to instructor
February 15	Thursday	University Founder's Day Convocation
February 20	Tuesday	Last Day to drop full-term classes (with permission)
February 28 - March 1	Wednesday - Thursday	Wake Divinity Scholars Visit
March 3 -11	Saturday - Sunday	Spring break
March 19 - 30		Fall registration advising
March 22	Thursday	Wake Divinity Day (Admissions Spring Open House)
March 30	Friday	Good Friday Observance Holiday (no classes)
April 2	Monday	Registration begins for fall 2018
May 2	Wednesday	Classes end
May 4 - 5	Friday - Saturday	Exams
May 7 - 11	Monday - Friday	Exams
May 19	Saturday	Hooding Service
May 20	Sunday	Baccalaureate
May 21	Monday	Commencement

### summer session 2018

TBD	First summer session begins
TBD	First summer session ends
TBD	First summer grades due by noon
TBD	Second summer session begins
TBD	Second summer session ends
TBD	Second summer session grades due by noon

# WAKE FOREST 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 14 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 Charles H. 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. On July 1, 2009, the Wayne Calloway School of Business and Accountancy and the Charles H. Babcock Graduate School of Management officially merged under the name Wake Forest University Schools of Business (now named Wake Forest University School of Business).

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 School of Divinity was established in 1999.

Wake Forest honors its Baptist heritage in word and deed. The University will fulfill the opportunities for service arising out of that heritage. Governance is by an independent Board of Trustees; there are advisory boards of visitors for the College and each professional school. A joint board of University trustees and trustees of the North Carolina Baptist Hospital is responsible for Wake Forest University

Baptist Medical Center, which includes the hospital and the medical school.

The College, School of Business, School of Law, the Graduate School, and the School of Divinity are located on the Reynolda Campus in northwest Winston-Salem and the Wake Forest University Charlotte Center in Charlotte, NC.

Wake Forest University is characterized by its devotion to liberal learning and professional preparation for men and women, its strong sense of community and fellowship, and its encouragement of free inquiry and expression.

The Wake Forest School of Medicine is about four miles away, near the city's downtown. The University also offers instruction regularly at Casa Artom in Venice, at Worrell House in London, at Flow House in Vienna, and in other places around the world.

The College offers courses in more than forty fields of study leading to the baccalaureate degree.

The School of Divinity offers the master of divinity degree.

The Wake Forest School of Business offers a four-year bachelor of science degree, with majors in accountancy, business and enterprise management, finance, and mathematical business (offered jointly with the Department of Mathematics); and three graduate degree programs, master of science in accountancy (MSA), master of arts in management (MA), and master of business administration (MBA).

The School of Law offers the juris doctor and master of laws in American law degrees. The school also offers a joint JD/MBA degree with the School of Business.

In addition to the doctor of medicine degree, the Wake Forest School of Medicine offers, through the Graduate School, programs leading to the master of science and doctor of philosophy degrees in biomedical sciences. The School of Medicine and the School of Business offer a joint MD/MBA program.

The Graduate School confers the master of arts, master of arts in education, master of arts in liberal studies, and master of science degrees in the arts and sciences and the doctor of philosophy degree

in biology, chemistry, and physics. The Graduate School also offers an MFA in documentary film and dual degree programs with the School of Medicine and the School of Business.

## Accreditation

**Wake Forest University is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award baccalaureate, masters, and doctorate degrees.** Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia, 30033-4097 or call 404-679-4500 for questions about the accreditation of Wake Forest University.

**The School of Divinity is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved: MDiv.** The Commission contact information is: The Commission on Accrediting of the Association of Theological Schools in the United States and Canada, 10 Summit Park Drive, Pittsburgh, PA 15275 USA. Telephone: 412.788.6505; Fax: 412.788.6510; Website: [www.ats.edu](http://www.ats.edu)

**The School of Law** is a member of the Association of American Law Schools, the American Bar Association, and is listed as an approved school by the Council of the Section of Legal Education and Admissions to the Bar of the American Bar Association and by the Board of Law Examiners and the Council of the North Carolina State Bar.

**The School of Business** is accredited by the Association to Advance Collegiate School of Business. The program in counseling leading to the master of arts in education degree is accredited by the Council for the Accreditation of Counseling and Related Educational Programs.

Wake Forest University is a member of many of the major institutional organizations and associations at the national, regional, and statewide levels, including the following: The American Council on Education, the Association of American Colleges, the National Association of Independent Colleges and Universities, the Council of Graduate Schools in the United States, the Commission on Colleges of the Southern Association of Colleges and Schools, Oak Ridge Associated Universities, Southern Universities Conference, the North Carolina Conference of Graduate Schools, the North Carolina Association of Colleges and Universities, the North Carolina Department of Public Instruction, and the North Carolina Independent Colleges and Universities. In addition, many offices of the University are members of associations which focus on particular aspects of university administration.

## 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 hours from the beautiful beaches of the Carolinas. The climate is mild, but the Winston-Salem area still experiences all four seasons, with average high summer temperatures around 87° F and average high winter temperatures around 50° F. In addition to the versatility offered by its location, Winston-Salem is also a city of social diversity. The city boasts a cost of living that is at or below the national average.

With an estimated population of over 200,000, Winston-Salem offers most of the activities enjoyed in larger cities with the appeal of a small town. For art lovers, Winston-Salem provides the Southeastern Center for Contemporary Art (SECCA), the Museum of Anthropology, the Museum for Early Southern Decorative Arts, and the Reynolda House Museum of American Art, as well as the Sawtooth Center, which features interactive art exhibits.

Theater buffs will find Winston-Salem a delight. In addition to performances at the city's universities and the North Carolina School of the Arts, Winston-Salem is home to several community theaters and the National Black Theatre Festival. Nearby High Point is home to the North Carolina Shakespeare Festival. The RiverRun International Film Festival, one of the premier film festivals in the Southeastern United States, is held in Winston-Salem in spring. The festival showcases a rich blend of works by independent, international, and student filmmakers.

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

## Reynolda Campus

**The Reynolda Campus of Wake Forest is situated on approximately 321 acres; its physical facilities consist of over 50 buildings, most of which are of modified Georgian architecture and constructed of Old Virginia brick trimmed in granite and limestone.** The main Quadrangle, Hearn Plaza, is named for Wake Forest's twelfth president, Thomas K. Hearn Jr., who served from 1983 to 2005. Manchester Plaza, named for benefactors and Wake Forest parents Doug and Elizabeth Manchester, is located on south campus. The Reynolda Gardens annex, consisting of about 121 acres and including Reynolda Woods, Reynolda Village, Reynolda Gardens, and Reynolda House & Museum of American Art, is adjacent to the campus. The Graylyn International Conference Center is nearby.

# THE SCHOOL OF DIVINITY

Wake Forest University School of Divinity, founded in 1999, prepares the next generation of religious leaders for a diversity of ministries in the church and world. The School of Divinity's mission to be an ecumenical learning community in service to the ecumenical family of churches means that students from a wide range of Christian traditions contribute to the rich fabric of our communal life.

## Mission Statement

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

The Wake Forest University School of Divinity aims to:

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

**Promote interdisciplinary exploration:** The School of Divinity facilitates interdisciplinary studies that promote dialogue and learning through interaction with faculty and students in other schools and departments of the University.

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

**Embody hospitality:** The School of Divinity seeks to cultivate a community of learners that celebrates diverse religious, racial, ethnic, cultural, gender, and sexual identities and that fosters accessibility for all its members.

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

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

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

# Hospitality and Language

The Wake Forest University School of Divinity seeks “to cultivate a community of learners that celebrates diverse religious, racial, ethnic, cultural, gender, and sexual identities and that fosters accessibility for all of its members.”

Theological commitments lead the faculty to identify language use as one way we embody and practice hospitality. We invite all members of our learning community to join us in paying attention to how we use language and in exploring new language practices that cultivate hospitality. Each faculty member approaches language in different ways depending on our areas of academic expertise and our individual theological perspectives and commitments. We write and speak with an awareness of the historical, political, and societal contexts out of which theological language emerges and how language can impact readers and listeners. Out of this diversity, faculty conversations about language are lively and vibrant. We invite students to participate in these intentional conversations and to learn to think theologically and creatively about language.

The following suggested practices represent academic expectations for language use in public speech and writing, including scholarly activity (lectures, presentations, discussions, handouts, and publications), communications (official and internal), and worship (sermons, liturgy, and music). The faculty offers these expectations in order to educate leaders who practice hospitality in a range of settings. Each faculty member is committed to discussing these expectations as they relate to course content and assignments and to including guidelines for classroom participation and written work in course syllabi.

## Suggested Practices

**Language about God:** Theologians, ministers, and worship leaders have an opportunity to give voice to the variety and richness of God’s presence with God’s people. Language used in preaching and worship as well as in academic writing acknowledges and cultivates this richness when it explores diverse ways to write, speak, pray, and sing about and to God.

*Examples:*

- 1) Our language choices can reflect the richness of the divine. Varied metaphors can be used to speak to and about God. We can name God’s attributes. Examples: Rock of Salvation, Fountain of Life, the First and the Last, Refuge and Strength, Shelter from the Storm. We can address God out of our experience of God. Examples: Creator, Mother, Giver of All Good Things, Teacher, Father, Guardian, Redeemer, Friend, Healer.

- 2) Writers and speakers are encouraged to seek balance when using pronouns to refer to God, for example, alternating between gendered pronouns.

**Language about Creation and Humanity:** Hospitable language acknowledges and affirms the value of all creation and the humanity of all people. While language about God is a theological choice, language about people needs to reflect standard grammatical practices of inclusivity.

*Examples:*

- 1) Hospitable language should acknowledge and reflect connections between humans and the non-human context upon which life depends.
- 2) Words like “people,” “us,” “humanity,” “humankind,” etc., should be used in place of words that identify all human experience with the experience of men.
- 3) Non-gendered language should be used whenever possible; for example, writers and speakers should use “clergy” or “clergy person” instead of “clergyman.”
- 4) Writers and speakers should use person-first language such as “persons with disabilities” instead of “the disabled,” or “people who live in poverty” instead of “the poor.”
- 5) Language should affirm diverse and multiple racial, ethnic, cultural, gender, and sexual identities by acknowledging varied life narratives. Writers and speakers should avoid language that generalizes human experience (e.g., “all” or “we”) and that stereotypes persons or groups. Writers and speakers should use specific examples, rather than generalizations about people or groups, when illustrating a point.

# ADMISSIONS AND FINANCIAL AID

## Applying to the Master of Divinity Program

All applicants to the Master of Divinity program must have earned a baccalaureate degree from a member institution of the Association of Universities and Colleges or an institution accredited by a United States agency recognized by the Council of Higher Education Accreditation and possess at least a 2.80 GPA on a 4.00 point scale. A well-rounded liberal arts degree is the best preparation for the MDiv degree program. Prior coursework in religious studies, while not required, is certainly appropriate preparation.

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

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

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

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

- 1) **official academic transcripts** from prior educational institutions attended. This includes any work done at a community or technical college, study abroad, or any other school at which the applicant has taken coursework. Those whose undergraduate studies are in process need to have an official transcript of work completed to date sent to the admissions office directly from the institution. Additionally, applicants must submit a final transcript documenting the completion of their degree.
- 2) **three letters of recommendation:** The requirement includes providing at least two academic references. Applicants are encouraged to provide a pastoral recommendation. Those who have been out of school for five or more

years may provide professional recommendations from an employer or community leader that speak to the applicant's character.

- 3) **the admissions essay:** additional information can be found on the online application and at <http://divinity.wfu.edu/admissions/apply/admissions-requirements/>.
- 4) **a well-organized resume** that provides a brief summary of the applicant's educational background, job experience, vocational aspirations, leadership goals and accomplishments, professional affiliations, honors and awards, extracurricular activities, skills, personal qualities, and interest and hobbies.
- 5) **an application fee** of \$75. The application fee can be paid using a credit or debit card on the online application, or by submitting a check or money order, made payable to Wake Forest University, to the Office of Admissions. The School of Divinity also offers application fee waivers based on qualified program participation. If the applicant has participated in one of the programs below within the last two years, s/he may be eligible for an application fee waiver. Applicants must contact their director/coordinator to request a letter verifying participation in the program and the dates of participation. The letter should be sent to the Office of Admissions in a sealed envelope with the back flap initialed by the authorizing official.

*AmeriCorps, Bill and Melinda Gates Millennium Scholar, Careers Opportunity Research/NIHM (COR/NIHM), currently enrolled School of Divinity students, currently serving in the U.S. Military, Institute for Recruitment of Teachers (IRT), Leadership Alliance Summer Research Early Identification Program, Ronald McNair Post-baccalaureate Achievement Program, Mellon Minority Undergraduate Fellows Program, National Association of African American Honors Programs (NAAHP), National College Advising Corps (NCAC), Organization of American States (OAS), Peace Corps, Society for the Advancement of Chicanos and Native Americans in Science (SACNAS), Teach for America*

Graduate Record Exam (GRE) scores are not required. Once an application is complete, the file is reviewed. One of the following decisions will be made: full admission, provisional admission, probationary admission, wait list, or decline of admission.

A limited number of students (no more than 10% of the entering class) may be admitted on academic probation at the discretion of the admissions committee. Students admitted on probation must achieve a minimal GPA of 2.5 in the School of Divinity. They will be

expected to make use of the Writing Center and other academic resources. The performance of students admitted on academic probation will be reviewed after their first semester to determine whether they should continue on probation.

## International Students

**International applicants whose native language is not English are required to submit official results of the Test of English as a Foreign Language (TOEFL) with the application for admission.** Proficiency in written and oral English is required for enrollment in an academic program. The TOEFL must have been taken during the past five years. A TOEFL score of 600 paper-based, 250 computer-based, or 95 internet-based are the minimums required with a minimum score of 20 or higher in each of the four sub-areas. The TOEFL is administered at test centers throughout the world at different times during the year. Information on how to register and where to take the test is available at [ets.org/toefl](http://ets.org/toefl). If an applicant successfully graduated from an accredited college or university in the United States, a TOEFL waiver can be requested. A decision regarding the waiver will not be made until an application for admission has been completed.

To meet requirements for entry into the United States for study, applicants must demonstrate that they have sufficient financial resources to meet the expected costs of their educational program. Applicants must provide documentary evidence of their financial resources before visa documents can be issued. United States laws and regulations restrict the opportunity for international students to be employed. Students may be allowed to work off campus only under special circumstances. Many spouses and dependents of international students are not allowed to be employed while in the United States.

International students and their dependents residing in the United States are required to purchase or provide proof of health insurance. Wake Forest University requires that all students registered on a full-time basis be covered by a health insurance policy that meets certain coverage criteria defined by the university. Students have the option of either purchasing coverage through the university plan (Student Blue) or waiving this coverage by proving that they are currently covered by a health insurance policy that meets or exceeds the established criteria. For detailed information as it pertains to the Student Blue plan or the waiver process, please visit the web site at <http://sip.studentlife.wfu.edu/>

## Transfer Students

The prospective transfer student (a student who began his or her graduate theological education at a school other than Wake Forest University School of Divinity) may apply for admission in the normal manner and, additionally, write a letter stating the reasons for transferring and provide a letter of good standing from the theological school from which transfer is being made. Transfer credit is awarded through the Office of the Associate Dean for Academic Affairs at the recommendation of the faculty committee on curriculum and academic policy. Transfer credit will only be given for courses in which the

student earned a grade of B- or higher and a student may not transfer more than 24 hours of credit into the Master of Divinity program. Transfer credit is not normally given for courses taken more than eight years before entrance into the School of Divinity or for courses earned that have been utilized or will be utilized for another degree program. Prospective transfer students should review the entire policy on transfer of academic credit on page 43 of the Bulletin.

## Admissions visit

**All applicants are strongly encouraged to visit the School of Divinity, to observe a class, meet faculty and staff, and tour Wake Forest University's Reynolda Campus.** The School of Divinity offers several opportunities throughout the year that allow prospective students to experience and learn about the school. Individual campus visits can be arranged through the Office of Admissions or online at <http://divinity.wfu.edu/admissions/visit-campus/>.

## Admission to the School of Divinity

**Initial offers of admission will be sent out upon review of the completed application.** Preference for merit-based scholarships is given to those MDiv students whose applications are complete by January 15. Approved applicants will continue to be admitted on a rolling schedule until the class is full.

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

## Joint Degree Programs

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

## MDiv/MA in Bioethics

### Admissions

Admission to the joint degree program is a two-tiered process. Interested students must apply separately to the School of Divinity and the Graduate School of Arts and Sciences and be accepted for admission by both schools. These applications do not need to be simultaneous, but students should indicate on each application their desire to be considered for the joint degree program. Alternatively, students may submit a separate application to enroll in the joint degree program if already admitted to either School. Applications will

be reviewed separately by each program's admissions committee.

Typically, students make application to the joint degree program by the time they complete one semester in either School. A joint admissions committee composed of members from both Schools will make final admissions decisions. The joint committee will also oversee and review admissions policies for the joint degree. The Graduate Record Exam is typically required for application to the bioethics program, but can be waived under certain circumstances (<http://bioethics.wfu.edu>).

### **Tuition and Fees**

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

## **MDiv/MA in Counseling**

### **Admissions**

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

Admissions decisions for the degree in counseling are based on consideration of a combination of criteria: college grade-point average, Graduate Record Examination (GRE) scores, recommendations, professional commitment, work or volunteer experience in the human services field, and suitability for the profession. Candidates for the counseling program are not required to have a specific undergraduate major or minor. Applicants being considered for admission are required to have a personal interview with program faculty. The successful completion of a criminal background check may be required as a condition of acceptance.

### **Campus Interviews**

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

After the interview phase, a joint admissions committee composed of members from both schools will make the final selection. Unsuccessful applicants to the joint degree program have the option of applying to the School of Divinity by July 25 but would have to wait until January of the following year to apply for admission to the

Department of Counseling or to reapply to the joint degree program.

### **Financial Assistance**

During the Counseling degree portion of the program, accepted students will be awarded partial tuition scholarships that cover about 80% of the cost from the Graduate School of Arts and Sciences for the two years they are enrolled in the Department of Counseling portion of the program. Each student also receives a reconditioned laptop computer.

## **MDiv/MA in Education**

### **Admissions**

Candidates for the joint degree must apply both to the Graduate School of Arts and Sciences and the School of Divinity, following the admissions requirements of the respective programs, and be accepted to each program in order to pursue a joint degree. A joint committee consisting of faculty and staff both from the School of Divinity and the Department of Education will make final determinations about an applicant's suitability for the joint degree.

### **Tuition and Fees**

During the nine semesters of the programs, students pay full-time divinity school tuition and are eligible for divinity school financial aid only during the semesters in which the student is enrolled in the divinity school.

### **Financial Assistance**

During the Education portion of the joint degree program, partial scholarships are available typically covering approximately 80% of tuition in the graduate school during the full regular terms (Fall/Spring) and full tuition scholarships are available for the summer.

## **MDiv/MA in Management Dual Degree Pathway**

### **Admissions**

Candidates for the dual degree pathway must apply both to the School of Business and the School of Divinity, following the admissions requirements of the respective programs, and be accepted to each program. Each school will make final determinations about an applicant's suitability for the dual degree pathway. These applications do not need to be simultaneous, but students should indicate on the School of Divinity application their desire to be considered for the program. Alternatively, students may submit a separate application to enroll in the dual degree pathway if already admitted to either School.

### **Tuition and Fees**

Students admitted to the Master of Divinity and Master of Arts in Management (MAM) dual degree pathway will pay tuition during

their enrollment in each respective school (ordinarily School of Business tuition and financial aid during their time in the MAM program and School of Divinity tuition and financial aid during the MDiv).

### Financial Assistance

During the Management degree portion of the program, accepted students are considered for scholarship awards based on a student's demonstrated leadership ability, prior internships or employment, extra-curricular activities, standardized test scores, final cumulative GPA, and other evidence indicative of academic success as a Master of Arts in Management student. Scholarship amounts and criteria will be reviewed and adjusted annually.

## MDiv/MA in Sustainability

### Admissions

Candidates for the joint degree must apply both to the Graduate School of Arts and Sciences and the School of Divinity, following the admissions requirements of the respective programs, and be accepted to each program in order to pursue a joint degree. A joint committee consisting of faculty and staff both from the School of Divinity and Center for Energy, Environment, and Sustainability will make final determinations about an applicant's suitability for the joint degree. These applications do not need to be simultaneous, but students should indicate on each application their desire to be considered for the joint degree program. Alternatively, students may submit a separate application to enroll in the joint degree program if already admitted to either School.

### Tuition and Fees

During the eight semesters of the programs, students pay full-time divinity school tuition and are eligible for divinity school financial aid only during the semesters in which the student is enrolled in the divinity school.

## JD/MDiv

### Admissions

Separate applications for admission must be made to the School of Law and the School of Divinity. The School of Law requires the Law School Admissions Test (LSAT). Once a student is admitted to each school's degree programs, final approval for admittance to the accelerated, joint degree program is decided by a joint admissions committee.

### Fifth year

During the fifth year, students register in and pay tuition to the School of Divinity during one semester, subsequently registering in and paying tuition to the School of Law during the remaining semes-

ter. During the School of Divinity fifth year semester, students may take courses in the School of Divinity, courses cross-listed with the School of Law, or courses offered by other schools or departments of the University as approved by the School of Divinity. A similar process applies to the School of Law fifth-year semester.

## Applying for part-time enrollment

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

**Exploratory, nondegree enrollment:** Persons seeking to determine if divinity school is an appropriate option may apply for exploratory status. Exploratory student status is also a restricted category of admission for people who do not have need of a degree program and who desire access to graduate theological education for personal or professional enrichment. Courses are taken for credit. If approved, these students may take six credits per semester for one academic year. No financial aid is available for students in this category. Exploratory students who wish to enter the Master of Divinity program must complete the full admissions process. Courses taken during the exploratory process may be transferred into the Master of Divinity program.

**Temporary enrollment:** Students seeking credit to transfer to other degree programs may apply for temporary enrollment status. Temporary students may enroll in School of Divinity courses after completing admissions materials specified by the Office of Admissions. No financial aid is available.

## Spring semester admissions

Applicants are strongly encouraged to begin their studies in the fall semester of the school year. This offers a more meaningful sense of continuity and cohort learning for all students who begin the program. The admissions committee gives priority to those applying for admission in the fall semester. Openings for admission in the spring semester are possible under special circumstances, but the number of spaces available may vary from year to year. The deadline for spring semester applications is November 1.

## Deferment

Applicants admitted for fall semester may opt to defer for up to one year only. Beyond one year students must reapply for admission. Although not guaranteed, the School of Divinity will make every effort to award the same amount of scholarship monies agreed upon before the deferment. The nonrefundable deposit of \$150 is required to defer admission. The deposit will be credited to the student's account in full upon enrollment.

## Auditors

School of Divinity students, other Wake Forest students, and persons in the community may be admitted to select School of Divinity courses as auditors. A list of courses open to auditors is available in the Office of the Associate Dean for Academic Affairs or online at <http://divinity.wfu.edu/academics/auditing>. Applications for auditor status are accepted through the Office of the Academic Dean. Auditors register for courses at the first class meeting.

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

## Tuition, Fees, and Related Costs

### Tuition for Master of Divinity Program: fall 2017 - spring 2018

Full time	\$ 20,000
Part time (per hour)	\$ 800
Summer School (per hour)	\$ 375
Auditors (per hour)	\$ 90
Student activity fee (per semester)	\$ 370
Graduation fee	\$ 150

#### Tuition and fees are due at the time of registration.

Institutional fellowships, scholarships, and grants generally appear as credits on student accounts.

Divinity students enrolled for full-time resident credit are entitled to full privileges regarding libraries, student publications, athletic contests, the Student Union, the University Theatre, the Secrest Artists Series of Wake Forest University, and the Student Health Service. Occasional students are entitled, after paying tuition, to the use of the libraries but not to the other privileges listed above. They

may, however, secure admission to concerts, athletic events, and recreational facilities by paying a nominal activity fee.

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

Divinity students who are recipients of Title 4 Federal Financial Aid (Pell Grants, SEOG, FWS, Perkins Loans, Stafford Loans, and PLUS Loans) should refer to the *2017-2018 Wake Forest University Undergraduate Bulletin* for the return of program funds policy.

### Schedule of Adjustments for Withdrawal or Continuous Enrollment Start Date (Fall or Spring Semesters)

Official Withdrawal	Total refunded
Before classes begin	100% tuition (-) deposit
First week of classes	90%
Second week of classes	75%
Third week of classes	50%
Fourth week of classes	30%
Fifth week of classes	20%
After fifth week of classes	0%

### Schedule of Adjustments for Withdrawal or Continuous Enrollment Start Date (Summer Sessions)

Official Withdrawal	Total refunded
First three class days	100% tuition
Fourth class day	75%
Fifth class day	50%
Sixth class day	50%
After sixth class day	0%

## Estimated cost of attendance

### fall 2017 - spring 2018

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

Tuition	\$ 20,000
Fees	\$ 760
Average Stafford Loan Fees	\$172
Housing*	\$ 8,200
Meals**	\$3,860

Books and Supplies**	\$ 1,000
Personal Expenses***	\$ 4,408
Wellness Fee****	\$300
Transportation**	\$ 1,500
Estimated Total Costs of Attendance	\$40,020

\* Room expenses reflect 9 month average of single bedroom apartments as specified by 5 local apartment complexes in close proximity to campus. An estimated \$300 per month for utilities has been included. Figure has been rounded to nearest \$50.

\*\* Meal expenses for residence hall and off-campus apartment students are based on \$18.38 per day for thirty weeks. For students living at home, the amount reflects one-third of the residence hall and off-campus amounts. An investigation of food allowances at comparable schools in the southeast reveals our food allowance to be fair. Book and supplies expenses are based on an average yearly cost as estimated by the WFU bookstore and the WFU Divinity Student COA Survey. The amount for part-time enrollment is a pro-rated amount based on the assumption that full-time enrollment includes 3 classes per term. All classes taken for credit toward the student's degree are included in the determination of this COA component. Transportation expenses for residence hall and off-campus apartment students are based on \$50 per week for thirty weeks. For students living at home, the amount reflects one-half of the residence hall and off-campus amounts.

\*\*\* Personal expenses for residence hall and off-campus apartment students are based on \$7.15 per day for thirty weeks, rounded to the nearest \$10. For students living at home, the amount reflects two-thirds of the residence hall and off-campus amounts. Personal expenses also includes the cost of the University-sponsored student health insurance plan. Health insurance is required as a condition of enrollment for full-time, degree-seeking domestic graduate students and all international students with F or J visas (full information regarding eligibility can be found on the FAQ page). Students who demonstrate coverage that meets criteria may waive the insurance provided by WFU. Information on the waiver process can be found on the Enrollment / Waivers page. Certain part-time students are not eligible. If you are unsure of your eligibility, please contact studentinsurance@wfu.edu. Health insurance premiums are based off age bands and estimated for 2017-2018 at \$2,708.

\*\*\*\* Beginning Fall 2017, a wellness fee of \$300 will be charged to all student accounts. This wellness fee grants access to campus wellness, recreation, and fitness facilities, equipment, and programs. Each semester's charge (\$150) will support the overall operation of the state-of-the-art wellbeing center facilities. Graduate students may opt out to have the fee waived online through the Wake Information Network (WIN). Graduate students who elect to opt out of the wellness fee will not have access to campus wellness, recreation and fitness facilities, equipment and related programs, such as intramurals and club sports. If you opt out and change your mind at a later date, you can obtain a membership fee on a month-to-month basis at a fee of \$30/month.

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

## Student Health Insurance

Wake Forest University is committed to the health and well-being of all of its students. Health insurance is required as a condition of enrollment for your admission to the School of Divinity. The School of Divinity is not associated with nor do we endorse a particular insurance plan. The Wake Forest University Student Insurance Plan is one option you may choose from should you not already have coverage.

**Student Health Insurance Premium.** Wake Forest University requires health insurance for all full-time, degree-seeking students. Students who demonstrate coverage that meets our criteria may waive the insurance provided by WFU. Students who only need part-time status to complete their degree are eligible for the student insurance. International students will be allowed to waive enrollment in the student insurance, if they are covered by a plan reviewed and approved by the University. Premiums for student health insurance will be determined each year and published on the Wake Forest University website. Complete details and criteria can be found at <http://sip.studentlife.wfu.edu/>.

**Medical Withdrawal or Medical Change to Continuous Enrollment Status.** Students enrolled in the health insurance plan may continue coverage for a maximum of one year while on a medical leave or on medical continuous enrollment status approved by the university. Students must intend to return and remain a degree-seeking candidate and remit appropriate premiums. To determine if you are eligible, please contact Student Blue for more information at 800.579.8022.

## Financial Aid and Scholarships

**Institutional financial aid comes in the form of merit-based scholarships and federal aid comes in the form of work-study and loans.** Scholarship funds are available through the gifts of individuals, families, churches, organizations, and foundations. Merit-based scholarships are awarded to candidates who demonstrate in their applications both high academic achievement and outstanding promise for ministry. These scholarships are awarded to full-time degree-seeking students and are usually renewable for up to three years (six semesters) based on continued academic success. Fellowship recipients must maintain a minimum GPA of 3.3 or higher, while all other scholarship recipients must maintain a 2.5 GPA. Merit awards may range from 33% to 100% of tuition and a stipend.

There is no application for School of Divinity scholarships; students are automatically considered for all scholarships. The School of Divinity has received generous gifts to fund scholarships for students. During the process of awarding scholarships, these funds

may be noted in the scholarship award letter to specify where monies have been designated and for students to be able to thank donors for their generosity. All candidates for admission are given consideration for these awards. Priority for merit-based scholarships is given to applicants who apply by January 15.

## Merit Awards and Scholarships

**The School of Divinity is committed to assisting students in meeting basic educational and living expenses while they are enrolled.** Merit scholarships are granted to candidates who demonstrate in their application high academic achievement and outstanding promise for ministry. These scholarships are awarded to full-time students enrolled in degree programs. Most are renewable for three years, but there is no automatic increase in the amount awarded to compensate for increases in tuition and fees. Merit scholarships only cover tuition, not living expenses. All candidates for admission are considered for these awards. The following list of fellowships and scholarships is not exhaustive and is subject to change based on funding availability.

## Fellowships

**The Samuel and Sarah Wait Fellowship** is the most selective and comprehensive of the School of Divinity's merit awards. It is named for the University's principal founders and is awarded to entering students who demonstrate strong potential for graduate-level work and exceptional promise for Christian ministry. A Wait Fellowship is awarded each year to an applicant with an undergraduate GPA of 3.6 or higher. In addition to covering the costs of tuition, the Wait Fellowship provides a \$7,500 annual stipend to assist with living expenses. Up to twenty admitted applicants will be invited to the School of Divinity in early spring for a faculty interview.

**The Mr. and Mrs. Charles R. Council Scholarship Fund** provides full tuition and a \$5,000 annual stipend for candidates who demonstrate exceptional academic ability and show financial need. The award is renewable for up to three academic years for those who maintain a minimum GPA of 3.3 or higher. Preference is given to candidates from North Carolina.

**The Jeanette Wallace Hyde Divinity Scholarship** provides full tuition and a \$5,000 annual stipend for strong female candidates who demonstrate exceptional promise in religious leadership and strong academic ability. The award is renewable for up to three academic years for those who maintain a minimum GPA of 3.3 or higher. Preference is given to candidates from North Carolina.

**The Carpenter Fellowship** provides full tuition and a \$5,000 annual stipend for candidates who demonstrate exceptional academic ability and strong promise for ministry. Successful candidates must plan to pursue meaningful paths in service and ministry and have a clearly articulated commitment to Christian vocation. The award is renewable for up to three academic years for those who maintain a minimum GPA of 3.3 or higher.

*While there is no separate scholarship application, applicants who meet the requirement should apply for admission and submit all supporting documents no later than January 15.*

## Scholarships

**The A. Douglas ('44) and Edna Lou Aldrich Scholarship Fund** provides aid to School of Divinity students. The purpose of the fund is to provide scholarships on the basis of merit and at the discretion of the Dean.

**The Elms and Harriet Allen Divinity School Scholarship Fund** was established to provide scholarships for students attending the Wake Forest University School of Divinity.

**The Rev. Victor Lee Andrews Sr. Scholarship** was established by Edwin R. Andrews and Nancy L. Andrews of Asheville, North Carolina in 1999 in honor of Reverend Andrews. The purpose of the fund is to provide support for an internship program at Wake Forest University School of Divinity for students working in rural and small town church ministries.

**The John Felix Arnold Scholarship Fund** was established in 1995 by Frances Marks Arnold in honor of John Felix Arnold. The purpose of the Fund is to provide scholarships for students in the Wake Forest University School of Divinity on the basis of need.

**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, provided on the basis of financial need, is to be used to help maintain the diversity of the student body of the School of Divinity with preference for underserved communities. It further gives preference to students working in Christian congregations located in urban areas.

**The Alice and Harry Baird Endowment Fund 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 Scholarship** assists students 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 School of Divinity. The fund was established by Cassandra Martin Baker ('69) and Jerry Herbert Baker ('68) of Marietta, GA, in 2001.

**Ruth and George Barrett, M.D. 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 to

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

**The Ed and Jean Christman Divinity Scholarship Fund** provides full tuition and is renewable for up to three academic years. Applicants must demonstrate an outstanding promise for ministry and excellent preparation for graduate-level studies.

**The Cooperative Baptist Fellows of North Carolina Scholarship Fund** was established by Cooperative Baptist Fellowship in 2002. The purpose of the fund is to provide grants to Baptist students from North Carolina enrolled in the Wake Forest University School of Divinity.

**The Cooperative Baptist Fellowship Leadership Grant** was established by Cooperative Baptist Fellowship, Inc. The purpose of the fund is to provide grants to Baptist students enrolled in the Wake Forest University School of Divinity.

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

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

**The Egbert L. Davis Jr. Divinity School Scholarship Fund** 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 Divinity Scholarship Fund** 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 Fund** was established in 1991 by Dr. Easley, who served as professor of religion and chair of the department at Wake Forest from 1938-1963.

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

**The Alice Pittman Fleming Scholarship Fund** was established by Ganell and James Pittman ('53) in honor of James' mother. The fund provides scholarships for students on the basis of merit.

**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 Fund** gives preference to students who are Baptist 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 Scholarship** was established in 1995 by Wiley ('52) and Margaret Guthrie in memory of their daughter, Martha Joyce Guthrie.

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

**The Dr. Edward and Mrs. Marian Hairston Textbook Scholarship** provides textbook support to divinity students.

**The Hall Family Endowment Fund** 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 Fund** 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 Sue and Doug Henderson Scholarship** provides assistance to students attending Wake Forest University School of Divinity on the basis of financial need, with preference given to students who were first in their families to graduate from college, or who are first in their families to seek an advanced degree.

**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. Divinity School Scholarship Fund** was established by Dr. Elms L. Allen ('62, MD '66) in memory of Rev. Joseph Hough Sr. ('22) and Edith Hough. The fund provides scholarships on the basis of need.

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

**The R. Allan Jessup and Vera Coram Jessup Internship Fund** was established in 2007 by Rebecca Jessup Cline and C. H. Cline Jr. of New Bern, North Carolina. The purpose of the fund is to provide financial aid to Wake Forest University School of Divinity students in support of their Vocational Formation (or a similar or equivalent program), undertaken as a component of the School of Divinity curriculum. Preference in awarding the financial aid shall be given to students with congregational placements.

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

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

**The Scott and Anna Larsen Dean's Scholarship** was established to provide a scholarship to a student in the Wake Forest University School of Divinity. To the extent permitted by law, first preference will be given to a student who is a member of the congregation or staff of the First Assembly of God in Winston-Salem, North Carolina.

**The Randall and Lou Lolley Fund** was established in 2011 among Pamela Lolley Frey ('80) and Michael P. Frey of Sylva, North

Carolina and Charlotte Lolley Murphy and Patrick G. Murphy of Goldsboro, North Carolina. It was established in honor of Pamela Lolley Frey and Charlotte Lolley Murphy's parents, Randall and Lou Lolley. The purpose of the fund is to provide a scholarship or scholarships for students attending the Wake Forest University School of Divinity. Preference will be given to those students who emulate as nearly as possible the qualities of the Lolleys.

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

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

**The Mason-Pittman Scholarship 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 Fund** 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 T.B. Maston and Jimmy Allen Scholarship Fund** is awarded to Baptist students who are interested in pursuing graduate studies in Christian ethics. This 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.

**The Dr. William Kay and Velma Preslar McGee Internship** was established by Betsy McGee McLean of Jackson, North Carolina, Kay McGee Phillips of Pinnacle, North Carolina, Joy McGee Jacobs of Goldsboro, North Carolina, and Velma McGee Ferrell of Chapel Hill, North Carolina, on January 13, 1998 in memory of their parents Dr. William Kay and Velma Preslar McGee. The purpose of the fund is to support a Forsyth County prison ministry internship program for students in the School of Divinity of Wake Forest University. If there are no qualified applicants for prison ministry internships, the fund may be used to support other ministry internships in the School of Divinity.

**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 Ministerial Aid Scholarship** was set up after Wake Forest University split with the Baptist State Convention in 1886. The purpose of the fund is to provide scholarships for students on the basis of need at the School of Divinity. First preference is given to students pursuing a career in ministry. Second preference is to supplement students who were Poteat Scholars as an undergraduate at Wake Forest University.

**The Carlton T. and Miriam S. Mitchell Endowment Fund** was established in 1991. It is the first endowed fund established at the School of Divinity. It was established by Carlton T. Mitchell ('43), a retired professor of religion at Wake Forest University and a leader of the Ecumenical Institute, and Miriam S. Mitchell, an outstanding leader in the church and community.

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

**The William F. and Joyce P. Owens Scholarship Fund** aids students in the School of Divinity based on the following preferences: first, for students that have been William Louis Poteat Scholars as undergraduates of Wake Forest; second, for Wake Forest 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 Pauline Davis Perry Scholarship** was established by Pauline Davis Perry of Winston-Salem, NC in 2008. The purpose of the fund is to provide a scholarship or scholarships for students attending the Wake Forest University School of Divinity and participating in one of the school's dual degree or certificate programs, on the basis of financial need.

**The Elias Dodson and Nan Trantham Poe Scholarship Fund** 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**, given anonymously, 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 Fund** 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 Fund** 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 Fund** 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 Pearl and Robert Seymour Scholarship Fund** provides scholarships to students attending the Wake Forest University School of Divinity. The scholarship(s) is (are) awarded on the basis of criteria developed by the Dean of the School of Divinity which best serve the interests of the School of Divinity.

**The Siler Family Scholarship Fund** provides scholarships, on the basis of financial need, for students attending the Wake Forest University School of Divinity and participating in one of the joint degree or certificate programs.

**The Joseph Franklin and Florence Sink Roach Scholarship Fund** 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 Fund** gives preference to graduates of Wake Forest College who demonstrate promise for church leadership. The fund has four criteria: (1) a grade point average of 3.0 or higher in undergraduate school and to maintain that in the School of Divinity (2) financial need, (3) commitment to seek church leadership upon graduation, and (4) active membership in a church. It was established in 1997 by Stephany Williams Sherman ('76).

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

**The Minnie S. and Fred A. Stone Sr. Scholarship Fund** 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 Fund** was given by Henry B. ('38) and Etta L. Stokes in memory of his parents.

**The Tamra Wright Thomas Scholarship 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 Fund** 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 Fund** 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 Baptist Church Internship and Scholarship** supports students in the School of Divinity through an internship supervised by the church's ministers.

**Wake Forest School of Divinity Board of Visitors Scholarship** is awarded to students in the Master of Divinity program on the basis of merit and need. It was established in 1998 by the first members of the School of Divinity's Board of Visitors.

**Wake Forest University School of Divinity Tuition Grant** is a supplemental grant that may be given to students who demonstrate financial need to aid with the purchase of books and/or moving expenses.

**The Ashley and Whitney Walker Scholarship Fund** 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 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 Roy O. Warren and Juanita H. Warren Christian Educational Fund** provides scholarship assistance to theological students. It is available to Baptist students, with preference to students who are members of First Baptist Church in Winston-Salem. The fund was established by Roy and Juanita Warren as an endowment fund administered by the First Baptist Church of Winston-Salem.

## Federal Aid

**Need-based financial aid is granted by the Financial Aid Office of Wake Forest University.** This includes state and federal loans, grants, and work-study. All students who are U.S. citizens and wish to be considered for scholarships and other financial aid must complete the FAFSA form. Students use their tax return from the previous year to complete the FAFSA. Divinity students are considered independent students on the FAFSA even if they are still claimed as dependents on their parents' tax returns. For more

information, visit <http://grad.financialaid.wfu.edu/>, the Graduate School and School of Divinity Financial Aid website. The FAFSA form is available at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). Non-degree seeking students and international students are ineligible for federal aid programs.

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

Federal Work-Study positions are available in the School of Divinity for qualified students. Students may earn up to \$2,000 per year. Positions are posted the first week of classes. Students apply to the designated contact person on the available jobs. Work-study is overseen by Mary Ellen Walter, admissions office manager, in the School of Divinity.

## Outside Scholarships

**Many divinity students receive financial aid from other agencies, such as local churches, denominational offices, and foundations.** Students need to apply for such funds directly to the agencies involved. Additional financial aid information is available at <http://divinity.wfu.edu/admissions/financial-aid> under "Non-Institutional Aid" and "Additional Aid Resources."

## Satisfactory Academic Progress and Financial Aid Eligibility

### Scholarship Renewal

Scholarships awarded by the School of Divinity are awarded to full-time degree-seeking students and are usually renewable for up to three years (six semesters) based on continued academic success. Students receiving fellowships are required to maintain a minimum cumulative GPA of 3.3. Other scholarship recipients are required to maintain a 2.5 GPA. Students who fall below the minimum GPA requirement will be given a semester of scholarship probation. If students remain below the stated requirement after the scholarship probation semester, the scholarship will cease or a smaller award may be provided. The School of Divinity may immediately discontinue scholarship support for students who earn a 2.0 GPA or below either cumulatively or for the term.

### Federal Aid Continuation

Federal regulations require that schools monitor the academic progress of each applicant who applies for and/or receives federal aid. Students must be making Satisfactory Academic Progress (SAP) towards their academic objective in order to maintain their eligibility for financial aid.

To determine financial aid eligibility for the following academic year, the Committee on Scholarships and Student Aid annually

evaluates students' satisfactory academic progress at the end of the second summer session. Additional evaluation is made at a student's re-admittance.

The receipt of federally-controlled aid requires half-time enrollment (4.5 or more hours) during the fall and spring semesters and a minimum cumulative grade point average of 2.5 on work attempted in the Wake Forest School of Divinity. Institutional aid is generally not awarded for summer sessions, and not awarded beyond the sixth (fall or spring) semester; this limit can be prorated for transfer students. Certain institutional aid programs have higher academic and/or other requirements, which are communicated to students through the Curriculum and Academic Policy Committee. The Committee may revoke institutionally-controlled financial aid for violation of University regulations, including its honor code, or for violation of federal, state, or local laws.

The Higher Education Act mandates that institutions of higher education establish minimum standards of satisfactory academic progress for students receiving federal aid. Wake Forest University makes these minimum standards applicable to all programs funded by the federal government. Certain federal aid programs have higher academic and/or other requirements, which are communicated to recipients. To maintain academic eligibility for federal aid, a student must:

- Complete the requirements for a master of divinity degree within a maximum number of hours attempted (including transfer hours) of 135. During a semester in which a student drops courses or withdraws, the maximum number of hours attempted includes those hours attempted as of the earlier of (1) the withdrawal date, or (2) the last day to drop a course without penalty (as published in the academic calendar).
- Pass at least two-thirds of those hours attempted (including pass/fail courses, and hours attempted as a visiting or unclassified student) in the School of Divinity. Incompletes count as hours attempted, unless from a non-credit course. Audited classes do not count as hours attempted. During a semester in which a student drops courses or withdraws, hours attempted includes those hours attempted as of the earlier of (1) the withdrawal date, or (2) the last day to drop a course without penalty (as published in the academic calendar). For purposes of this policy, hours attempted also include all instances in which a course is repeated.
- Maintain the following minimum cumulative grade point average on all graded hours attempted (including incompletes from graded courses, but excluding pass/fail courses) in the undergraduate schools of the University, for graded hours attempted: at least 9, fewer than 135, a minimum cumulative GPA of 2.5.

The Wake Forest University grade point average calculation also excludes pass/fail courses. In cases where a student repeats a course for which he or she received a grade of C- or lower, the cumulative grade point average is calculated by considering the course as attempted only once, with the grade points assigned reflecting the highest grade received. However, this provision does not apply to any course for which the student has received the grade of F in consequence of an honor code violation. During a semester in which a student drops courses or withdraws, all graded hours attempted in

the undergraduate schools of the University include those graded hours attempted as of the earlier of (1) the withdrawal date, or (2) the last day to drop a course without penalty (as published in the academic calendar).

The policy on satisfactory academic progress applies only to the general eligibility for aid consideration. There are other federally-mandated requirements a student must meet to receive federal aid. For instance, certain federal loan programs also require either the passage of a period of time or the advancing of a grade level between annual maximum borrowing, regardless of general eligibility for aid. Other general student eligibility requirements for a student to receive federal financial aid are listed in *Funding Education Beyond High School: The Guide to Federal Student Aid*, a publication of the U.S. Department of Education.

### Appeal Procedure

Denial of aid under this policy may be appealed in writing to the Committee on Scholarships and Student Aid and mailed to P.O. Box 7246, Winston-Salem, NC 27109-7246, or delivered to the Office of Student Financial Aid, Reynolda Hall Room 4.

The Committee may grant a probationary reinstatement of one semester (in exceptional cases this period may be for one full academic year) to any student, upon demonstration of extenuating circumstances documented in writing to the satisfaction of the Committee. Examples of extenuating circumstances and appropriate documentation include, but are not necessarily limited to the following: illness of the student or immediate family members – statement from physician that illness interfered with opportunity for satisfactory progress; death in family – statement of student or minister; temporary or permanent disability – statement from physician. During a probationary period, students are considered to be making satisfactory academic progress under this policy and may continue to receive aid. A determination of satisfactory academic progress for any period of enrollment after the probationary period is made, upon the student's written request, at the end of the probationary period. Reinstatement after probation can be made only after the student has received credit for the appropriate percentage of work attempted with the required cumulative grade point average. Any student determined ineligible for any academic year may request a special review at the end of one semester or summer term and may thereby be reinstated for all or part of the academic year. The student must request any such mid-year review in writing; otherwise only one determination of satisfactory academic progress will be made each academic year. Reinstatement cannot be made retroactive.

### Graduate Hall Director

Divinity students are invited to apply for graduate hall director positions at Wake Forest University. Compensation includes a stipend and a one-bedroom efficiency apartment. Information is available at [www.rlh.wfu.edu](http://www.rlh.wfu.edu).

*The School of Divinity encourages students to keep work hours at a maximum of 20 hours per week in order to engage fully in studies and community life.*

# PROGRAMS OF STUDY

The Wake Forest University School of Divinity offers the Master of Divinity degree and five joint degrees:

- **The Master of Divinity (M.Div.)** is a professional degree for persons preparing to be religious leaders in diverse congregational and not-for-profit settings.
- **The Master of Divinity/Master of Arts in Bioethics Joint Degree (M.Div./MA Bioethics)** facilitates an interdisciplinary conversation between theology and bioethics for persons preparing for vocations in either discipline.
- **The Master of Divinity/Master of Arts in Counseling Joint Degree (M.Div./MA Counseling)** is for persons who seek vocations that combine theological, ministerial, and counseling skills.
- **The Master of Divinity/Master of Arts in Education Joint Degree (M.Div./MA Education)** prepares students to teach in public and/or private schools and provides them an opportunity to combine teaching/educational interests and skills with a wide range of ministerial vocations.
- **The Master of Divinity/Master of Arts in Management Dual Degree Pathway** prepares students for various vocations in ministry and equips practitioners to lead in humanitarian agencies, church and para-church organizations, or in the marketplace.
- **The Master of Divinity/Master of Arts in Sustainability Joint Degree (M.Div./MA Sustainability)** equips students to lead in congregations and other religiously-affiliated organizations that seek to respond to critical ecological and other social issues.
- **The Juris Doctor/Master of Divinity Joint Degree (JD/M.Div.)** prepares students for theologically informed vocations either in law or religious leadership.

## The Master of Divinity Program

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

## Goals for the Master of Divinity Degree

Students who graduate with the Master of Divinity degree from the Wake Forest University School of Divinity shall demonstrate:

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

The Master of Divinity degree is a 78 hour program designed to be completed in three years of full time, residential study. Students may also pursue the degree on a part time basis with permission of the associate dean of academic affairs and the associate dean of admissions and student services. The maximum length of time allowed to complete the program is six years.

## The Master of Divinity Curriculum

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

**Required courses:** Required of all students; may be prerequisites for other courses.

**Required elective courses:** Biblical Studies elective, Theological Studies elective, and Ministerial Studies electives in Proclamation, Relational Care, Community Building, and Formation.

**General elective courses:** Chosen by students in consultation with their advisors and may include courses from other University departments and schools.

**Area requirements:** Required of all students; designated from among the above categories; may include courses from other University departments and schools.

## Language Requirement

To graduate with the M.Div. degree from Wake Forest University School of Divinity, students must have a basic proficiency in a language other than their own. Basic proficiency in another language is important as students undertake ministry in multicultural settings and engage a broad range of theological traditions and voices. Normally students will demonstrate that proficiency by:

1. Prior documented foreign language study at the bachelor's level (a minimum of six credit hours in one language);

2. Achievement of placement into the 153-level (third semester) or higher on the Wake Forest University online foreign language placement test; or
3. Six credits of ancient or modern language coursework as part of the M.Div. degree. The six credits must all be in the same language. If a student has completed only three credits in a particular language, she or he can complete the requirement in our program by taking another three hours of the same language.
4. When language courses are taken only for general elective credit, then they may be taken on a pass/fail basis.

### Required courses and required electives

Required courses and required electives provide students with foundational theological and ministerial knowledge and skills for the practices of ministry and religious leadership in diverse settings.

### General electives

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

### Area requirements

Students can choose from a variety of graduate level courses offered in the School of Divinity and in other schools and departments of the University that meet the requirements of the five areas: 1) Cross-Cultural Connections (CC); 2) Race and Class (RC); 3) Gender and Sexuality (GS); 4) Religious Pluralism (RP); and 5) Science, Health, and Ecological Well-Being (SE). Ordinarily, these are three-credit courses. Some three-credit courses may fulfill more than one area. No more than two one-credit courses may count toward area requirements. Students may apply one independent study course toward these requirements.

On rare occasions, a student may petition the Curriculum and Academic Policy Committee to identify a substitute for one of the five areas. The proposed substitution must relate to an area that reflects changing 21st-century patterns of religious life and comport with the rubric for these courses outlined by the Committee.

## The Art of Ministry Program

The Art of Ministry curriculum provides a three-year framework for integrating theory and practice and for exploring vocational identity. Courses in the Art of Ministry program 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 Art of Ministry curriculum consists of both coursework and ministry internship placements, in the following progression:

### M.Div. Year 1

Art of Ministry I: Introduction to the Life and Work of Ministry (MIN 501) is a first-year seminar that functions as a forum for dialogue between students, faculty, clergy and other religious leaders about pressing issues facing the church and ministry in the 21st century. A primary aim of the course is to introduce students to the contexts and complexities of vocation in general and to ministerial vocations in particular.

### M.Div. Years 2 and 3

Ministry internship placement requirement: All students are required to complete two, 200-hour ministry internship placements following the first year of the M.Div. program. The internship placement component is a required but uncredited graduation requirement. Internship placements must be completed in two of the following four periods, and at least one ministry internship placement must be in one of the part-time formats with concurrent enrollment in one of the reflection seminars, described below.

- A full-time ministry internship placement (200 total hours, to be completed in 5-7 weeks of full-time internship work) in the summer following the first academic year;
- A part-time ministry internship placement (2 semesters at 100 hours per semester, for a total of 200 hours) in the second academic year;
- A full-time ministry internship placement (200 total hours, to be completed in 5-7 weeks of full-time internship work) in the summer following the second academic year;
- A part-time ministry internship placement (2 semesters at 100 hours per semester, for a total of 200 hours) in the third academic year.

Additionally, students will ordinarily select two different of the following ministry contexts in which to complete their ministry internship requirements:

- Congregational settings;
- Clinical/chaplaincy settings (in hospitals, hospice and palliative care centers, college or other academic contexts, prisons, etc.);
- Nonprofit organizations;
- Parachurch organizations;
- Settings related to the M.Div. concentration areas (i.e., Religious Leadership in Food, Health, and Ecology; Education; and Sustainability) or joint degree programs (in bioethics, counseling, education, law, and sustainability).

The director of the Art of Ministry program works with students in the spring of each academic year to arrange ministry internship placements for the following summer and academic year. The director also tracks student progress towards fulfilling the ministry internship placement requirement.

**Primary reflection seminar requirement:** Students will complete a three-hour reflection seminar concurrently with one of the two required ministry internship placements. There are two ways to complete the reflection seminar requirement:

- Option 1: MIN 602A and 602B: “Internship Reflection Seminar” engages students in theological reflection through a year-long internship. The 3-hour, two-semester course (1.5 credits in each semester) 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.
- Option 2: MIN 636A and 636B: “Clinical Pastoral Education” (CPE) is the coursework component of the part-time introductory CPE unit at Wake Forest Baptist Medical Center. Students who complete this 5-hour course along with the required clinical hours will satisfy one internship placement requirement and the reflection seminar requirement.

Students who complete an introductory Clinical Pastoral Education unit in the full-time summer format in any program accredited by the Association for Clinical Pastoral Education will satisfy one of their two ministry internship placement requirements. In addition to satisfying one internship placement requirement, students who complete the CPE summer unit will also be eligible for two elective course credits. Introductory CPE courses in the full-time summer format will not satisfy the reflection seminar requirement. See the section on CPE below for more details.

To satisfy the primary reflection seminar requirement, students must complete either of the two courses described above concurrently with an internship placement or CPE unit. Students may petition the Dean of Academic Affairs for an exception. Exceptions are granted to students who enroll in and transfer credit from a comparable course through another accredited seminary or divinity school. Comparable courses generally include at least the following elements:

- Ministry practice in a congregational, clinical, or nonprofit setting
- A structured process of reflection and evaluation
- A qualified mentor or supervisor
- Course assignments and requirements equivalent to those of MIN 602A and 602B: Internship Reflection Seminar.

**Secondary reflection seminar requirement:** Concurrent with their second internship placement, students must enroll in one of the following reflection seminar formats:

- A 1.5 credit summer internship course, concurrent with a full-time summer internship placement;
- The fall section of the reflection seminar (MIN 602A) only, for 1.5 credit hours, concurrent with a part-time ministry internship placement during the academic year; or
- Coursework that accompanies a summer introductory CPE unit in any program accredited by the Association of Clinical Pastoral Education (ACPE).

External programs: Students wishing to satisfy the Art of Ministry internship requirements through the programs of another school must petition the Curriculum and Academic Policy Committee.

### M.Div. Year 3

Third-Year Seminar: All third-year students will complete a 1.5-hour capstone seminar (MIN 705) in the fall of their third year. The third-year capstone course will have two interrelated components: (1) A capstone reflection component, in which students develop an electronic portfolio to facilitate reflection on their cumulative learning in light of School of Divinity curricular standards (in the areas of disciplinary knowledge, vocational reflection, and skill development for leadership); (2) A professional development component, in which students will continue vocational reflection and ready themselves for employment searches. The capstone course will be co-developed and co-facilitated by the director of the Art of Ministry Program and the director of Leadership Development. The third-year seminar is a pass/fail course.

## Clinical Pastoral Education (CPE)

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

Students who complete a full unit of CPE earn five credit hours, according to one of the following options:

- Upon satisfactory completion of a full unit of CPE in the full-time summer format, students are eligible for five hours of transfer course credit and will satisfy one of their two internship placement requirements, along with the secondary reflection seminar requirement.
- Upon satisfactory completion of a full unit of CPE in the part-time introductory CPE unit in the Wake Forest Baptist Medical Center program, students will satisfy one of their two internship placement requirements. The part-time CPE unit will satisfy the three credit Art of Ministry primary reflection seminar requirement and will generate two extra elective credits. Alternatively, for students who have already completed the reflection seminar, the part-time CPE format will generate five elective credits.

In order for students to receive credit for CPE, the programs in which they enroll must be accredited by the Association for Clinical Pastoral Education. A directory of accredited CPE centers is available online at <http://www.acpe.edu>.

Course credit for CPE will appear on a student's transcript only if application for credit is made through the Office of the Academic Dean. To receive credit, the student must have the CPE center where the program was completed provide a letter stating that a full unit

of credit was awarded. Application and tuition fees for CPE are paid directly to the CPE center by the student.

Students who complete CPE within five years prior to enrollment in the Master of Divinity program may request transfer of credit equivalent to five hours for completion of a full unit of CPE at an accredited center and may use their CPE unit to satisfy one of their two internship placement requirements. Requests should be made through the Office of the Associate Dean for Academic Affairs.

## One-credit courses

The School of Divinity offers several types of one-credit courses.

- Topics courses introduce students to themes or perspectives of current interest within theological, spiritual, ministerial or cultural research and conversations.
- Readings courses provide students with opportunities to do intensive reading and study in particular subjects within the curriculum.
- Practicum courses provide students with opportunities to receive course credit for applied disciplines such as planning community worship.

One-credit courses are designed and taught by School of Divinity and University faculty and by visiting professors. Only four practicum course hours can be applied toward the overall degree requirements. Beyond the four-hour practicum limit, students may continue to participate in practicum courses and are not required to register for audit status.

## Master of Divinity Program Requirements

### Required Courses (50 hours)

#### Biblical Studies: 15 hours

BIB 521. Old Testament Interpretation I. (3h)

BIB 522. Old Testament Interpretation II. (3h)

BIB 541. Introduction to New Testament. (3h)

*New Testament elective (choose one):*

BIB 542. Interpreting New Testament Letters. (3h)

BIB 543. Interpreting New Testament Gospels. (3h)

Biblical Studies elective. (3h)

#### Historical and Theological Studies: 15 hours

*History:*

HIS 501. History of Christianity I. (3h)

HIS 502. History of Christianity II. (3h)

*Theology:*

THS 501. Christian Theology. (3h)

Theology elective. (3h)

*Ethics: (choose one)*

THS 521. Foundations of Christian Ethics. (3h)

THS 522. History of Theological Ethics. (3h)

### Ministerial Studies: 20 hours

*Art of Ministry:*

MIN 501. Art of Min I. (2h)

MIN 602A. Internship Reflection Seminar. (1.5h)

MIN 602B. Internship Reflection Seminar. (1.5h)

2 x 200-hour ministry internship placements, as described in the Art of Ministry Program section above.

Another 1.5h Internship Reflection Seminar will be required with the second internship.

MIN 705. Third Year Capstone (1.5h)

*Proclamation: (3h)*

*Relational Care: (3h)*

*Community Building: (3h)*

*Formation: (3h)*

*Satisfied by courses offered each semester.*

### General Electives: 28 hours

For the remaining 28 hours of the degree program, students may choose from a broad selection of courses in the School of Divinity or approved in the University. Students must complete courses that satisfy the five area requirements: 1) Cross-Cultural Connections (CC); 2) Race and Class (RC); 3) Gender and Sexuality (GS); 4) Religious Pluralism (RP); and 5) Science, Health, and Ecological Well-Being (SE).

### Total Credit Hours: 78 hours

## Denominational Studies

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

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

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

Courses specific to some denominations are taught regularly at the School of Divinity by denominational leaders. These courses are

designed to introduce students to denominational theologies and politics and to assist students with preparation for denominational ordination exams. A student may also request that the Academic Dean explore course offerings specific to their denominational affiliation. Other opportunities for preparation for ministry within particular denominations include independent study, clinical pastoral education, and transfer credit.

Some of these courses fulfill Community Building or other elective requirements. Examples include:

MIN 614. Congregational Leadership, Presbyterian Polity, and Reformed Theology

MIN 647. Episcopal Church Studies: Sacramental Theology and Liturgics

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

MIN 693. History and Polity of the Christian Church (Disciples of Christ)

MIN 695. United Church of Christ Polity and History

## Master of Divinity/ Master of Arts in Bioethics (M.Div./MA) Joint Degree

The goal of the Master of Divinity/Master of Arts in Bioethics (M.Div./MA Bioethics) joint degree program is to facilitate an interdisciplinary conversation between theology and bioethics and to provide resources for students whose vocational aims require knowledge and/or competence in both disciplines.

### Plan of Study and Requirements

A student typically will first complete two and one-half years of work (five semesters, 61-65 credit hours) primarily in the School of Divinity. This joint degree is designed to be completed in seven semesters. The final two semesters will be completed in the bioethics program but with some electives taken in the School of Divinity. Shared courses will be joint degree appropriate, selected from a list of courses agreed upon by the School of Divinity and the bioethics program. Students will complete a total of 91 credit hours in order to earn the joint degree:

Students are required to complete 61 hours toward the Master of Divinity Degree.

#### Biblical Studies: 15 hours

BIB 521. Old Testament Interpretation I. (3h)

BIB 522. Old Testament Interpretation II. (3h)

BIB 541. Introduction to New Testament. (3h)

*New Testament elective (choose one):*

BIB 542. Interpreting New Testament Letters. (3h)

BIB 543. Interpreting New Testament Gospels. (3h)  
Biblical Studies elective. (3h)

#### Historical and Theological Studies: 15 hours

*History:*

HIS 501. History of Christianity I. (3h)

HIS 502. History of Christianity II. (3h)

*Theology:*

THS 501. Christian Theology. (3h)

Theology elective. (3h)

*Ethics: (choose one)*

THS 521. Foundations of Christian Ethics. (3h)

THS 522. History of Theological Ethics. (3h)

#### Ministerial Studies: 20 hours

*Art of Ministry:*

MIN 501. Art of Min I. (2h)

MIN 602A. Internship Reflection Seminar. (1.5h)

MIN 602B. Internship Reflection Seminar. (1.5h)

2 x 200-hour ministry internship placements, as described in the Art of Ministry Program section above.

Another 1.5h Internship Reflection Seminar will be required with the second internship.

MIN 705. Third-Year Capstone. (1.5)

*Proclamation: (3h)*

*Relational Care: (3h)*

*Community Building: (3h)*

*Formation: (3h)*

*Satisfied by courses offered each semester.*

#### Divinity Electives: 11 hours

General Elective. (3h)

One Divinity Ethics elective. (3h)

*Choose from the following (5h):*

MIN 636A, B: Multicultural CPE. (5h)

Any Pastoral Care elective. (3h)

Any Theology elective. (3h)

#### Shared Electives: 4 hours

Elective credit hours chosen from either program. (4h)

#### MA Bioethics Required Courses (26 hours)

Bioethics Requirements: (18h), including the bioethics thesis (6h)

Bioethics Electives: (8h)

The joint degree program will utilize the current courses offered through both the bioethics program (<http://bioethics.wfu.edu/graduate-degree-and-certificate-programs/course-offerings>) and the School of Divinity (<http://divinity.wfu.edu/academics/academic->

resources). At this time, no new joint degree specific courses are being proposed.

## Policies and Procedures

### Advising

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

### Continuing eligibility

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

## Master of Divinity/Master of Arts in Counseling Joint Degree

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

## Plan of Study and Requirements

Students in the joint degree program spend the first two years of the four year program enrolled in courses in the School of Divinity. During these first two years, students complete on average 50-53 credit hours of required courses, required electives and general electives. The second internship required for the M.Div. curriculum is deferred until the second year of the counseling program. Joint degree students are required to complete through an ACPE accredited program a basic unit of Clinical Pastoral Education (CPE). Students generally meet the CPE requirement in a summer session during their first two years of the program. Guidelines for applying CPE credit toward the degree can be obtained through the Office of the Academic Dean. The introductory CPE unit and CNS 738, the counseling practicum, satisfy the M.Div. internship placement requirements.

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

As part of the joint degree program, students are required to

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

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

## Degree Requirements

Students are required to complete 53 hours toward the Master of Divinity Degree.

### Biblical Studies (BIB): 15 hours

BIB 521. Old Testament Interpretation I. (3h)

BIB 522. Old Testament Interpretation II. (3h)

BIB 541. Introduction to New Testament. (3h)

*New Testament elective (choose one):*

BIB 542. Interpreting New Testament Letters. (3h)

BIB 543. Interpreting New Testament Gospels. (3h)

Biblical Studies elective. (3h)

### Historical (HIS) and Theological (THS) Studies: 15 hours

HIS 501. History of Christianity I. (3h)

HIS 502. History of Christianity II. (3h)

THS 501. Christian Theology. (3h)

Theology elective. (3h)

*Ethics: (choose one)*

THS 521. Foundations of Christian Ethics. (3h)

THS 522. History of Theological Ethics. (3h)

### Ministerial Studies (MIN): 17 hours

MIN 501. Art of Ministry I. (2h)

*Relational Care: (3h)*

Capstone Requirement (3h):

MIN 710. Topics in the Psychology of Religion.

MIN 711. Topics in Faith Development.

MIN 712. Topics in Pastoral Care and Counseling.

Clinical Pastoral Education (5h)

Choose any 4 credit hours from the following:

*Proclamation: (1-3h)*

*Community Building: (1-3h)*

*Formation: (1-3h)*

### Electives: 6 hours

Students in the joint degree program are required to take at least 6h divinity electives.

### Counseling (CNS) Required Courses: 60 hours

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

#### **Clinical Courses: 9 hours**

- 738. Counseling Practicum. (3h)
- 744. Counseling Internship I. (3h)
- 745. Counseling Internship II. (3h)

#### **Program Specialty Courses: 9 hours**

- Community Counseling Program Specialty Courses
- 746. Counseling Children. (3h)
- 749. School Guidance and Counseling. (3h)
- 760. Issues in School Counseling. (3h)
- 762. Issues in Community Counseling. (3h)
- 770. Mental Health Counseling. (3h)
- 771. Community Counseling. (3h)

**TOTAL COMBINED HOURS: 113**

## **Policies and Procedures**

### **Continuing eligibility**

Satisfactory academic progress in the Master of Arts in Counseling portion of the program is defined as maintaining a B or better grade point average. Expectations of personal and professional behaviors and/or attitudes are outlined in the Department of Counseling "Evaluation and Continuation Policy." Continuing eligibility in the Master of Divinity program is outlined in the School of Divinity's Continuing Eligibility Policy.

## **Master of Divinity/Master of Arts in Education Joint Degree**

This degree promotes interdisciplinary conversation between theological education, public education, and community engagement. The degree provides students pathways for developing skills and acquiring competencies necessary for achieving excellence in careers where religious leadership and education intersect. The Master of Arts in Education is fully accredited by the North Carolina Department of Public Instruction (NCDPI) and by the National Council for Accreditation of Teacher Education (NCATE), and is

well respected for its high academic standards and nationally-recognized faculty.

## **Plan of Study and Requirements**

This joint degree is designed to be completed in seven semesters and two full summer sessions (based on full-time enrollment), for a total of 95 credit hours.

**Students are required to complete 56 hours toward the Master of Divinity Degree.**

### **Biblical Studies (BIB): 15 hours**

- BIB 521. Old Testament Interpretation I. (3h)
- BIB 522. Old Testament Interpretation II. (3h)
- BIB 541. Introduction to New Testament. (3h)
- New Testament elective (choose one):*
- BIB 542. Interpreting New Testament Letters. (3h)
- BIB 543. Interpreting New Testament Gospels. (3h)
- Biblical Studies elective. (3h)

### **Historical (HIS) and Theological (THS) Studies: 15 hours**

- HIS 501. History of Christianity I. (3h)
- HIS 502. History of Christianity II. (3h)
- THS 501. Christian Theology. (3h)
- Theology elective. (3h)
- Ethics: (choose one)*
- THS 521. Foundations of Christian Ethics. (3h)
- THS 522. History of Theological Ethics. (3h)

### **Ministerial Studies (MIN): 16 hours**

- MIN 501. Art of Ministry I. (2h)
- MIN 704. Third-Year Capstone/Integrative for Dual Degree in Education (2h)
- Proclamation: (3h)*
- Relational Care: (3h)*
- Community Building: (3h)*
- Formation: (3h)*

### **General Electives: 10 hours**

Students in the joint degree program are required to take at least 10h divinity electives.

**Students are required to complete 39 hours toward the Master of Education Degree.**

- EDU 721. Educational Research. (3h)
- EDU 707. Educational Policy and Practice. (3h)
- EDU 717. Instructional Design, Assessment, and Technology. (3h)
- EDU 781. Methodology and Research. (3h)
- EDU 715. Action Research I. (3h)

EDU 715. Educational Leadership. (2h)  
 EDU 730L. Service Learning. (1h)  
 EDU 664. Student Teaching Internship (also counts toward the M.Div. internship requirement). (9h)  
 EDU 665. Professional Development Seminar. (3h)  
 EDU 716. Professional Growth Seminar. (3h)  
 Two courses in the content area of license. (6h)

## Policies and Procedures

### Advising

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

### Continuing Eligibility

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

## Master of Divinity and Master of Arts in Management Dual Degree Pathway

The Master of Divinity (MDiv) and Master of Arts in Management (MAM) dual degree pathway allows students to earn an intensive one year management degree and then go on to complete their MDiv in accelerated fashion. The program targets students interested in religious leadership who want the business knowledge and expertise needed to turn passion into a meaningful profession. Graduates with both MDiv and MAM degrees will be practitioners who can work as non-profit leaders and ministry leaders on teams aimed at making a difference in the world through humanitarian agencies, church and para-church organizations, or in the marketplace. The MDiv and MAM dual degree pathway is designed to be completed over a total of three years, including summer sessions (based on full-time enrollment).

## Plan of Study and Requirements

Students in the MDiv and MAM dual degree pathway must complete all requirements of each program. Typically, when students complete all requirements for the MAM program, the university will confer the Master of Arts in Management degree. Students then complete the coursework required for the MDiv, with a maximum of 12 hours being transferred from the MAM toward the MDiv in order

to truncate the amount of time to complete the degree. If the LEAD project for the MA in Management is completed in a non-profit setting, it can also be counted as one of the required internships for the Master of Divinity. Students may choose to complete their first year in the School of Divinity followed by a year in the School of Business, with a final year in the School of Divinity.

## Master of Divinity/Master of Arts in Sustainability Joint Degree

The Master of Divinity / Master of Arts in Sustainability joint degree acknowledges the growing demand for professionals in religious leadership venues who have the knowledge and the skills to lead communities to respond to critical ecological and other social issues. Congregations and other religiously affiliated organizations are increasingly interested in sustainability concerns and seek leaders who can guide their efforts to respond to these concerns. Knowledge from the biological, physical, chemical, and earth sciences are critical to any working professional who designs and implements sustainability practices. The humanities and social sciences incorporate information about spirituality, religious beliefs, and an understanding and appreciation of our relationship to the natural world. The M.Div./MA is designed to be completed in seven semesters and one summer of study.

## Plan of Study and Requirements

The degree is designed to be 93 credit hours completed in seven semesters plus one full summer session (based on full-time enrollment).

Students are required to complete 48 hours toward the Master of Divinity Degree.

### Biblical Studies (BIB): 15 hours

- BIB 521. Old Testament Interpretation I. (3h)
- BIB 522. Old Testament Interpretation II. (3h)
- BIB 541. Introduction to New Testament. (3h)
- New Testament elective (choose one):*
- BIB 542. Interpreting New Testament Letters. (3h)
- BIB 543. Interpreting New Testament Gospels. (3h)
- Biblical Studies elective. (3h)

### Historical (HIS) and Theological (THS) Studies: 15 hours

- HIS 501. History of Christianity I. (3h)
- HIS 502. History of Christianity II. (3h)
- THS 501. Christian Theology. (3h)
- Theology elective. (3h)
- Ethics: (choose one)*
- THS 521. Foundations of Christian Ethics. (3h)
- THS 522. History of Theological Ethics. (3h)

## Ministerial Studies (MIN): 2 hours

MIN 501. Art of Ministry I. (2h)

### Choose 16 credit hours from the following:

*Proclamation: (1-3h)*

*Relational Care: (1-3h)*

*Community Building: (1-3h)*

*Formation: (1-3h)*

MIN 561. Faith, Food, & Health. (3h)

Any ethics elective. (3h)

### Requirements specific to the Master of Arts in Sustainability degree: 17 hours.

Global Human Systems. (3h)

Resource Management and Energy Science. (3h)

Sustainable Organizational Management. (3h)

Environmental Law and Policy. (3h)

Applied Sustainability. (2h)

Any sustainability elective. (3h)

### Requirements shared by the two degree programs: 10 hours

These courses constitute the integrative foundation of the joint degree.

MIN 602A and 602B: Internship Reflection Seminar. (3h)

In consultation with advisors from both degree programs, students will complete one, 200-hour internship placement in a setting in which they can utilize and explore sustainability concerns.

#### Practicum in Applied Sustainability (3h)

SUS 706 (2h) and MIN 706 (1hr). These courses provide opportunities for students to experience sustainability in action in a variety of settings. Students will enroll in the course through the sustainability program and will be assigned a divinity faculty mentor to facilitate directed theological reflection on the experiences. The Practicum in Applied Sustainability is taken in lieu of the second M.Div. internship placement requirement.

#### Research Thesis or Extended Practicum (4h)

This requirement, taken in the summer term, combines capstone courses from both degree programs. Students will prepare a research thesis, under the guidance of a faculty advisor on a topic approved in advance by the sustainability program director and the academic dean of the School of Divinity. Alternatively, students may participate in a summer practicum or internship. If they select that option, they will meet with a faculty advisor periodically to discuss their internship, which will culminate with a written reflection on their experience submitted to a designated faculty person in one of the two programs. The research thesis/

extended practicum is taken in lieu of the third-year capstone course requirement in the M.Div. program.

### General Electives (18 hours)

Ordinarily, students will take 9 elective credits in Divinity and 9 elective credits in Sustainability.

## Policies and Procedures

### Advising

Students will be assigned a primary faculty advisor from each of the degree programs. The Sustainability Program Director and the associate dean for academic affairs for the School of Divinity will consult on appropriate advising for joint degree students. During the semester preceding the thesis or capstone project, the primary advisor from each degree program will meet with the student to discuss appropriate program and course options. If a student chooses to complete the degree program with a capstone project (extended practicum), the Sustainability Program director and the Art of Ministry director will work together to determine a placement and placement activities. If a student elects the thesis option, one of the student's primary advisors or a faculty mentor with experience in the student's area of research will oversee thesis development.

### Continuing Eligibility

Continuing eligibility requirements prior to the student's enrollment in the thesis or capstone project during the final summer term will be based on School of Divinity continuing eligibility policy. Prior to beginning the thesis or capstone project, a committee composed of student faculty advisors from both programs, the Sustainability Program director, and the School of Divinity Academic Dean will consider a student's overall performance to that point and determine by consensus if the student is suited to continued candidacy. Once a student enters the final phase of the joint degree program, the academic committee will evaluate the thesis or project and determine whether to award the degree. If the committee requests revisions, the student will return a satisfactory thesis or deliverable within the following semester in order to graduate.

## Juris Doctor/ Master of Divinity Joint Degree

**The School of Divinity, in partnership with the School of Law, offers a five-year, joint degree program,** Juris Doctor and Master of Divinity (JD/M.Div.). The program provides a vocational perspective different than that available in separate law or divinity degree concentrations. The program also enriches the learning and experience of students who want to pursue careers in either discipline. The joint degree curriculum meets standards set by the accrediting bodies of each partner.

## Plan of Study and Requirements

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

When undertaken as part of the joint JD/M.Div. program, the M.Div. degree requires completion of 64 hours of divinity coursework including the degree requirements prescribed by the School of Divinity for graduation. When undertaken as part of the joint JD/M.Div. program, the JD degree requires completion of 75 hours of law coursework including the degree requirements (<http://academics.law.wfu.edu/degree/jd/>) prescribed by the law school for graduation.

**Students are required to complete 64 hours toward the Master of Divinity Degree.**

### **Biblical Studies (BIB): 15 hours**

BIB 521. Old Testament Interpretation I. (3h)

BIB 522. Old Testament Interpretation II. (3h)

BIB 541. Introduction to New Testament. (3h)

*New Testament elective (choose one):*

BIB 542. Interpreting New Testament Letters. (3h)

BIB 543. Interpreting New Testament Gospels. (3h)

Biblical Studies elective. (3h)

### **Historical (HIS) and Theological (THS) Studies: 15 hours**

HIS 501. History of Christianity I. (3h)

HIS 502. History of Christianity II. (3h)

THS 501. Christian Theology. (3h)

Theology elective. (3h)

*Ethics: (choose one)*

THS 521. Foundations of Christian Ethics. (3h)

THS 522. History of Theological Ethics. (3h)

### **Ministerial Studies: 20 hours**

*Art of Ministry:*

MIN 501. Art of Min I. (2h)

MIN 602A. Internship Reflection Seminar. (1.5h)

MIN 602B. Internship Reflection Seminar. (1.5h)

2 x 200-hour ministry internship placements, as described in the Art of Ministry Program section above.

Another 1.5h Internship Reflection Seminar will be required with

the second internship.

MIN 705. Third-Year Capstone. (1.5h)

*Proclamation: (3h)*

*Relational Care: (3h)*

*Community Building: (3h)*

*Formation: (3h)*

### **General Electives: 14 hours**

**Students are required to complete 75 hours toward the Juris Doctor Degree.**

## Policies and Procedures

### **Advising**

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

### **Fifth year**

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

### **Continuing eligibility**

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

## Concentrations

The Wake Forest University School of Divinity provides an integrative, multi-disciplinary approach to theological education. One of our aims is to equip our students to be public religious leaders. Several concentrations within the Master of Divinity degree offer courses that allow students to develop skills and gain knowledge specific to particular fields of study and areas of religious leadership. While concentrations are not required, students can choose a concentration that

allows them to explore in greater depth areas of particular interest. Each concentration includes several foundational courses along with related internship requirements.

The School encourages students by the end of their second full semester of study in the M.Div. program to state an interest in a concentration by submitting a “concentration interest” form to the Office of the Academic Dean. Students will work with their faculty advisors to design an appropriate course of study for the student’s remaining semesters in the program.

Currently, three concentrations are available.

- An **Education** concentration is offered in partnership with the University Department of Education.
- A concentration in **Religious Leadership in Food, Health, and Ecology** explores the implications for and intersections of contemporary religious leadership with foodways, the health of the public, and ecology.
- A **Sustainability** concentration is equivalent to completing the Graduate Certificate in Sustainability offered by the Wake Forest Center for Energy, Environment, and Sustainability (CEES).

## Education Concentration

The Education concentration promotes an interdisciplinary conversation between religion and education that provides students interested in vocations both in religious and educational fields a pathway for developing skills and acquiring competencies necessary for achieving excellence in those vocations. This concentration will provide a different vocational perspective not found in the single education or divinity degree programs.

The concentration is designed to enable students who already hold teaching certificates to qualify for a North Carolina Master’s level certification. The Master’s level certification is available in the licensure areas that the Department of Education offers (English, Math, Social Studies, Biology, Chemistry, Physics, French and Spanish). The Master of Divinity courses will count as the content area courses for the certification. Students will work with advisors from both programs to coordinate a plan of study that integrates the concentration with the Master of Divinity degree curriculum.

### Requirements

Students who elect to pursue this concentration will be required to complete at least one School of Divinity religious education course (3h).

The following 24 credit hours in the Department of Education:

- EDU 721. Educational Research. (3h)
- EDU 707. Educational Policy and Practice. (3h)
- EDU 717. Instructional Design, Assessment, and Technology. (3h)
- EDU 781. Methodology and Research. (3h)
- EDU 715. Action Research I. (3h)
- EDU 716. Professional Growth Seminar. (3h)

- EDU 758. Educational Leadership. (2h)
- EDU 730L. Service Learning. (1h)

*Elective (choose one):*

- EDU 733. Supervision. (3h)
- EDU 783. Independent Study. (3h)

## Religious Leadership in Food, Health, and Ecology

This concentration explores the implications for and intersections of contemporary religious leadership with foodways, the health of the public, and ecology.

For each of the tracks, the concentration is 12 credits plus an internship. Students may also complete the concentration with 15 credits from any of the tracks (or that carry the SE area requirements), plus an internship.

For students who wish to focus in one of the three areas, the following tracks are suggested. Students interested in applying to pursue this concentration should contact the advisor for one of the three tracks.

## Food Track

**Advisor: Jill Crainshaw**

### Requirements

Choose 9 credits in food and faith, for example:

- MIN 560. Field, Table, Communion. (3h)
- MIN 561. Food, Faith, Health, & Community. (3h)
- MIN 660. Sacraments and Ordinances. (3h)
- HIS 630. Culinary Culture in Black Religious Experience (3h)

Choose 3 credits from one of the other tracks

Complete a food and faith internship

## Health Track

**Advisor: Mark Jensen**

### Requirements

Choose 9 credits in faith and health, for example:

- MIN 561. Food, Faith, Health and Community. (3h)
- MIN 595A, B. Multicultural Contexts for Ministry: Nicaragua. (3h)
- MIN 635A. Clinical Pastoral Education (3h of the CPE credits) or health elective

Choose 3 credits from one of the other tracks.

Internship: MIN 635A and MIN 635B Clinical Pastoral Education or other health internship

## Ecology Track

Advisor: Fred Bahnson

Choose 9 credits in ecological vocation, for example:

- MIN 560. Field, Table, Communion. (3h)
- MIN 562. Summer Seminar in Food, Faith, and Ecology. (1-3h)
- MIN 563. Tree of Life: Christianity, Climate Change, and Ecological Vocation. (3h)
- MIN 660. Sacraments and Ordinances. (3h)

Choose 3 credits from one of the other tracks or courses from the Sustainability concentration (see below).

Complete a faith and ecology internship.

## Sustainability Concentration

The Wake Forest Center for Energy, Environment, and Sustainability (CEES) and the School of Divinity provide students with exposure to sustainability issues through the Graduate Certificate in Sustainability. The certificate requires the completion of 12 credit hours in coursework related to natural science, social sciences and humanities, business management, and law and policy. An application is required.

### Requirements

Students who elect to pursue this concentration will be required to complete 12 credit hours of the following SUS courses as electives toward the 78 hours of the M.Div.:

Fall courses

- SUS 701. Global Human Systems. (3h)
- SUS 703. Resource Management. (3h)

Spring courses

- SUS 702. Sustainable Organizational Management. (3h)
- SUS 704. Environmental Law & Policy. (3h)

A variety of 1h optional electives are also available each year.

Although these credit hours can be completed during any year of the Master of Divinity program, students with this concentration are considered students in the Graduate School during the final (sixth) semester of their course of study.

## Related Degree Programs at Wake Forest University

### The Master of Arts in Religious Studies

**The Master of Arts in Religious Studies is administered by the Department for the Study of Religions and the Graduate School of Arts and Sciences.** The Master of Arts in Religious Studies provides students an opportunity to forge a unique, creative, and rigorous program of study. The degree can serve either as a terminal degree or as preparation for a doctoral program. It emphasizes the comparative and theoretical study of religion in its various traditions and forms. Reflecting the teaching and research interests of the current graduate faculty in the department, the program fosters interdisciplinary approaches, offering training in traditional and contemporary theories and methods in conjunction with substantive investigations of diverse religious traditions and topics. Students are encouraged to make imaginative use of all available resources in the creation of their own distinctive programs of study. Typically, this would involve 1) a focus on a particular religious culture/region or historical period, and 2) an approach or approaches to the study of the subject area.

Ordinarily, applicants for admission into the M.A. in Religion program majored in religious studies in their undergraduate coursework. The Department will consider applications from students who have majored in other social science or humanities disciplines and who have focused on the topic of religion. Admission is based on the degree of success in previous courses in religion, the clarity of the applicant's educational goals, and the general potential for successfully engaging in graduate level work within the program. Additional information about the program is available at <http://college.wfu.edu/religion/graduate-program/overview-of-the-program/>.

# ACADEMIC PROGRAMS, POLICIES, AND PROCEDURES

## Student Classification

Classification of students by class standing is calculated in terms of hours completed, not in progress. In order for class standing to reflect transfer credit towards completed hours, a student must submit their final transcripts and/or CPE certificates by August 1 for the fall semester or January 4 for the spring semester.

**First Year** - completion of less than 26 hours towards the degree;

**Second Year** - completion of 26 credit hours toward the degree;

**Third Year** - completion of 52 credit hours toward the degree.

## Honor Code

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

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

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

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

In most cases, allegation of violations are handled by the Graduate Honor Council, which includes both faculty and student representatives from the Graduate School and the School of Divinity. In some situations, allegations of violations may be handled by the administration and the faculty of the School of Divinity.

## Plagiarism

To put your name on a piece of work is to say that it is yours, that the praise or criticism due to it is due to you. To put your name on a piece of work any part of which is not yours is plagiarism, unless that piece is clearly marked and the work from which you have borrowed is fully identified. Plagiarism is a form of theft. Taking words, phrasing, sentence structure, or any other element of the expression of another person's ideas, and using them as if they were yours, is like taking from that person a material possession, something he or she has worked for and earned. Even worse is the appropriation of someone else's ideas. By "ideas" is meant everything from the definition or interpretation of a single word, to the overall approach or argument. If you paraphrase, you merely translate from his or her language to yours; another person's ideas in your language are still not your ideas. Paraphrase, therefore, without proper documentation, is theft, perhaps of the worst kind. Here, a person loses not a material possession, but something of what characterized him or her as an individual.

If students wish to do one project for two courses, or to draw on work previously done in order to complete an assignment for a current course, they must get the expressed permission of all affected faculty in advance of turning in the assignment. The faculty suggests that approved combined projects should represent significantly more effort than the individual projects they supplanted.

Plagiarism is a serious violation of another person's rights, whether the material stolen is great or small; it is not a matter of degree or intent. You know how much you would have had to say without someone else's help; and you know how much you have added on your own. Your responsibility, when you put your name on a piece of work, is simply to distinguish between what is yours and what is not, and to credit those who have in any way contributed.

An online plagiarism tutorial is available at <http://college.wfu.edu/english/course-information/academic-writing/>. An online guide to the Chicago Style of referencing works is available at [http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html).

## PART 1: THE HONOR CODE

### ARTICLE I. Preamble and Purpose

The purpose of this Graduate Honor Code (hereinafter "the Code" or "the Honor Code") is to provide guidance for student conduct with respect to academic pursuits.

The Code applies to all students enrolled in the Wake Forest University Graduate School of Arts and Sciences or the School of Divinity of Wake Forest University. All forms of academic work performed by any graduate student enrolled on a part-time or full-time basis shall be subject to the stipulations of the Honor Code. Such work includes, but is not limited to, course work, lab work, thesis or dissertation work, research, and teaching. Upon acceptance for admission to the Graduate School of Arts and Sciences or the Divinity School, entering students will be informed of the Code. It is the responsibility of new students to be adequately informed of the Code, including all key provisions, such as, but not limited to, the affirmative duty to report offenses, the scope and limits of the Honor Code, and the names of the current officers. New students shall be required to sign a statement indicating that they were present for the informational session and that they agree to comply with the Honor Code. Changes in the Honor Code will be published and distributed to students upon adoption. Students are charged with notice of, and are bound by, this Code. Copies of the Code are available from the offices of the Dean of the Graduate School of Arts and Sciences and the Dean of the Divinity School. For students in the Graduate School, final decisions on sanctions due to violations of the Code rest with the Dean of the Graduate School. For students in the Divinity School, final decisions on sanctions due to violations of the Code rest with the Dean of the Divinity School.

The Code applies only to alleged misconduct identified in Article III or Article IV which occurs in academic pursuits or within the University community. Policies pertaining to other misconduct within the University community continue to apply, and the faculty and the administrations of the appropriate graduate program are responsible for enforcement of such other policies (See Article IX for a definition of “appropriate”).

## **ARTICLE II. The Code**

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

## **ARTICLE III. Scope and Jurisdiction**

### **Section 1. Honor Council Original Jurisdiction**

The Graduate School Honor Council (hereinafter “the Honor Council”) shall have authority to hear and to determine charges of lying, cheating, stealing, vandalism, deception, research misconduct, or failure to report an Honor Code violation by any Graduate School or Divinity School student in his or her academic pursuits or within the University community. These terms should be construed to have their ordinary, non-legal meaning.

### **Section 2. Faculty Retention of Jurisdiction**

All disputes will be handled by the Honor Council except in instances where the cases cannot be addressed by the Honor Council in a timely manner, such as between academic terms. In this situation the Graduate School or Divinity School administration and the relevant program faculty will have jurisdiction over the handling of the misconduct case.

## **ARTICLE IV. Duty to Report an Honor Code Violation**

A student, faculty member or staff member that reports an Honor Code violation is referred to as the Reporter. The individual accused of an Honor Code violation is referred to as the Respondent.

Any faculty or staff member may report an Honor Code violation or suspected violation to the Chairperson or Secretary of the Honor Council or, in the event such persons cannot be reached, to the Dean of the Graduate School or Divinity School as appropriate. The Chairperson or Secretary should inform the relevant Dean that a violation has been reported, although no action on the part of the Dean is needed at this time.

Students who have knowledge of, have witnessed or reasonably believe that they have witnessed or have knowledge of an Honor Code violation should report the violation or suspected violation to the Chairperson or the Secretary of the Honor Council within a reasonable time, not to exceed five academic days (as defined in Article IX). This report should include the name of the Reporter and the Respondent, the date on which the report is submitted, the date of the violation of the Code, the charge and the description of the purported violations, and the names of other witnesses. If the Chairperson or Secretary cannot be reached to make a report, then the student should report to the appropriate Dean. The report may also be filed at a later date if the appropriate Dean determines that special circumstances existed that prevented the report from being filed within the five-day time period.

The failure of any student to comply with this affirmative duty to report (except in the circumstances referred to above) shall be a violation of the Code. Refusal to testify before the Honor Council, or failure to do so without good cause, is also a violation of the Code; however, no person shall be compelled to be a witness against himself or herself, or to testify against his or her spouse.

## **PART 2: THE HEARING, SANCTIONS AND APPEALS PROCEDURES**

### **ARTICLE V. Pre-Hearing Procedures**

When a report of an Honor Code violation or suspected violation is received, the Chairperson of the Honor Council shall convene, in a timely manner, a Pre-hearing Sub-committee composed of the Chairperson, the Secretary, one (1) faculty member from the Honor Council and two (2) students from the Honor Council. Members of the Pre-hearing Sub-committee may not be from the same department as the Reporter or Respondent; if the Chairperson or the Secretary is from the Reporter or Respondent's department, a member of the Honor Council will be asked to serve in that person's role for the pre-hearing and hearing procedures for the particular case. The Sub-committee will consider the report and make a decision as to whether the accusation falls under the prohibited conduct described in Article III, Section 1. If it does not, this decision will be conveyed promptly in writing by the Secretary to the Reporter, the appropriate Dean and the Chairperson. No further action will be taken. The Chairperson will destroy the report and any accompanying records.

If the Pre-hearing Sub-committee determines that the accusa-

tion does include an act or acts that may constitute a violation of the Honor Code, then a written report of the violation(s) as charged shall be prepared by the Secretary and provided to the Respondent promptly with copies to the Reporter, the appropriate Dean, the members of the Pre-hearing Sub-committee, the Respondent's Academic Advisor, and the Respondent's Program Director. This written report shall include the date, time and place of a hearing that will take place within four weeks from the date of notification. The report should contain a full description of the Respondent's hearing rights.

## **ARTICLE VI. Hearing Procedures**

### **Section 1. Name and Purpose**

The Hearing will be an administrative, not a legal, proceeding. Its purpose is to arrive at the truth.

### **Section 2. Hearing Procedures**

The Panel for the Hearing will consist of the Chairperson, the Secretary and four (4) additional faculty members and four (4) student members of the Honor Council with the numbers of student and faculty members from the two campuses being as similar as possible. The Chairperson shall appoint one of the faculty members as Solicitor who will coordinate the exchange of information between the Reporter, the Respondent and the student and faculty members of the Honor Council before and at the Hearing. The Hearing shall be conducted by the Chairperson (who will not vote). The Secretary of the Honor Council shall not vote except in the case of a tie. The Solicitor does not vote.

### **Section 3. Time and Place of Hearing**

The Honor Council shall conduct its Hearing within four weeks after the Chairperson's receipt of the Pre-hearing Subcommittee's conclusion that such a Hearing is warranted. The time and/or place of the Honor Council Hearing may be changed by a majority vote of the members of the Panel. The Solicitor and the Respondent shall meet no less than a week prior to the Hearing to exchange witness lists and clarify the kinds of evidence to be presented. If a witness(es) is (are) to be involved at the Hearing, this should be mentioned at this meeting; a "witness" is someone who viewed or otherwise acquired information relevant to the alleged Honor Code violation. At that time the Respondent will also notify the Solicitor if he or she will have a representative (as defined in Article VII) for the Hearing. The Honor Council Hearing shall be closed to the public.

The Chairperson and the Secretary shall make the selection of the Panel no later than a week before the beginning of the Hearing. Panel members shall not be from the same department as the Respondent or the Reporter. The members of the Panel will be supplied with the report against the Respondent when they are notified of their selection for the Panel. Should the Chairperson or the Secretary be unable to attend a Hearing or if the Chairperson and/or Secretary are from the same department as the Reporter or Respondent, the Panel shall select an appropriate member of the Honor Council to serve in the Chairperson's or Secretary's role for the duration of the Hearing.

Should any member of the Panel conclude, upon reviewing the

report and learning the identity of the Respondent, that he or she cannot render an impartial decision, then he or she shall notify the Chairperson and withdraw. In the event of a withdrawal, a new Panel member will be chosen by the Chairperson.

The Secretary of the Honor Council will make a summary record of the Hearing. An audio recording, video recording, or comparable recording will be made of the Hearing. This recording will be available to the Panel during their deliberations, to the Secretary in preparing the summary report, to the appropriate Dean for review of the Sanction or during the appeals process, and to the Respondent if he or she requests an appeal. The recording will become a part of the file to be kept by the appropriate Dean.

### **Section 4. Chairperson's Duties**

1. The Chairperson of the Honor Council shall preside at all Honor Council meetings and Hearings.
2. The Chairperson may require any person disrupting the orderly proceedings of a Hearing to leave.
3. The Chairperson shall have the right to declare a recess at any point in the Hearing.
4. The Chairperson shall inform the Panel, the Reporter and all others present at the Hearing that they shall not divulge any information about the accusation or the Hearing.
5. The Chairperson shall appoint a faculty member serving on the Honor Council to serve as the Solicitor for each Hearing.
6. The Chairperson shall limit evidence as described in Section 7 of the Policy.

### **Section 5. Secretary's Duties**

1. The Secretary of the Honor Council will notify in writing the Chairperson, the Dean of the Graduate School or Dean of the Divinity School and the Reporter of the Pre-hearing Subcommittee's decision about whether an alleged offense or offenses falls within the Honor Code's prohibited conduct.
2. The Secretary will provide to the Respondent a written report of the alleged offenses(s); the time, date and place of the hearing; and the rights of the Respondent within 48 hours after the Pre-hearing Sub-committee finds that an allegation or allegations does fall within the Honor Code's prohibited conduct. Copies of this written report will also be given to the Chairperson, the Reporter, and the appropriate Dean, the members of the Pre-hearing Sub-committee, the Respondent's Academic Advisor, and the Respondent's Program Director.
3. The Secretary will make a summary record of the Hearing.
4. The Secretary will cast the deciding vote in the case of a tie vote in the Panel Hearing and in the Sanctions Hearing.

### **Section 6. Solicitor's Duties**

1. The Solicitor will coordinate the exchange of information between the Reporter, the Respondent and the members of the Hearing Panel.

2. The Solicitor will begin questioning the Reporter, the Respondent and any witnesses as appropriate.

### **Section 7. Conduct of the Hearing**

The Chairperson shall call the Hearing to order by reminding the Respondent and all witnesses that they are honor-bound to tell the truth before the Council. Any witness who is not bound by the Honor Code will be sworn in or affirm before he or she testifies. The Honor Council will create and maintain an appropriate oath and affirmation.

The Hearing shall be limited in scope to a determination of whether an honor code violation has taken place. All sources of evidence that may reasonably be supplied and are likely to be helpful in establishing the veracity of the claim should be brought to such a hearing, with materials being distributed by the secretary beforehand to the solicitor, the Reporter, the Respondent, and the student and faculty members of the Honor Council. The Chairperson shall have the authority to limit evidence (in any form) that, in the opinion of the Chairperson, has minimal relevance to the issues in the matter or is redundant.

The Secretary shall read the written report to the Panel. If the Respondent admits to the charge(s) and stipulates to the facts as written in the report, then the Panel will only consider the question of sanctions, in a Sanctions Hearing.

If the Respondent does not admit to the charges, presentation of evidence and questioning will begin. The Reporter and any other witnesses shall be questioned by the Solicitor regarding the charge(s). At the conclusion of the questioning of each witness called by the Solicitor, the Secretary and each member of the Panel shall be given the opportunity to ask questions. Then, the Respondent or a representative chosen by the Respondent may ask additional questions. Questioning shall proceed until all parties are satisfied that, or in the opinion of the Chairperson, the witnesses can furnish no further relevant information.

### **Section 8. The Respondent's Rebuttal**

At the conclusion of the evidence in support of the charges, the Respondent or the Respondent's representative may present evidence, including witness testimony, rebutting the charges of an Honor Code violation. At the conclusion of the testimony of each witness called by the Respondent, the Solicitor, the Secretary and each member of the Panel shall be given the opportunity to ask questions. Questioning shall proceed until all parties are satisfied that, or in the opinion of the Chairperson, the witnesses can furnish no further relevant information.

### **Section 9. Summary Statements**

A summary statement may be given by the Respondent or the Respondent's representative. A summary statement may be given by the Solicitor.

### **Section 10. Panel Duties**

The Chairperson shall instruct the Panel as to the charge and the factors to be considered during the deliberation on the charge(s). Upon the conclusion of such instructions the Chairperson shall adjourn this phase of the Hearing. The Panel shall promptly conduct its

deliberations in private and reach a decision on the charge(s).

A decision that a violation of the Code has occurred shall require a simple majority vote by the Panel that the charge(s) have been proven by a preponderance of the evidence. An abstaining vote is not a vote confirming the violation. In the case of a tie the Secretary shall vote. If there are not at least four (4) votes finding a violation of the Honor Code, then the charge(s) have not been proven. In determining whether there was a violation of the Code, the Panel should only consider evidence and testimony that was presented at the Hearing.

Upon reaching their decision, the Panel shall inform the Chairperson in writing. The decision shall then be reported by the Chairperson to the Reporter and the Respondent. The Chairperson will then dismiss the Panel by reminding each member that he or she is forbidden to divulge any information about the Hearing.

### **Section 11. The Sanction Hearing**

If the Panel finds that there was a violation of the Code, the Chairperson shall reconvene the Panel for a Sanction Hearing, providing the Respondent with the opportunity to be present. This hearing may be held directly following the Hearing but must take place within five days, and should be held in private. First, the Solicitor may present facts, evidence, and arguments as to the sanction(s) being sought. Second, the Respondent or the Respondent's representative may present mitigating facts, evidence and arguments. At the conclusion of the arguments the Chairperson shall adjourn the Panel to deliberate regarding the sanctions to be recommended. The Panel shall promptly conduct its deliberations in private and shall reach a decision.

Decisions regarding a particular sanction shall require a simple majority vote in favor of the sanction. In the case of a tie, the Secretary shall vote. A Panel may not decide that no sanction be imposed. Once a decision as to a particular sanction is reached, the Panel shall announce its decision regarding the recommended sanction to the Chairperson. Before releasing the Panel, the Chairperson shall remind the members of the Panel that they are forbidden to divulge information about the hearing or the Panel's decision.

### **Section 12. Notifications of Findings**

The Panel's findings and recommended sanction(s) shall be promptly conveyed to the Respondent by the Chairperson of the Honor Council. The findings and recommended sanction(s) shall be reported to the appropriate Dean in a timely manner. All copies of the record, findings and recommendations shall be transferred to the appropriate Dean for retention in accordance with applicable Graduate School or Divinity School policies, and for a final decision in accordance with Section 14 of this Code.

### **Section 13. Appeals Procedure**

A student found in violation of the Honor Code may appeal the decision or the sanction recommendation of the Panel to the Secretary of the Graduate Council. Written notice of appeal from the Respondent or his/her representative shall be given to the Secretary of the Graduate Council within 10 academic days after the Sanction Hearing. The Graduate Council consists of 6 elected faculty members from the Reynolda campus, 6 elected faculty members from the

Bowman Gray campus and two Graduate Student Representatives. The Dean and Associate Deans of the Graduate school are ex-officio members of the Graduate Council and will not take part in the appeals procedure. The Dean of the Divinity School is not a member of the Graduate Council.

The Graduate Council will be provided with a copy of the written report of the charge, the summary records kept by the Honor Council Secretary during the hearing, and the written appeal of the Respondent. The Graduate Council will meet in a timely manner to consider the Honor Council's decision and the appropriateness of the recommended sanction. The Graduate Council will decide whether to support the findings and recommended sanctions of the Honor Council or whether to recommend changes. A written notice of their decision will be given to the appropriate Dean by the Secretary of the Graduate Council in a timely manner.

#### **Section 14. Final Disposition**

The appropriate Dean shall consider the findings and recommended sanction(s) of the Hearing Panel and the recommendations of the Graduate Council in the case of a Respondent's appeal, and any alleged exceptional circumstances, and shall make a decision to accept or alter either the findings and or the recommended sanction(s).

The office of the appropriate Dean, or his or her designee, shall be responsible for processing and supervising the imposition of sanction(s). In the case of ongoing "external" investigation of the Honor Code violation, the Dean of the graduate School may delay the final decision until formal findings are provided. The decision of the Dean shall be final.

#### **Section 15. Sanctions**

In the event of a finding of an Honor Code violation, the Panel shall consider and recommend to the appropriate Dean that one or more of the following sanctions be imposed. This list is not exhaustive, and the Panel may recommend alternative sanctions not included in the following list if the Panel determines that alternative sanctions are appropriate. In the event of a question about the application or meaning of a sanction recommended by the Panel or imposed by a Dean, the appropriate Dean shall be consulted and the decision of the Dean shall be final.

The sanctions which may be imposed in the case of a Honor Code violation will ordinarily be selected from the following (more than one of the sanctions may be imposed when deemed appropriate):

- a. Notice and Censure: A written reprimand that continuation of conduct in violation of the Honor Code may be cause for more severe disciplinary sanctions. This may include a warning or more severe disciplinary sanction in the event of the determination of a subsequent violation within a stated period of time.
- b. Restitution: Reimbursement for defacement, damage to, or misappropriation of property, whether that of the University, any member of the University community, any guest or visitor of the University or any third party.
- c. Suspension: Exclusion from classes, removal from facilities and termination of any associated access rights (including but not

limited to computers, computer networks, laboratories, identification cards, keys, libraries and parking), termination of faculty and staff mentoring and other privileges and activities (including but not limited to stipends and health insurance subsidies) with forfeitures of academic credits as set forth in the notice of suspension from the appropriate Dean. Sanctions for the Honor Code violation of cheating shall ordinarily include a recommended F or failing grade in the course involved and authorized withdrawals in the student's other courses, regardless of the semester when the offense was committed. If a suspension is more than one semester, the suspension shall begin immediately and shall be served in consecutive semesters. Suspension does not extend the total allowable time for completion of the degree.

- d. Expulsion: Termination of student status, with readmission subject to the approval of the program faculty and the appropriate Dean. No petition for readmission may be considered before the expiration of one calendar year from the date of expulsion. Sanctions for the Honor Code violation of cheating shall ordinarily include a recommended F or failing grade in the course involved and authorized withdrawals in the student's other courses, regardless of the time in the semester that the offense was committed.

#### **ARTICLE VII. Rights of the Respondent**

The Respondent shall have the following rights:

1. A right to have the charges against him or her submitted in writing and to receive the written charges before the beginning of the hearing.
2. A right to a copy of procedures established by the Honor Code for the hearing of alleged Honor Code violations. This shall be given to him or her at the same time as the notice of the charge or charges.
3. A right to separate hearings where two or more students are reported to have participated jointly in a violation. If none of those accused of joint participation request separate hearings, they may have a joint hearing or separate hearings as the Pre-hearing Subcommittee determines.
4. A right to know the nature of the evidence and, when practical, to examine the evidence before the hearing.
5. A right to appoint a Representative to question witnesses, to give a summary statement at the Hearing and to be present at the Sanctions hearing. The Representative will be a faculty member, staff member or student from the Wake Forest University Graduate School. Legal counsel can attend the hearing and advise the Respondent, but may not participate in the hearing. Law students are not permitted to assist the Respondent or to participate in the Hearing.
6. A right to summon witnesses and to testify on his or her own behalf, but the number of character witnesses, if any, may be reasonably limited by the Chairperson of the Honor Council.
7. A right to meet with the witnesses, and to question them during the Hearing, subject to limitation by the Chairperson of the Honor Council.

8. A right not to be compelled to testify against himself or herself.
9. The Respondent's spouse cannot be compelled to testify against him or her.
10. A right to present evidence of extenuating circumstances, subject to limitation by the Chairperson of the Honor Council.
11. A right not to be tried for one offense, and convicted of another, e.g., lying before the Council, without the same opportunity to defend against the other charge.
12. Until the Hearing and Appeals processes are complete, the Respondent has the right to participate in any University function except the following: participating in graduation exercises, receiving a degree, or receiving academic credit for courses taken during the semester in which the violation is alleged to have occurred, or other activities specifically prohibited by the appropriate Dean.

## ARTICLE VIII. Organization of Honor Council

### Section 1. Membership and Election

The membership and election of the Honor Council shall be determined as follows:

- a. The Honor Council shall be comprised of sixteen (16) faculty members, eight (8) each from the Bowman Gray and Reynolda campuses and one (1) student from each department or program.
- b. Faculty members of the Honor Council will be appointed by the appropriate Dean. Appointments are effective September 15th of each calendar year. Members of the Graduate Council may not be appointed to the Honor Council.
- c. Student members of the Honor Council are appointed by the chair or program director of each department or program, one (1) from each department or program. Appointments are effective September 15th of each calendar year. Graduate Student Association chairs and representatives may not be appointed to the Honor Council.
- d. A student appointed to the Honor Council serves a one-year term. A faculty person appointed to the Honor Council serves a two-year term. Students and faculty may be appointed for up to three consecutive terms.

### Section 2. Election of Officers

After appointment of new members, the Honor Council as a whole shall elect one (1) faculty member to serve as Chairperson, one (1) faculty person to serve as Secretary through September 14th of the following calendar year. The Chair and the Secretary should not be from the same department.

### Section 3. Pre-hearing Sub-committee Selection

The Pre-hearing Sub-committee will consist of the Chairperson, the Secretary, one (1) faculty member of the Honor Council and two (2) student members of the Honor Council. The Chairman and Secretary will choose these three members, ensuring as equal a representation of the two campuses as possible and ensuring that the members to do not come from the same department or program as the Reporter or the Respondent. A faculty member of the Honor

Council shall act as Solicitor.

### Section 4. Hearing Panel Selection

The Panel will be comprised of the four (4) faculty members and four (4) student members of the Honor Council chosen by the Chairperson and the Secretary. The faculty members and students will be chosen to ensure as equal a representation between the two campuses as possible and to ensure that no member of the Panel is from the same department or program as the Reporter and the Respondent. To assure fairness to the Respondent and to equalize the burden of members of the Honor Council, ordinarily members chosen to serve on a Panel will be removed from the pool for the remainder of the calendar year, unless all council members have served, at which time all members will be returned to the list of potential jurors.

### Section 5. Maintaining Readiness

Members of the Honor Council accept the duty of developing and maintaining their understanding of the Honor Code.

## Article IX. Miscellaneous

"Appropriate Dean" refers to the Dean charged with the primary responsibility for overseeing the program in which the Respondent is enrolled.

An academic day is a day on which regularly scheduled classes are held, not including summer sessions.

Research misconduct is covered by two on-line documents for the Reynolda campus (<http://www.wfu.edu/rsp/compliance.html> WFU Policy on Scientific Misconduct) and for the Bowman Gray campus ([http://www.wfubmc.edu/or/pp\\_man.html](http://www.wfubmc.edu/or/pp_man.html) Operations and Policy Handbook). While these policies are written for scientific research misconduct, for the purposes of this document, the policies apply to research misconduct in any field.

## Non-Academic Student Code of Conduct

The Wake Forest University School of Divinity expects good citizenship and responsible behavior from students. When these expectations are not met, the non-academic misconduct process may be used to redirect students into more acceptable patterns of behavior. This process encourages students to take responsibility for their choices and actions, while also allowing the University to determine an appropriate disciplinary response. This includes commitments as they relate to the Sexual Misconduct Policy and the Student Code of Conduct outlined in the Office of the Dean of Students at [deanofstudents.wfu.edu](http://deanofstudents.wfu.edu).

Misconduct cases may result in the sanction of a formal reprimand and the imposition of an educational condition, or a more severe level of sanction, including disciplinary probation, suspension or expulsion. Students need to be aware that certain types of behaviors may be deemed incompatible with membership in the School's community, and that choices they make can compromise their education and future.

The list below, while not exhaustive, includes examples of the types of prohibited conduct for which students are subject to disciplinary action:

- a. Actual or threatened physical injury to any person on University

owned or controlled property or at a University-sponsored or supervised function, or conduct that endangers the health or safety of a person.

- b. Engaging in individual or group conduct that is violent, abusive, indecent, unreasonably loud, or similar disorderly conduct that infringes upon the privacy, rights, or privileges of others or disturbs the peace or the orderly process of education on campus. Alleged sexual misconduct will be governed under the University's sexual misconduct policy.
- c. In violation of University policy, unauthorized use, possession, or storage of any weapon or explosive (including fireworks) on University premises or at University sponsored activities.
- d. Forgery, counterfeiting, alteration, or misuse of any University record, document, or identification card.
- e. Unauthorized entry into or alteration of any University computer records, or violation of University computer use policies.
- f. Sending threatening or obscene messages to another student or individual via e-mail, phone or voice-mail.
- g. Knowingly filing a false police, honor code or non-academic honor code report.
- h. Misrepresentation in seeking financial aid or University benefits.
- i. Unlawful possession, use, distribution, or sale of any narcotic or dangerous drug as defined by the statutes of the State of North Carolina and/or University policies.
- j. Theft of, or unwarranted damage to, University property or property of any member of the University community.
- k. Failure to comply with Housing regulations.
- l. Failure to comply with the lawful directives of University employees acting within the scope of their duties; including those directives issued by a University administrator to ensure the safety and well-being of students.
- m. Entry into, or use of, any building, facility, or room or other University property or grounds without authorized approval. This also includes the unauthorized possession or use of University keys, lock combinations, or other access codes.
- n. Participation in illegal gambling activities on University-owned or -controlled property or at a function identified with the University.
- o. Possession, or consumption, of alcoholic beverages in contradiction of state law and/or University policy.
- p. Entering or attempting to enter any event without proper credentials for admission (e.g., ticket, identification card, or invitation).
- q. Failure to make satisfactory settlement for any debts to the University.
- r. Failure to comply with University traffic rules and regulations.

The School shall have the authority to hold students accountable under this Code of Conduct for certain off-campus behaviors (i.e., behavior that does not occur on University premises or in the context of a University, School, or student organization sponsored

event or activity) that adversely affects a substantial University or School interest. In determining whether the conduct adversely affects a substantial University or School interest, the following shall be considered:

- a. Whether the conduct constitutes or would constitute a serious criminal offense, regardless of the existence of any criminal proceedings.
- b. Whether the conduct indicates that the student presented or may present a danger or threat to the health or safety of himself, herself or others.
- c. Whether the conduct demonstrates a pattern of behavior that impairs the University's or School's ability to fulfill its mission.

## Professional Integrity

Professional integrity for divinity students is defined by the standards of integrity common to all professions and is further specified by those virtues of character required by Christian ministry. A person of integrity acts in a way that is congruent with what is professed in words and intended in thought, displays especially the virtues of truth and fairness, exhibits a consistent character over time, and takes responsibility for his or her actions.

## Procedures for Adjudicating Student Conduct Code Violations

Alleged breaches in non-academic student conduct and/or professional integrity should be reported in a timely manner to the associate dean of admissions and student services, who will conduct a preliminary investigation. Failure to report alleged breaches in a timely manner could impede the school's ability to investigate or substantiate the allegations. The associate dean of admissions and student services may consult with the associate dean for academic affairs. If further investigation is required, the associate dean of admissions and student services, in collaboration with the associate dean for academic affairs, may then appoint an ad hoc committee consisting of two faculty members and chaired by an additional faculty member. If such a committee is appointed, the associate dean of admissions and student services will inform the accused person in writing of the allegations against him/her, the name(s) of those who reported the charges, and the date, time, and place of the hearing on these charges. If further investigation is not required, the person reporting the alleged breach will be notified of that fact in writing.

The accused will be allowed reasonable time to prepare a response and will be granted the privilege of an adviser to be chosen by the student from the School of Divinity faculty. The adviser shall assist the student in the process. In all hearings, the accused will have the right to be present at all times during the hearing except when the committee retires to deliberate and makes its decision. Evidence shall be admitted without regard to the rules of evidence in courts of law. The accused student may present evidence to the committee.

All materials and information related to the case should be confidentially submitted to the associate dean of admissions and student

services. Any verbal reports related to the case will be documented in writing by the associate dean of admissions and student services. A written summary report of the findings will be provided by the associate dean of admissions and student services to the accused student, ad hoc faculty committee, associate dean of academic affairs, and the dean of the School of Divinity.

After thorough review of the case, the committee will decide whether the accused has violated the code of conduct. A majority vote of the committee will suffice for a finding of responsibility. If the person is found to have violated the student code of conduct, the committee may decide on one or more of the following actions or such other action as the committee deems appropriate:

- (a) A written reprimand;
- (b) Denial of specified University privileges;
- (c) Payment of restitution;
- (d) Educational or service sanctions, including community service;
- (e) Disciplinary probation;
- (f) Imposition of reasonable terms and conditions on continued student status;
- (g) Removal from a course in progress;
- (h) Enrollment restrictions on a course or program;
- (i) Suspension; or
- (j) Expulsion.

## Appeal of Decisions Regarding Conduct Violations

Complainants and accused students may file a written request with the associate dean for academic affairs of the School of Divinity within fourteen calendar days of the notification to the student. In the letter to the associate dean for academic affairs, the student must indicate the reasons for the appeal and supply any relevant documents supporting the appeal. Grounds for an appeal include:

- Sufficiency of the evidence to support the decision;
- Appropriateness of the sanction;
- Germane new evidence not available at the time of the hearing that could significantly impact the outcome; and/or
- Procedural errors that significantly impact the outcome.

After reviewing the request for appeal, the associate dean for academic affairs may deny the request for an appeal, may render a new decision in the case, or may increase or decrease the severity of the action taken. The associate dean for academic affairs will render a final decision on the appeal and inform the student of his or her decision in writing. Records will be kept of the outcome of the proceedings and kept in the student's file.

## Administrative Withdrawal Policy

The Board of Trustees has empowered the president with the authority to suspend students from the University in "cases of clear and present danger to lives and property...and in instances of violence to persons..." Such suspensions are to be reviewed by the regular judicial bodies within 14 school days.

A student may be subject to administrative withdrawal from the University when, in the judgment of the director of Student Health Service, the director of the counseling center, or the associate dean of admissions and student services, and with the concurrence of the Office of the Vice President and Dean, Student Affairs, the student:

- A. Engages, or threatens to engage, in behavior that poses a significant danger of causing imminent physical or psychological harm to self or others, or
- B. Directly and substantially impedes the activities of members of the University community, including other students, University employees, and visitors.

The standard and procedures to be followed are on file in the Offices of the Vice President and Dean, Student Affairs and the Associate Dean of Admissions and Student Services.

## Procedure for Administrative Withdrawal

When the associate dean of admissions and student services and the associate dean of academic affairs, or his/her designee, based on a student's conduct, actions or statements, has reasonable cause to believe that the student meets one or more of the criteria for administrative withdrawal, he or she may initiate an assessment of the student's ability to safely participate in the University's program.

The associate dean of admissions and student services and associate dean for academic affairs may initiate this assessment by first meeting with the student to:

1. Review available information concerning the behavior and/or incidents which have caused concern,
2. Provide the student with a copy of the Administrative Withdrawal Policy and Procedure and discuss its contents with the student,
3. Provide the student an opportunity to explain his/her behavior, and
4. Discuss options available to the student, including counseling, voluntary withdrawal and evaluation for involuntary withdrawal. If the student agrees to withdraw voluntarily from the University and waives any right to any further procedures available under this policy, the student will be given a grade of W for all courses, will be advised in writing of any conditions necessary prior to reenrollment, and will be referred for appropriate mental health services. If the student refuses to withdraw voluntarily from the University, and there continues to be reasonable cause to believe the

**student meets one or more of the criteria for administrative withdrawal, the associate dean of admissions and students services or the associate dean for academic affairs may require the student to be evaluated by an appropriate mental health professional.**

## Evaluation

The associate dean of admissions and student services and associate dean for academic affairs may refer the student for a mandatory evaluation by an appropriate mental health professional. The mental health professional may be selected by the University, so long as there is no cost to the student for the evaluation. A written copy of the involuntary referral shall be provided to the student. The evaluation must be completed within five school days after the date the referral letter is provided to the student. Prior to the evaluation, the student will be required to sign a written authorization authorizing the exchange of relevant information among the mental health professional(s) and the University. Upon completion of the evaluation, copies of the evaluation report will be provided to the associate dean and the student.

The mental health professional making the evaluation shall make an individualized and objective assessment of the student's ability to safely participate in WFU's program, based on a reasonable professional judgment relying on the most current medical knowledge and/or the best available objective evidence. This assessment shall include a determination of the nature, duration and severity of the risk posed by the student to the health or safety of himself/herself or others, the probability that the potentially threatening injury will actually occur, and whether reasonable modifications of policies, practices or procedures will sufficiently mitigate the risk. The mental health professional will, with appropriate authorization, share his/her recommendation with the associate dean of admissions and student services or the associate dean for academic affairs who will take this recommendation into consideration in determining whether the student should be involuntarily withdrawn from Wake Forest. A copy of the mental health professional's recommendation will be provided to the student, unless, in the opinion of the mental health professional, it would be damaging to the student to do so. If the evaluation results in a determination by the mental health professional that the student's continued attendance presents no significant risk to the health or safety of the student or others, and no significant threat to property, to the lawful activities of others, or to the educational processes and orderly operations of the University, no further action shall be taken to withdraw the student from the University.

If the evaluation results in a determination that the continued attendance of the student presents a significant risk to the health or safety of the student or others, such that there is a high probability of substantial harm, or a significant threat to property, to the lawful activities of others, or to the educational processes and orderly operations of the University, the student may be administratively withdrawn from the University. In such an event, the student shall be informed in writing of the withdrawal, of his/her right to a hearing, of his/her right to appeal the decision of the hearing officer, and of any conditions necessary for reenrollment.

## Informal Hearing

A student who has been administratively withdrawn may request an informal hearing before a hearing officer appointed by the associate dean for academic affairs by submitting a written request to be heard within two business days from receipt of the notice of the administrative withdrawal. A hearing will be set as soon as possible.

The student shall remain involuntarily suspended pending completion of the hearing.

The hearing shall be informal and non-adversarial. During the hearing, the student may present relevant information and may be advised by a School of Divinity faculty or staff member or a licensed health professional of his/her choice. The role of the adviser is limited to providing advice to the student.

At the conclusion of the hearing, the hearing officer shall decide whether to uphold the administrative withdrawal or whether to reconsider, and the student shall be provided written notice of the hearing officer's decision as soon as possible.

## Appeal Process

The student may appeal the hearing officer's decision to the dean, who shall review all information presented and make a final decision as to whether or not to uphold the involuntary withdrawal.

## Emergency Suspension

The University may take emergency action to suspend a student pending a final decision on whether the student will be administratively withdrawn, in situations in which:

- a. **There is imminent danger of serious physical harm to the student or others,**
- b. **There is imminent danger of significant property damage,**
- c. **The student is unable or unwilling to meet with the associate dean for academic affairs,**
- d. **The student refuses to complete the mandatory evaluation; or**
- e. **The associate dean of admissions and student services, the associate dean for academic affairs, or the dean of the School of Divinity determines such other exceptional circumstances exist that suspension is warranted.**

In the event emergency action is taken to suspend the student on an interim basis, the student shall be given notice of the emergency suspension and an initial opportunity to address the circumstances on which the emergency suspension is based.

## Conditions for Reenrollment

Because the Administrative Withdrawal Policy applies to cases in which there is a concern about the safety of the student or others, the associate dean for academic affairs, the dean of the School of Divinity, or his/her designee may require a student who has been ad-

ministratively withdrawn under this policy to be reevaluated before he/she is readmitted in order to assure that he/she presents no clear and present danger to lives and property.

## Class Attendance

All students are required to attend classes regularly. Course syllabi specify class attendance expectations. Failure to attend classes regularly can result in academic penalties.

## Grading System

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

### Repetition of courses

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

### Pass/Fail option

The School of Divinity allows students to register for a limited number of general electives on a pass/fail basis rather than for a letter grade, with the permission of the instructor. 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, including elective courses taken to satisfy the language requirement. In no case may a student use a course taken in the pass/fail mode to satisfy a required course (including required disciplinary electives and area requirements). This limitation does not include required courses offered only in the pass/fail mode.

A student may count toward the M.Div. degree program no more than 6 hours taken in the pass/fail mode. (This number does not include courses that are offered only in the pass/fail mode.) No more than 7 hours may be taken on a pass/fail basis in any one semester.

Courses taken through the Graduate School cannot be taken in the pass/fail mode.

### Incomplete grades

The grade of I (incomplete) may be assigned only when a student fails to complete the work of a course because of an emergency. In order to receive a grade of I, the student, in consultation with the professor of the course, must complete an Incomplete Grade Request Form and submit it to the Office of Academic Affairs. The student and professor are required to agree to a due date for the incomplete work and specify that due date on the Incomplete Grade Request Form. In all cases, if the work recorded as an I is not completed within 30 days after a student enters his or her next semester (excluding the summer session), the grade automatically becomes an F (failure). A graduate degree will not be awarded to a student who has an I grade on her or his record.

### School of Divinity Grade/Point Equivalent

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 (irreplacable)
I	.00	Incomplete
NR	.00	Not reported
P	**	Passing
AUD	**	Audit
WD	**	Withdrawal
WF	.00	Withdraw Failing
WP	**	Withdraw Passing

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

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

### Continuing Eligibility

Understanding that theological education requires significant investment of time, energy, money, and other resources, the School of Divinity strives to empower students to complete the M.Div. program in a timely fashion. When students struggle to make satisfactory academic progress, the School implements strategies to help students achieve academic success. When those strategies fail, or it becomes clear that a student is not well positioned to complete the M.Div. degree, the School may elect to dismiss a student from the M.Div. program. Dismissal is unfortunate, but it always reflects a

concern for the student's financial, personal, spiritual, and vocational well-being.

Students are in good academic standing when they earn satisfactory or higher grades in courses they undertake (without failing courses or failing to complete them), earn a minimum term GPA of 2.33 in any semester, maintain a minimum cumulative GPA of 2.5, and make significant progress towards the completion of the M.Div. degree. Students who fail to reach these benchmarks will be placed on academic review or academic probation in following semesters until these benchmarks are reached or until failure to reach these benchmarks results in dismissal from the M.Div. program.

## Academic Review

Academic review is ordinarily enforced when students fail to make satisfactory progress towards the M.Div. degree in a given semester. Indicators of unsatisfactory progress may include, but are not limited to, any of the following: failure to reach a minimum term GPA of 2.33; failure to complete attempted courses with satisfactory grades (e.g., one or more courses with a failing, withdraw-failing, or incomplete grade); failure to earn enough credit hours in a given semester. A student can be placed on academic review even if their cumulative GPA is 2.5 or higher.

Academic review status indicates that while a student may not be at risk for being dismissed from the M.Div. program, problems with academic progress in any semester merit the attention of the associate dean for academic affairs and a student's faculty advisor.

In consultation with the associate dean for academic affairs, a student on academic review will work with his or her faculty advisor to develop an academic plan, the goal of which will be to remedy problems that created the need for academic review status. Faculty advisors will monitor progress on the academic plan over the course of the semester.

## Academic Probation

Academic probation is enforced when students fail to earn a minimum 2.5 cumulative GPA or fail to make satisfactory progress in earning credit towards the M.Div. degree. Academic probation status supersedes academic review status.

Students who fail to earn a cumulative GPA of 2.5 or higher at the end of any semester will be placed on academic probation. At the discretion of the associate dean for academic affairs, full-time students may be placed on academic probation when they fail to complete the minimum number of credit hours required for full-time academic standing over the course of an entire academic year, impeding timely progress towards graduation. Academic probation status indicates that students are at risk of being dismissed from the M.Div. program.

## Process for Initiating and Concluding Academic Review and Academic Probation Status

At the end of each semester, the associate dean for academic affairs will meet with the associate dean of admissions and student services, one representative of the faculty Curriculum and Academic Policy Committee, and a representative from the Student Financial Aid Office to review and make decisions about satisfactory academic progress cases.

Following that meeting, the associate dean for academic affairs will notify students and their academic advisors, via email and letter, of the students' academic review or probation status and the academic plan they will follow in the following semester.

Working with the student's academic advisor, the associate dean for academic affairs will arrange check-ins with the student at regular intervals in the following semester or semesters to ensure that the student is working towards academic success.

Students will ordinarily be released from academic review status when they have completed all applicable requirements as prescribed by their academic plan in the following semester. Students will ordinarily be released from probation status when they have completed all applicable requirements as prescribed in their academic plan in the following semesters and have achieved a minimum cumulative GPA of 2.5.

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

- Students are required to earn a 2.5 overall GPA in order to graduate from the Master of Divinity program.
- A student whose cumulative GPA falls below 2.5 will be placed on academic probation.
- A student whose term GPA is 2.33 or lower will be placed on review by the Curriculum and Academic Policy Committee. The committee will consider the student's overall record and may decide to place the student on probation.
- In order to come off of academic probation, a student must earn at a minimum a B (3.000) term average in each successive term until the minimum cumulative grade point average of 2.500 is reached.
- Students on academic probation who fail to earn a B (3.00) term average in the immediately succeeding semester will be placed on review by the Curriculum and Academic Policy Committee and may be advised to withdraw from the program.
- Any student whose overall GPA falls below a 1.67 at the end of any semester will be placed on review by the Curriculum and Academic Policy Committee and may be advised to withdraw from the program.

### **Students on academic probation**

- cannot receive an "incomplete" grade for any course;
- are advised to take manageable course loads, not to exceed 12 hours;
- are not allowed to take letter-grade courses on a pass/fail basis.

Students who are dismissed from the program for academic reasons

may reapply but must wait a minimum of one year from the date of withdrawal to re-enroll in the program. The reapplication process will require at minimum an academic letter of reference and a statement from the student indicating how she or he intends to make progress toward successful completion of the degree. All requests for reapplication should be directed to the associate dean of admissions and student services. Students on academic probation should review the policy on satisfactory academic progress found at [www.wfu.edu/finaid/grad\\_policies.html](http://www.wfu.edu/finaid/grad_policies.html). Those who do not demonstrate satisfactory academic progress may be ineligible for financial aid.

## Independent Study

A student may request to take an independent study (IDS) course with a faculty member. Independent study courses are understood to provide students opportunities to complete advanced academic research or creative activity in a field of theological inquiry. It is suggested, but not required, that independent study courses follow upon the completion of required courses in the curricular areas most relevant to the proposed independent study project or theme. It is also suggested, but not required, that students design IDS courses using a syllabus template provided by the Office of the Associate Dean for Academic Affairs.

An Independent Study form must be filled out and signed by the faculty member and the associate dean for academic affairs.

The following rules apply for this option:

1. An independent study will count only as a general elective course, not as a required course or a required area elective.
2. A student may take no more than 6 hours of independent studies in the MDiv program.
3. A student must have a GPA of at least 3.0 in order to register for an independent study.
4. A student must be in their fourth, fifth, or sixth semesters of M.Div. study to register for an independent study;
5. A request for the study must be made in writing by the student to the faculty member.
6. The faculty member must be convinced that special circumstances warrant the request.
7. The terms for an independent study must be put in writing and agreed to by the student and the faculty member.
8. No faculty member is obligated to offer independent studies.
9. Credit varies from one to three hours.

## Travel Policy

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

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

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

Each year, the School of Divinity may make funds available for travel scholarships. Students are eligible for one travel scholarship, which is applied to the first Cross-Cultural Connections course taken. If additional travel grants become available, priority goes to students who need to fulfill the Cross-Cultural Connections requirement.

Regular drop policies apply to travel courses. However, the School of Divinity cannot guarantee any refund of program fees should a student withdraw from the course, though the school will try to provide refunds on a pro rata basis when possible.

## Modern Language Policy

Students in the Master of Divinity program may receive credit for no more than 6 hours for modern language study in the undergraduate college as elective credit toward the degree and/or toward the school's language requirement (see page 19). Students who want to enroll in language courses in the College must complete the process for taking courses outside of the School of Divinity. Information about this process is available in the office of the associate dean for academic affairs. Also, undergraduate students are generally given preference for 100-level courses. This means that School of Divinity students can enroll in courses where there are seats available and where the instructor of the course gives her or his permission.

## Dropping a Course

During the Add/Drop period, a student may drop a course without penalty or notation on the transcript. The Add/Drop dates for full-term courses are set by the University Registrar. For all other courses, including weekend courses, the drop date will be 8 days before the course begins, or the date set by the Registrar, whichever is sooner.

Students who wish to drop after the drop dates may withdraw from the course, and a "WD" will appear on their transcript. (See the policy on withdrawal below.) After the Add/Drop period, a student may withdraw from a course with the approval of the Academic Dean, the professor, and the student's faculty advisor. The student is assigned a Withdraw (WD) or, if the student has completed passing work for the course, Withdraw Passing (WP). Courses marked WD or WP are not counted in determining the grade point average. If a student is failing the course, the grade is WF and counts as a 0 toward the grade point average.

Students may access Add/Drop and Withdrawal forms on the

Academic Resources website and in the Office of Academic Affairs. Students are responsible for officially dropping or withdrawing from courses to be eligible for a refund of tuition. Nonpayment for classes for which a student is registered or non-attendance in a registered class does not release the student from financial obligation, and it does not result in withdrawal from a course.

## 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 withdrawal form and submitting the form to the office of the associate dean for academic affairs.** 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 scholarships, 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 associate dean for admissions and student services 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 Service. Special leaves for personal reasons are granted by the associate dean for academic affairs.

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. A student cannot be granted a leave of absence without submitting a written request to the associate dean for academic affairs of the School of Divinity. To withdraw or take a leave "in good standing" and thus be eligible for readmission, a student must complete an official withdrawal form. Withdrawal forms are available in the office of the associate dean for academic affairs.

Students who decide to withdraw from the School of Divinity are required to make the request for withdrawal and meet with the associate dean for academic affairs. Students who withdraw are also required to complete a "withdrawal form" provided online or through the office of the associate dean for academic affairs. Students who withdraw for personal or medical reasons may be readmitted within a period of 12 months from the date of their withdrawal. Students who do not meet the School of Divinity's continuing eligibility requirements (see above) may reapply but must wait a minimum of

one year from the date of withdrawal to re-enroll in the program. All readmissions are contingent upon a student's academic standing. Requests for readmission should be directed to the associate dean of admissions and student services.

## Policies on credit for academic work done out of residence

### Part 1. Policy on Transfer of Academic Credit

**Credit earned prior to matriculation.** Academic credit earned at another school may be submitted for review during the first semester a student is enrolled in a degree program. Transfer credit is awarded through the office of the associate dean for academic affairs at the recommendation of the faculty committee on curriculum and academic policy. A student may not transfer more than 24 hours of credit into the Master of Divinity program. No more than 10 of these transfer credits will be awarded as required courses. Students should be prepared to submit supporting documents, including course transcripts and syllabi, to the faculty committee and registrar.

In order for class standing to reflect transfer credit, a student must submit their final transcripts and/or CPE certificates by August 1 for the fall semester or January 4 for the spring semester.

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 an accrediting body recognized by the U.S. Department of Education or the Council on Post-Secondary Education.
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 required course the grade earned must be a B or higher.
4. Applicants for transfer credit must have earned the credit after earning a bachelor's degree.
5. The course must have been taken within the eight years prior to matriculating at the School of Divinity.
6. Any course credit earned that has been utilized or will be utilized for another degree program is not normally transferred.
7. No more than 12 hours will be transferred from a non-theological graduate program. If 12 hours are to be transferred, the student will be required to demonstrate the course's or courses' relevance to the Master of Divinity degree.

**Credit earned during matriculation.** Credit earned at another institution while enrolled in a degree program at the Wake Forest University School of Divinity is subject to the general transfer credit guidelines. All coursework taken at another institution during matriculation and intended for transfer must be preapproved by the associate dean for academic affairs on recommendation from the faculty Curriculum and Academic Policy Committee.

## 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. To receive credit for Clinical Pastoral Education, the student must provide to the office of the associate dean for academic affairs a letter from the accredited program stating the number of units the student has completed. Additional credit may be earned in a select number of internships. Information is available in the office of the associate dean for academic affairs.

## Part 3. Policy on Advanced Academic Standing

Students who can demonstrate that they have had the academic equivalent of required courses may petition the associate dean for academic affairs to substitute advanced elective courses for those requirements. Ordinarily, advanced standing is without credit, exempting certain classes but not reducing the total number of credits required for the degree. Advanced standing with credit cannot be granted on the basis of life or ministerial experience. Advanced standing should account for no more than one quarter of total degree requirements. The associate dean for academic affairs will forward appropriate petitions to the faculty committee on curriculum and academic policy, which will make a recommendation to the associate dean for academic affairs for final approval.

## Policy on graduation application process

**Third year students 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 third 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 for 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 Services, or failure to meet preset academic requirements. Holds may only be lifted from a student record by the office that issues a hold. For example, a hold on one's financial account can only be lifted by the Office of Financial and Accounting Services. Holds may prevent one from registering for courses or from graduating. Each student is responsible for addressing the circumstances related to holds.

## Grievance Policy

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

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

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

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

## 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 forma-

tion of rules and to assume major responsibility in judicial decisions. At the same time, all participants in University life must remember that, by the charter of the University, the board of trustees is ultimately responsible for the University and for its operation. Wake Forest also expects its students to abide by local, state, and federal laws, as well as by generally accepted moral standards. Although the University's role is not to duplicate civil law enforcement or judicial action, it may exercise authority for reasons appropriate to its function as an educational institution.

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

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

## Non-discrimination statement

Wake Forest University is committed to diversity, inclusion and the spirit of Pro Humanitate. In adherence with applicable laws and as provided by University policies, the University prohibits discrimination in its employment practices and its educational programs and activities on the basis of race, color, religion, national origin, sex, age, sexual orientation, gender identity and expression, genetic information, disability and veteran status. Additionally, the University promotes the full realization of equal employment opportunity for women, minorities, persons with disabilities, and veterans through its affirmative action program.

The following persons have been designated to handle inquiries regarding the University's nondiscrimination policies:

Tanya L. Jachimiak, Title IX Coordinator  
titleixcoordinator@wfu.edu / 336.758.7258  
Reynolda Hall Suite 2

### Undergraduate Student Services

Charlene Buckley, Deputy Title IX Coordinator  
buckleca@wfu.edu / 336.758.5226  
311 Benson University Center  
Winston-Salem, NC 27106

### Athletics

Barbara Walker, Deputy Title IX Coordinator  
walkerbg@wfu.edu / 336.758.5869  
211 Athletic Center  
Winston-Salem, NC 27106

### Graduate School of Arts and Sciences

Brad Jones, Deputy Title IX Coordinator  
jonesbt@wfu.edu / 336.758.5512  
116A Salem Hall  
Winston-Salem, NC 27106

### School of Business

Tara Brown, Deputy Title IX Coordinator  
brownm@wfu.edu / 336.758.7240  
3206 Worrell Professional Center  
Winston-Salem, NC 27106

### School of Divinity

Shonda Jones, Deputy Title IX Coordinator  
jonessr@wfu.edu / 336.758.5121  
Wingate Hall 108  
Winston-Salem, NC 27106

### School of Law

Ann Gibbs, Deputy Title IX Coordinator  
gibbsas@wfu.edu / 336.758.6119  
2312 Worrell Professional Center  
Winston-Salem, NC 27106

### School of Medicine

Nicole Allen, Deputy Title IX Coordinator  
challen@wakehealth.edu / 336.716.4273  
Watlington Hall, 3rd Floor  
Medical Center Boulevard  
Winston-Salem, NC 27157

### Physician Assistant Program

Gail Curtis, Deputy Title IX Coordinator  
gcurtis@wakehealth.edu / 336.716.2027  
Victoria Hall, 1st Floor  
Medical Center Boulevard  
Winston-Salem, NC 27157

Inquiries concerning the application of anti-discrimination laws may be referred to the individuals listed above or to the Office for Civil Rights, United States Department of Education. For further information on notice of non-discrimination, visit <http://wdcrobcolp01.ed.gov/CFAPPS/OCR/contactus.cfm> for the address and phone number of the U.S. Department of Education office that serves your area, or call 1.800.421.3481.

## Policy on sexual harassment

Wake Forest University expects all members of its community to act in respectful and responsible ways towards each other. Wake Forest University is committed to providing programs, activities and an educational environment free from sex discrimination. This Student Sexual Misconduct Policy sets forth resources available to students,

describes prohibited conduct, and establishes procedures for responding to reports of sexual misconduct (including sexual assault, sexual harassment, and other unwelcome sexual behavior).

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

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

The University makes this policy and educational opportunities readily available to all students and other members of the University community. A full version of the policy is available on the School of Divinity website at <http://divinity.wfu.edu/academics/academic-resources/policies/>.

## University Students' Rights and Responsibilities

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

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

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

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

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

**Protection against improper academic evaluation:** Students

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

**Protection against improper disclosure:** Information about student views, beliefs, and political associations which professors acquire in the course of their work as instructors, advisers, and counselors is considered confidential. Protection against improper disclosure is a serious professional obligation. Judgments of ability and character may be provided under appropriate circumstances, always with the knowledge of consent of the student.

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

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

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

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

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

**Student participation in University government:** As constituents of an academic community, students are free,

individually and collectively, to express their views on issues of University policy and on matters of general interest to the student body.

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

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

## The Family Educational Rights and Privacy Act

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

- 1. Right to inspect and review the student's education records within 45 days of the day the University receives a request for access.** Students should submit to the registrar, dean, head of the academic department, or other appropriate official, written requests that identify the record(s) they wish to inspect. The University official will make arrangements for access and notify the students of the time and place where the records may be inspected. If the records are not maintained by the University official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be made.
- 2. The right to request amendment of the student's education records that the student believes are inaccurate or misleading.** Students may ask the University to amend a record that they believe is inaccurate or misleading. The student should write the University official responsible for the record, clearly identify the part of the record they want changed, and specify why it is inaccurate or misleading. If the University decides not to amend the record as requested by the student, the University will notify the student of the decision and advise the student of his or her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.
- 3. The right to consent to disclosures of personally identifiable information contained in the student's education records, except to the extent that FERPA authorizes disclosures without consent.** One exception which permits disclosure without consent is disclosure to school officials with legitimate educational interests. A school official is a person employed by the University in an administrative, supervisory, academic or research, or support staff position (including law enforcement personnel and health staff); a person serving on the board of trustees; a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official in performing his or her tasks; or a person, company, or governmental unit with whom the University has contracted to perform duties or services involving education records. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility. Upon request, the University discloses education records without consent to officials of another school in which a student seeks or intends to enroll.

The following information regarding students is considered directory information: (1) name, (2) address, (3) telephone number, (4) electronic mail addresses, (5) date and place of birth, (6) major field of study, (7) enrollment status (undergraduate or graduate, full or part-time), (8) grade level, (9) participation in officially recognized activities and sports, (10) weight and height of members of athletic teams, (11) dates of attendance, (12) degrees and awards received, (13) the most recent previous educational agency or institution attended by the student, and (14) other similar information such as a photograph. Directory information may be disclosed by Wake Forest for any purpose in its discretion without the consent of the student. Students have the right to refuse to permit the designation of any or all of the above information as directory information. In that case, this information will not be disclosed except with the consent of the student, or as otherwise allowed by FERPA.

Any student refusing to have any or all of the designated directory information disclosed must file written notification to this effect with this institution at the Office of the Registrar. Forms are available at that office.

If a refusal is not filed, Wake Forest assumes that a student does not object to the release of the directory information designated.
- 4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by the University to comply with the requirements of FERPA.** The name and address of the Office that administers FERPA is: Family Policy Compliance Office, U.S. Department of Education, 400 Maryland Avenue S.W., Washington, DC 20202-4605.

## Inventions and Patent Policy

Please see:

<http://research.wfu.edu/files/2014/02/WFU-Patent-Policy.pdf>

# Copyright Policy

Please see:

<http://groups.wfu.edu/CIT/copyrightpolicy.html>

## Important Contacts

Campus Advocacy and Support Services .....336.758.5285  
*Assistance available to all students 24-hours*

University Title IX Coordinator .....336.758.7258  
Tanya Jachimiak (titleixcoordinator@wfu.edu)

### Reynolda Campus Resources

Student Health Service .....336.758.5218  
*24-hours when school is in session, excluding summer*

University Police.....336.758.5911

University Counseling Center .....336.758.5273  
*For emergencies after hours, contact Student Health Service*

University Chaplain .....336.758.5017  
*For emergencies after hours, contact Student Health Service*

PREPARE Student Advocates .....336.671.7075  
*Available 24-hours to undergraduate students  
during fall and spring semesters when school is in session*

Office of the Dean of Student Services .....336.758.5226

Residence Life and Housing.....336.758.5185

Wake Forest Compliance Hotline .....877.880.7888

### Medical Center Campus Resources

Student Wellness Center .....336.713.7002

Associate Dean for Student Services .....336.716.4271

Medical Center Security .....336.716.3305

### Community Resources

Sexual Assault Response Program.....336.722.4457  
*24 hour rape crisis service sponsored by Family Services*

Forsyth Medical Center Emergency Dept. ....336.718.2001

WF Baptist Medical Center Emergency Dept. ....336.713.9000

Winston-Salem Police or Forsyth County Sheriff's Department .....911

# SELECTED COURSE LISTINGS

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

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

## Academic Skills

### Topics | Introduction to Research and Writing

This course will introduce students to writing and research in biblical and theological studies. Through assignments such as preparing an annotated bibliography and writing an academic plan, students will develop skills that support their future work in the School of Divinity.

### Topics | Advanced Research and Writing

This course will introduce students to advanced writing and research methods in biblical and theological studies. Through assignments such as preparing an annotated bibliography and learning strategies for completing significant writing projects, students will develop skills that will support their work in the School of Divinity and any future graduate degrees they may pursue. This course is geared for students who are completing their Art of Ministry III project, working on an independent study course or other course involving research, or who are considering PhD. studies.

## Area Requirements

Each semester, courses in the School of Divinity and the University are designed as meeting the area requirements in five areas: 1) Cross-Cultural Connections (CC); 2) Gender and Sexuality (GS); 3) Race and Class (RC); 4) Religious Pluralism (RP); and 5) Science, Health, and Ecological Well-Being. To fulfill the Cross-Cultural Connections requirement, students are required to complete one course with a travel component to a place outside the student's home region. Courses vary each year. Recent cross-cultural contexts courses have included travel to Egypt, Israel, Nicaragua, Washington, DC, and Appalachia. Details about each academic year's courses can be found on the school's website or requested from the Office of the Associate Dean for Academic Affairs.

## Biblical Studies (BIB)

### Languages

Students are encouraged to take courses in both Hebrew and Greek. See the school's *Language Requirement* on page 19 for information on the school's language proficiency expectations.

### Hebrew

#### BIB 501 | Elementary Hebrew I

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. Also listed as Near Eastern Languages and Literatures 111.

#### BIB 502 | Elementary Hebrew II

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. 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 REL 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 REL 719. P—BIB 501 and 502; or POI.

### **BIB 701 | Readings in Hebrew (1-3h)**

Directed study for those who have completed an intermediate course in Biblical Hebrew. P—BIB 501 and 502 and BIB 503 or equivalent; or POI.

## **Greek**

### **BIB 511 | Introduction to New Testament Greek I**

A beginning course in Koine Greek, covering the fundamentals of grammar, with extensive reading in New Testament texts.

### **BIB 512 | Introduction to New Testament Greek II**

A beginning course in Koine Greek covering the fundamentals of grammar with extensive reading in New Testament texts. P—BIB 511 or POI.

### **BIB 611 | Intermediate Readings in Koine Greek (1-3h)**

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

### **BIB 641 | New Testament Exegesis**

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

### **BIB 711 | Advanced Readings in Greek (1-3h)**

Selections from the New Testament and other early Christian and Jewish writings together with readings on the theory and practice of translation. (May be taken more than once with different texts.) P—BIB 511 and 512.

## **Old Testament**

### **BIB 521 | Old Testament Interpretation I (R)**

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

### **BIB 522 | Old Testament Interpretation II (R)**

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

### **BIB 612 | Angels and Demons**

An exploration of angelic and demonic figures in the biblical text and the history of interpretation in Jewish, Christian, and Muslim traditions. This course will also consider the portrayal of select angels (some fallen) in contemporary fiction, television, and film.

### **BIB 615 | Myth and Scripture: The Bible and Ancient Near Eastern Myth**

This seminar explores biblical texts that depict creation, divine combat, and the abode of the dead within their ancient Near Eastern mythological contexts. We will study Genesis 1-11 and the Babylonian creation myths (*Enuma Elish*, *Atrahasis*, and others); the Ugaritic Baal Cycle and biblical traditions of God's defeat of the Dragon and the Sea (e.g. Isaiah 51, Revelation 12); and descents to the Netherworld (*Nergal and Ereshkigal*, *The Descent of Ishtar*, *Isis and Osiris*, Isaiah 14, and others). Goddess traditions may receive special attention. P—BIB 521, BIB 541, or POI.

### **BIB 616 | Myths of Creation**

This course explores a variety of ancient mythological texts concerned with the origins of the cosmos, the gods, and humanity. Selections from Hindu, Buddhist, Native American, Babylonian, Egyptian, Hebrew, Greek, Persian, and Norse mythology are examined within their respective cultures as well as in a comparative context.

### **BIB 625 | The Major Prophets**

A study of the major biblical prophets. Topics vary between the study of a single book and particular historical contexts (pre-exilic, exilic, and post-exilic). P—BIB 522.

### **BIB 627 | Proclaiming Judges: Tales of Sex and Violence**

Many Hebrew Bible texts contain disturbing images and stories related to sex, gender, and violence. This course will examine in detail these stories and others as they appear in the books of Judges and Ruth. As a MIN offering in the Proclamation area, the course will move from exegesis and ancient literature to look at how Christian communities have dealt with, and should continue to deal with, these difficult and impious texts in preaching, liturgy, and religious education. Also listed as MIN 627.

### **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.

### **BIB 651 | Reading our Common Scriptures**

An invitation to Jews and Christians to gather together and read texts from the Hebrew Bible as our shared or common Scripture. In past years it has focused on the literary and theological study of the Five Megillot – Ecclesiastes, Esther, the Song of Solomon, Ruth, and Lamentations – as both canonical books and as festival readings

within the Jewish liturgical year. Attention is given to the books' history of interpretation throughout Jewish and Christian traditions.

## New Testament

All students are required to take BIB 541 and BIB 542 or BIB 543.

### BIB 541 | Introduction to New Testament (R)

An overview of New Testament texts and contexts. Students explore the content, historical context, literary structures, and theological perspectives of New Testament texts. In addition, students learn basic tools for biblical interpretation.

### BIB 542 | Interpreting New Testament Letters (R)

A study of the early Christian epistolary tradition, deepening students' knowledge of Pauline letters, catholic letters, and texts often associated with letter writers (e.g. Hebrews). Students intensify their ability to use a variety of exegetical tools for New Testament interpretation and begin to explore different interpretive frameworks. P—BIB 541.

### BIB 543 | Interpreting New Testament Gospels (R)

A study of the early Christian gospel tradition, deepening students' knowledge of canonical gospel texts (including Acts). Students intensify their ability to use a variety of exegetical tools for New Testament interpretation and begin to explore different interpretive frameworks. P—BIB 541.

### BIB 624 | Women and Slaves in the New Testament

This course explores the role of marginalized persons, particularly women, enslaved people, and impoverished people in the texts of the New Testament. Students will explore intersectional historical, literary, and theological frameworks for better understanding the New Testament interpretation for and with contemporary faith communities. P—BIB 541 or POI.

### BIB 645 | The Gospel of John

This course focuses on exegesis of the Gospel of John.

### BIB 646 | Studies in Paul: The Corinthian Correspondence

An exploration of themes in the letters found in 1 Corinthians and 2 Corinthians as well as the archaeological and literary milieu in first-century Corinth. Particular emphasis is placed on the ethical legacies these letters (and the ancient discourses in which they participate) construct for contemporary Christians. P—BIB 542.

## Theology, Culture, and Hermeneutics in Biblical Studies

### BIB 618 | Egypt and Babylon: Ancient Near Eastern Myth

An introduction to ancient Egyptian, Babylonian, and Canaanite myths and their relation to the biblical tradition. Examines the ancient Near Eastern context within which Israelite religion and literature developed. Topics include myths of creation and

destruction, prayers and incantations, gods and goddesses, wisdom literature, and fertility and funerary cults discovered in the archaeological remains of these early civilizations.

### BIB 619 | Africa and the Bible

An exploration of the significance of Africa and the Africans within biblical literature, with a focus on ancient Egyptian history and literature. The history of Judaism and early Christianity in Egypt and Ethiopia is also examined.

### BIB 661 | Feminist Interpretations of the Bible

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

### BIB 726 | Special Studies in Early Christianity

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

### BIB 741 | Jesus in History, Literature, and Culture

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

## Topics Courses in Biblical Studies (1-3h)

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

### Topics | Dead Sea Scrolls and the Life of Biblical Tradition

A consideration of the relationship of the Dead Sea Scrolls to the Bible; the specific socio-historical context that gave rise to the Scrolls, and into which Jesus was born; and the collection's implications for how we think about the development and continuity of religious traditions in which the Hebrew Bible/Old Testament stands as a centerpiece, including Christianity. P—BIB 522.

### Topics | Food and Faith in the World of the Hebrew Bible

This course explores points of intersection between food and faith in the texts of the Hebrew Bible and in the archaeological record from the Levantine region. Topics for the course include: the sacrificial system as a means of creating and maintaining relationship with the divine; home cooked meals in the Hebrew Bible and their ability to create sacred space within the household; the practice of feeding the dead, a practice prevalent in the world of the Hebrew Bible but about which the text itself is nearly silent; hunger and food scarcity; and creating a religious and cultural identity through what you eat (or don't eat). Not only will the class explore these topics in their ancient historical and textual contexts but will also consider how opinions and practices related to food and faith in the world of the Hebrew Bible can help us to think deeply and act meaningfully in relation to these issues in our own faith communities.

## Historical Studies (HIS)

### HIS 501 | History of Christianity I (R)

A survey of the 1st through the 16th centuries. Attention is given to the early Councils, the rise of the papacy, dissenting movements, and the development of the sacraments. Medieval studies include mysticism, church/state affiliations, and scholasticism. Reformation issues survey the work of Luther, Zwingli, Calvin, and the Radical Reformers.

### HIS 502 | History of Christianity II (R)

A survey of the 17th through the 20th centuries. Attention is given to the rise of “modernism” and its impact on philosophy, theology, ecclesiology, and politics. Catholic studies focus on individuals such as Sor Juana de la Cruz, Teresa of Avila, Alfred Loisy, Pius IX, John 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 611 | Early Christianity

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

### HIS 631 | History of Medieval Christianity

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

### HIS 732 | Special Studies in Early Christianity

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

## Reformation and Modern Christianity

### HIS 651 | The Protestant and Catholic Reformations

A study of the origin and development of Reformation theology and ecclesiology.

### HIS 671 | Religions in America

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

### HIS 693 | African-American Religious Traditions

An exploration of religious movements, communities, and individuals within African-American traditions.

### HIS 771 | Religious Experience in America

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

### HIS 772 | Historical Theology

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

## Studies in Contemporary Christianity

### HIS 520 | The Church in Contemporary Cultures

A study of social factors that pose challenges to church life. The course explores the everyday lives of churchgoers, and how faith plays a role in their responses to social, cultural, and political issues. Attention is given to the ways in which communities of faith create religious culture as a means of strength, cohesion, and survival. Also listed as MIN 520.

### HIS 591 | African-American Religious History and Experience

This course charts black religious history – beginning with West African cultural expression, continuing through the Middle Passage, chattel slavery, the creation of the “Invisible Institution,” and the development of the “Black Church.” The course will unpack the complexity of contemporary African American Christianity by investigating its various formulations.

### HIS 630 | Culinary Culture in Black Religious Experience

An exploration of the historical, social, cultural, theological, ethnographic, and practical components of African American religious life and foodway culture. Particular attention is given to the historical relationship between eating and church life, highlighting diverse and creative forms of culinary expression in the African American faith tradition and the ways in which food becomes transformative for those struggling for human dignity.

### HIS 673 | Evangelicalism in North America

An examination of evangelicalism with regard to its important contributions to American religious culture, its variety in forms, and its ability to reconsider itself in an increasingly pluralistic United States.

### HIS 674 | Religion and the Civil Rights Struggle

Resistance to racial bias dates back to institutional slavery. This course will chart an intellectual history from antebellum America through the Civil Rights Movement. This class also will pay some attention to the history and nature of the civil rights struggle in Winston Salem and surrounding areas.

### **HIS 681 | American Denominationalism**

A study of the development of denominationalism in America with particular attention to specific faith communities and the shape of religious organizations for the future. Also listed as MIN 681.

### **HIS 682 | A History of the Baptists**

A study of Baptist history with particular attention to Baptists in the U.S. and the diversity of Baptist ways of belief and practice. Also listed as MIN 682.

## **History of Religions: The World's Religious Traditions**

See course listings in the Department for the Study of Religions for other courses that will fulfill the Religious Pluralism (RP) requirement. Courses in the Department for the Study of Religions are POI.

### **HIS 661 | World Religions**

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.

### **HIS 668 | Religions of Africa**

An introduction to Africa's three main religions, often referred to as the "triple heritage," including African Traditional Religions, Islam, and Christianity. Examines processes whereby these religions' beliefs and practices find new forms and life in contemporary Africa, and looks at the general relationships between and among the religions as they respond to social change.

### **HIS 735 | Literary Classics of World Religions**

An examination of great works of literature from the world's religious traditions including Judaism, Christianity, Islam, Hinduism, and Buddhism. While the basic teachings of selected religions are introduced for students with little or no background in the subject, the focus of the course remains on scriptural and literary texts that offer classic theological perspectives on the human conditions. Readings may include Gilgamesh Epic, biblical texts, the Qur'an, Sufi poetry, Upanishads, the Bhagavad Gita, the Dhammapada, and Zen sutras.

### **HIS 762 | Contemporary Judaism**

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 (1-3h)**

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

### **Topics | Knowledge Dispels Fear: Islam and Islamophobia**

This course will provide an introduction to the principal beliefs and institutions of Islam, those of its earliest years and those found in its varied expressions across time and place. We will consider how developing a deeper knowledge of Islam can help us to dismantle the

false assumptions and hateful rhetoric of Islamophobia, while also examining the historical and philosophical underpinnings of Islamophobia itself. Together we will work to give this course a practical edge by considering how we might combat anti-Muslim prejudice locally and nationally

## **Ministerial Studies (MIN)**

### **Art of Ministry**

#### **MIN 501 | Art of Ministry I: Introduction to the Life and Work of Ministry (2h) (R)**

An introduction to vocational formation for religious leadership.

#### **MIN 541 | Summer Internship Reflection Seminar**

The School of Divinity makes funding available to students who wish to serve in full-time internship placements during the summer recess. Summer interns serve in a ministry setting for six to eight weeks for a minimum of 200 hours. The School of Divinity invites competitive applications for summer internship funding in early January and makes stipend offers by mid-March. Some ministry settings partner with the School of Divinity to provide part of the funding for summer internship placements.

#### **MIN 542A, B | Internship – Part-time (R)**

A part-time ministry internship placement (2 semesters at 100 hours per semester, for a total of 200 hours) taken in either the second or third year of program.

#### **MIN 543 | Internship - Full-time**

A full-time ministry internship placement (200 total hours, to be completed in 5-7 weeks of full-time internship work) in the summer following either the first or second year of the program.

#### **MIN 602A,B | Internship Reflection Seminar (R)**

Internship Reflection Seminar engages second-year students in theological reflection through a year-long internship. The 3-hour, two-semester course (1.5 credits in each semester) 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.

#### **MIN 704 | Third Year Capstone / Integrative Requirement for dual degree in Education**

Requirement for the Master of Divinity/Master of Arts in Educa-

tion joint degree. This interdisciplinary capstone project integrates various facets of the MDiv and Education curricula and facilitates vocational reflection on relation of these fields.

### **MIN 705 | Third Year Capstone for Master of Divinity (R)**

The third-year capstone course will have two interrelated components: (1) A capstone reflection component, in which students develop an electronic portfolio to facilitate reflection on their cumulative learning in light of School of Divinity curricular standards (in the areas of disciplinary knowledge, vocational reflection, and skill development for leadership). (2) A professional development component, in which students will continue vocational reflection and ready themselves for employment searches. The capstone course will be co-developed and co-facilitated by the director of the Art of Ministry program and the director of the Leadership Development program. The third-year seminar is a pass/fail course.

### **MIN 706 | Directed Reflection in Applied Sustainability**

This course is taken concurrently with the practicum in Applied Sustainability. With a divinity faculty mentor, students engage in directed theological reflection on practicum experience.

## **Proclamation (R)**

### **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.

### **SPI 530 | Liturgical Writing as Spiritual, Theological, and Prophetic Act**

Divinity students are often called upon to write or speak extemporaneously various elements for worship, such as prayers, litanies, confessions, invocations, and intercessions. This course provides students with diverse resources for worship leadership. The course encourages students to locate their own prayer styles, theologies and rhythms within the shared narratives and prayer experiences of historic and contemporary worshipping communities. The course also challenges students to explore and name what theologies they are embodying through their choices of language, images, styles, and forms in public prayers. The course is part worship literature review and reflection and part workshop. Students will learn about elements of worship and explore historic and contemporary examples. Students will also share each week in a writers' workshop format their own liturgical writing samples. A primary aim of the course is to invite students to explore relationships between their own unique voices and theologies and their roles as public prophets, theologians, and spiritual leaders.

### **MIN 531 | Children in Worship**

How can worship leaders effectively encourage the participation of children in Sunday worship? What is the role of worship in shaping children's spiritual life? What is the purpose of the "children's sermon" or "children's worship"? This one-credit course will explore these and other topics related to the presence of children in worship.

### **MIN 532 | Worship Matters**

How leaders make announcements to whether the Lord's Meal bread is scored before it is broken at the table to how to "dress" the table for various services throughout the year—these worship "matters" matter. This one credit course gives students an opportunity theologically to reflect on these and other worship matters using the school's Thursday chapel services as a primary "text." Students will be required to attend most Thursday chapel services as well as the one-hour reflection seminar that follows lunch on that same day.

### **MIN 551 | Homiletics and Worship**

A study of the preparation and delivery of sermons in the context of worship. Attention is given to the history of Christian preaching, to techniques of effective biblical interpretation for preaching, and to the development of a "theology of proclamation." P—BIB 521 or 541.

### **MIN 627 | Proclaiming Judges: Tales of Sex and Violence**

Many Hebrew Bible texts contain disturbing images and stories related to sex, gender, and violence. This course will examine in detail these stories and others as they appear in the books of Judges and Ruth. As a MIN offering in the Proclamation area, the course will move from exegesis and ancient literature to look at how Christian communities have dealt with, and should continue to deal with, these difficult and impious texts in preaching, liturgy, and religious education. Also listed as BIB 627

### **MIN 644 | Preaching, Worship, and the Care of Souls: Funerals, Weddings, and Other Pastoral Rites**

A study of pastoral rites. This course is a seminar and practicum through which students learn how to design and lead pastoral rites, with an emphasis on funerals and weddings. Each student is required to preach for the class a funeral sermon and a wedding sermon.

### **MIN 645 | Preaching in the Traditions of the African American Church**

Exploration of African American preaching traditions with attention to the historical emergence of the Black Church, its dual function as a religious and sociopolitical institution, and the theologies, practices and history that continually give shape to its preaching traditions. Course emphases include the theological dimensions of preaching, biblical interpretation, sermon preparation and delivery, contextualization, embodiment, and preaching as a communal communicative act.

### **MIN 652 | Contextual Homiletics**

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

### **MIN 654 | Preaching and Worship in Sacred Time**

An analysis of the biblical, theological, and pastoral nature of the seasons and special moments of the church year through the lens of liturgical theology and practice. Includes instruction on sermon preparation for the major liturgical moments (e.g., Advent, Christmas, Lent, Easter, Pentecost). Attention is given to the relationship between the Christian liturgical year and the calendars and feast days of other religious traditions.

### **MIN 657 | Women and the Preaching Life**

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

### **MIN 660 | Sacraments and Ordinances: History, Theologies, and Practices**

A place-based exploration of the history, theologies, and practices of baptism and the Lord's Supper in diverse Christian contexts.

### **MIN 663 | Ritual and Congregational Life**

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

## **Topics Courses in Proclamation**

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

### **Topics | The Art of Preaching: Using Poetry and Fiction in Sermons**

This course deepens students' ability to analyze fiction and poetry from a theological perspective and improves their capacity to incorporate stories and images into their sermons.

### **Topics | Womanist Proclamation**

This course explores womanist proclamation, a Black feminist practice of truth telling, wisdom bearing and justice seeking that is identified via the radical inclusion of marginalized voices, as an embodied rhetorical and theological act of resistance. Through the carving out of sacred spaces, the course will examine how Black women and girls use speech (performed word) and movement (embodied word) to intentionally disrupt popular terrains where Black bodies

are literally and metaphorically disembodied. Ultimately, the course theorizes that womanist proclamation is a means through which Black women's bodies generate and transmit spiritual power from traditional and alternative pulpits and sources to unfetter themselves and their communities from the vestiges of interlaced oppressive systems.

## **Relational Care (R)**

### **MIN 631 | The Ministry of Pastoral Care**

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

### **MIN 633 | Introduction to Pastoral Counseling**

An introduction to theories and methods of pastoral counseling, including the nature of pastoral identity and essential skills for effective counseling.

### **MIN 634 | Religious Developments of the Individual**

A study of growth and development from infancy through adulthood, with emphasis on the influences of spirituality and mature religion. Also listed as REL 654.

### **MIN 636A,B | Clinical Pastoral Education**

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 644 | Preaching, Worship, and the Care of Souls: Funerals, Weddings, and Other Pastoral Rites**

A study of pastoral rites. This course is a seminar and practicum through which students learn how to design and lead pastoral rites, with an emphasis on funerals and weddings. Each student is required to preach for the class a funeral sermon and a wedding sermon.

### **MIN 710 | Topics in the Psychology of Religion (1h course required for MDiv/MA in Counseling joint degree students)**

A consideration of "classic" and contemporary texts and research in the psychology of religion pertinent to theory and practice of pastoral counseling.

### **MIN 711 | Topics in Faith Development (1h course required for MDiv/MA in Counseling joint degree students)**

A consideration of "classic" and contemporary texts and research in human psychological and spiritual development (and critical responses to same) pertinent to theory and practice of pastoral counseling.

**MIN 712 | Topics in Pastoral Theology** (1h course required for MDiv/MA in Counseling joint degree students)  
A consideration of selected issues and contemporary perspectives in pastoral theology, with a focus on theological anthropology foundational to integrative reflective practice of pastoral care and counseling.

## Community Building (R)

**MIN 510A,B,C | Introduction to Religious Leadership and Administration** (each module is 1h)

Students are encouraged, but not required, to enroll in all three modules for the most complete exploration of this topic. These modules introduce foundational perspectives on the leadership of religious institutions, particularly Christian congregations and non-profit organizations. Site visits and conversations with congregations and pastors in the vicinity provide a lively, current picture of issues in administration and leadership.

**MIN 510A | Congregational Culture and Story as a Resource for Religious Leadership**

An exploration of ways to study and understand the enduring heritage of organizational culture and the compelling narratives and formative stories that give congregations their particular character and presence.

**MIN 510B | Organization for Ministry**

An exploration of the ministries of the whole people of God – ministers set apart for leadership as well as the lay members of a congregation – and effective ways to organize a congregation for ministry. Students consider issues of power and authority in congregations, and the values and varieties of forms of governance.

**MIN 510C | Stewardship of Places and Resources**

An exploration of the buildings, neighborhood contexts, and financial resources for supporting the ministries of congregations. Students study the forms and possibilities of building design, and ways to understand the relationship of buildings to the natural and built landscape of their surroundings. Students also explore varied strategies for raising both capital and operational funds in support of congregational ministries.

**MIN 512 | Healthy Boundaries: Ministry, Ethics, and Leadership**

This course explores relationships between ministry, professional ethics, and pastoral leadership. Topics include clergy confidentiality, healthy clergy relationships, clergy self-care, pastoral issues related to business and finances, healthy use of social media in ministry, and practices for ensuring the safety of children and youth in ministerial programs. This course is based on a similar course developed by the Faith Trust Institute and is designed to meet denominational healthy boundaries training requirements. The professor has been certified as a healthy boundaries trainer through the Faith Trust Institute. This course is equivalent to Healthy Boundaries 101 and 201 offered by the Faith Trust Institute.

**MIN 515 | Transforming Leadership? Exploring Practical Theologies for 21st Century Ministry**

How does religious leadership transform communities? What strategies are effective in today's ministering contexts? This course explores models of practical theological reflection and methods of reflective professional practice as frameworks for religious leadership in a variety of contexts. Students will develop reflective strategies to place into conversation their personal vocational narratives, institutional and cultural contexts, biblical leadership tropes, and elements of what they are learning across theological disciplines.

**MIN 520 | The Church in Contemporary Cultures**

A study of social factors that pose challenges to church life. Students consider the everyday lives of churchgoers and how faith plays a role in their responses to social, cultural, and political issues. Attention is also given to the ways in which communities of faith create religious culture as a means of strength, cohesion, and survival. Also listed as HIS 520.

**MIN 535 | The Samuel DeWitt Proctor Institute for Child Advocacy**

Seminar with clergy, seminarians, Christian educators, young adult leaders and other faith based advocates for children for spiritual renewal, networking, movement-building workshops, and continuing education about urgent needs of children at the intersection of race and poverty.

**MIN 560 | Field, Table, Communion: Food and the Work of Ministry**

An exploration of food through scriptural and theological lenses. Students will learn to recognize the difference between healthy and destructive farming practices. Students examine the rise of faith-based food projects in America and around the world. The course looks at why hunger and obesity are flip sides of the same coin and considers how the church should respond to them.

**MIN 561 | Faith, Food, Health, and Community**

This course introduces students to the Religious Leadership in Food, Health, and Ecology concentration. The concentration develops leadership skills applicable to either congregational or nonprofit ministries. Interdisciplinary conceptual lenses and methods introduce participants to food systems and health systems as overlapping "loci" for understanding brokenness and cultivating shalom in community. Students interact with community leaders, local data, and faith-based initiatives working at these intersections.

**MIN 562 | Summer Seminar in Food, Faith, and Ecological Well-Being**

This interdisciplinary course combines biblical scholarship, regenerative agriculture, social justice, and contemplative spirituality, to ask this question: what wisdom does the Christian faith offer about our interrelated challenges – ecological degradation, social inequity, and food insecurity – and how might faith leaders lead boldly in the face of these challenges? This 5-day course meets in Katuah, the Cherokee name for the western North Carolina bioregion that is

one of the world's richest in biological diversity. The theme changes yearly with lectures, workshops, and meals in common.

#### **MIN 572 | Introduction to Urban Ministry**

This course focuses on the theological grounding for doing urban ministry, along with various local expressions of urban ministry based in churches and in community ministries. It examines the connections between ministries of compassion and ministries of justice.

#### **MIN 629 | Public Leadership in Nonprofit Organizations: Legal and Theological Perspectives**

The goal of this course is twofold: (1) to consider how legal and theological inquiry shed light on public leadership roles that theologically and legally trained professionals inhabit; and (2) to prepare students to be competent leaders of nonprofit organizations, considering issues like: the legal structure and status of a nonprofit organization (a 501(c)(3)), the process of casting a mission and vision in nonprofit organizations; fund-raising; developing and engaging a leadership board; cultivating a volunteer staff; representing an organization as a public leader; etc.

#### **MIN 630 | Christian Ministry and Public Leadership in America**

This course explores the role of minister as public leader. It attends to four areas of concern: (1) what public leadership is, and what it means in the context of Christian ministry; (2) how Americans make morally relevant meaning of their social and political life together; (3) what models of public leadership are available to ministry leaders; and (4) how ministry leaders reflect theologically on their role as public leaders.

#### **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.

#### **THS 642 | Theology and Disability**

Considers how Christian theology can overcome traditional exclusions of persons with disabilities and how practitioners can make worship more inclusive and hospitable to all people. The seminar will explore these questions through contemporary theological work on disability, conversations with guest speakers, and field trips in the community.

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

An extensive review of Episcopal studies in preparation for the GOE and future ministry. P—MIN 647.

#### **MIN 672 | Interfaith in Winston-Salem**

This course prepares students to respond to issues of religious diversity through experiential engagement in interfaith dialogue and critical reflection on these experiences. Also listed as THS 672.

#### **MIN 693 | History and Polity of the Christian Church, Disciples of Christ**

The course will explore the history, polity, theological foundation, and characteristic beliefs of the Christian Church (Disciples of Christ).

#### **MIN 695 | United Church of Christ Polity and History**

This course will fulfill a requirement for those who are or intend to be Members in Discernment in preparation for ordination in the United Church of Christ. It is also open to anyone interested in the history and identity of the UCC. We will explore the theology of the UCC through study of its predecessor traditions and the denomination's evolution through the last 57 years. We will reflect on the UCC's documents of worship, documents on ecclesiology, its justice witness tradition, and its local ethos. We will discuss issues of polity, including authorization for ministry, and the covenantal nature of the relationship of the various parts of the church.

### **Topics Courses in Community Building (1-3h)**

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

#### **Topics | Family Systems Theory and Congregational Identity**

Diverse experiences, personal preferences, and family histories come together to create a church family and inform the actions of people in the life of the church. We will examine tools rooted in Pastoral Care, as well as the influence of Family Systems Theory and Loss of Assumptive World, which will help pastors and ministry leaders lead their congregations to discovering their collective identity.

#### **Topics | Community Discipleship**

The goal of this course is to equip laity and clergy to learn and grow authentic community, cultural hospitality, and asset based community development practices in order to strengthen their roles as vital leaders in their congregations and communities. Course participants will develop spiritual formation narratives, map their vocational direction, identify their ministries or ministries in development, and create actionable work-plans.

## Formation (R)

### SPI 530 | Liturgical Writing as Spiritual, Theological, and Prophetic Act

Divinity students are often called upon to write or speak extemporaneously various elements for worship, such as prayers, litanies, confessions, invocations, and intercessions. This course provides students with diverse resources for worship leadership. The course is part worship literature review and reflection and part workshop. Students will learn about elements of worship and explore historic and contemporary examples. Students will also share each week in a writers' workshop format their own liturgical writing samples. A primary aim of the course is to invite students to explore relationships between their own unique voices and theologies and their roles as public prophets, theologians, and spiritual leaders.

### MIN 533 | Worship Practicum

In this course, students will learn to create, plan, and lead weekly worship services for the School of Divinity community. In addition to learning different worship and liturgical traditions, students will reflect theologically on the meaning of worship elements, thereby giving them tools to plan worship services with attention and intention. POI.

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

An exploration of 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 curricula. Leadership recruitment and development are addressed and consideration is given to the importance of spiritual formation as the heart of the educational program.

### MIN 571 / SPI 571 | Introduction to the Spiritual Life

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 610 | Spirituality and Discernment

An introduction to some theological and spiritual foundations of discernment as it relates to individuals, groups, and systems. Students learn processes for discernment as a spiritual practice using the Examen, the Clearness Committee, and the Social Discernment Cycle. Students practice individual discernment for themselves, group discernment with others in the class, and discernment of systems with an organization or institution of which they are a part.

### SPI 611 | Spirituality and the Art of Baseball

The purpose of this course is to provoke and pursue questions of spirituality that arise from encounter and engagement with the game of baseball. The course focuses on the place of baseball in American life, its role in cultural imagination, and its treatment by many authors as a source of discipline, contemplation, peace, and mystery. The course explores how baseball players, managers, and fans articulate and express human questions in ways unique to the practice of the sport. As these questions evoke theological themes, the course follows a larger aim of enriching imaginative resources for deepened spirituality and practices of ministry, so that students are better prepared for creative and transformative leadership.

### SPI 617 | Spirituality and Ministry in Film, Fiction, and Poetry

An exploration of the stories, images, symbols, and metaphors found in literature and film about faith perspectives, church and clergy life, and the life of the Spirit. Course goals include preparing students for creative and transformative leadership.

### SPI 623 | Music in the Church

A study of the history of church music and hymnody and of use of church music in the contemporary church.

### MIN 647 | Episcopal Church Studies: Sacramental Theology and Liturgics

An exploration of 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 664 | Christian Education in the Black Church

An exploration of the 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.

### MIN 667 | Formational and Transformational Practices in Christian Education

An exploration of the practices and theories of religious education that aim to form, renew, and transform Christian faith in persons and communities. Students investigate interaction between faith and culture in congregations, schools, community agencies, and public forums. Students also consider educational practices that enhance formative communal memory, including preaching, prayer, sacred music, sacraments, and other aspects of Christian ministry.

### **MIN 669 | Ministry with Youth and Young Adults: Educational and Homiletic Practices**

An exploration of the unique challenges and opportunities—pedagogically, theologically, politically, and ethically—impacting ministry with youths and young adults in the 21st century with particular attention to preaching and religious education.

### **SPI 669 | Modern Spiritual Writing**

When St. Augustine penned his Confessions, he began a genre of Christian writing that has continued to this day. Part literature course, part writer's workshop, this course will introduce students to examples of literary nonfiction whose subject is faith. We will study narrative structure, voice, character development, scene, and dialogue—all tools of the writer's craft—and discuss how those tools can be employed to create compelling stories of religious experience. Students will workshop their own essays, and will also be introduced to a variety of writers (Christian and otherwise) whose modern spiritual narratives form part of our current cultural dialogue.

### **SPI 670 | Spirituality and Fiction Writing**

This course undertakes fiction-reading and fiction-writing exercises using a writer's-workshop format. Students study the contributions of established fiction writers who grapple explicitly with religion or theology in their novels and stories. The class works collaboratively to strengthen students' original short stories in order to retrieve the art and the discipline of storytelling for ministry and theological education.

### **SPI 676 | Sabbath as a Spiritual Practice**

This course introduces students to some historical, biblical, theological and spiritual foundations of Sabbath and Sabbath-keeping. Students will learn and experience different ways of engaging Sabbath as a spiritual practice. They will explore the intersection of Sabbath as part of their personal spiritual life and Sabbath as a practice of ministry.

### **SPI 711 | Spirituality of the Enneagram**

This course introduces students to some historical, theological, and spiritual foundations of the Enneagram. Students will learn the 9 different type patterns of the Enneagram using didactic and type panels. They will explore and experience spiritual practices that engage each type pattern and that invite each type into more healthy spiritual growth.

### **SPI 771 | Classics of Christian Devotion**

A study of the principles of the spiritual life presented in the enduring classics of devotion.

### **SPI 773 | Worship as Spiritual Practice**

A study of how worship shapes spirituality. Students explore spirituality, broadly defined, along with how congregational worship is a form of spiritual practice.

## **Topics Courses in Formation (1-3h)**

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

### **Topics | Christian Mysticism from St. Teresa of Avila to the Present**

So often we think of Mysticism as simply a heightened experience of God. This course will explore the writings and lives of mystics whose mystical experience increased their engagement with the social issues of their day and time. These figures include Teresa of Avila, St. John of the Cross, Dorothee Soelle, Thomas Merton, Howard Thurman, Bede Griffiths, Simone Weil, Richard Rohr, and Cynthia Bourgeault. The focus will include the integration of a mystical stance and practices with an active Christian life.

### **Topics | Spiritual Transformative Theatre: A Writing / Performance Class**

This class begins with the intention of creating tikkun olam (fixing the world) through participatory storytelling through the use of all the arts (dance, music, voice, poetry, art, etc.), with the goal of expanding outwards in all areas of students' lives and ministries. Students retell their own spiritual/religious journeys and insights they have learned through creative forms of expression, and then create a performance piece from class stories that is shared with an audience. The class draws on the work of Teya Sepinuck, whose Theatre of Witness work is internationally acclaimed. Emphasis is placed on the collaborative effects of working in a community, particularly with goal of playmaking as a pedagogy of healing and spiritual growth.

### **Topics | Embodied Spirituality**

This course introduces students to historical, biblical, and theological foundations of embodied spirituality. Students will learn and experience different ways of embodying spiritual practice using movement, story-telling, and vocalization as tools to attend to and nurture their relationship with God. Additionally, students will explore embodied spirituality at the intersection their personal spiritual life and their practice of ministry.

### **Topics | Embodying the World's Religions**

This course begins with the foundation that the major religions of the world value embodiment. Whether they are participating in Israeli folk dance, whirling dervishes, Tai Chi, liturgical dance, or bharatanatyam, persons from differing faith traditions can find

themselves on common ground when they move their bodies. The course is a fusion of theory and praxis, enabling students to learn about the histories and theories surrounding embodiment through reading, lecture, discussion, and research, while also witnessing embodiment and dancing themselves. We will concentrate on the dances of the five major world religions (Hinduism, Buddhism, Islam, Judaism, and Christianity), though attention will also be given to ways of embodying other traditions. Utilizing Parker Palmer's threefold goals of pedagogy, students will engage in the course material by knowing, being, and doing.

## Theological Studies (THS)

### THS 501 | Christian Theology I (R)

A study of central themes and systematic connections in Christian theology from a variety of perspectives.

### THS 521 | Foundations of Christian Ethics (R)

A study of diverse philosophical and theological approaches to Christian ethics and their applications to specific ethical issues.

### THS 522 | History of Theological Ethics (R)

Explores the rich resources of theological ethics by studying the historical development of Christian moral traditions and their interactions with philosophy and politics.

## Theology

### THS 530 | Readings in Liturgical Theology: Denominations & Worship

This course explores how worship in various Christian traditions shapes and is shaped by those traditions' theologies. The focus is ecumenical, with texts selected from an array of Christian traditions and denominations.

### THS 596 | Christianity & Politics in American Life I: Historical and Cultural Trajectories

The first module of this multi-part course series examines Christianity and American politics in historical and sociological perspectives, focusing on the development of Church-state relations in cultural and legal frames, "civil religion," and the religious cast of the American political imagination.

### THS 597 | Christianity & Politics in American Life II: Contemporary Public & Political Theologies

The second module of this multi-part course series considers contemporary public and political theologies, examining a range of Christian voices on the meaning of political community and the common good. Perspectives include neo-Augustinian, realist, Catholic, evangelical, feminist, womanist, and liberationist approaches.

### THS 598A | Christianity & Politics in American Life III: Christian Public Witness

The third module of this multi-part course series analyzes the practice of Christian public witness in a variety of organizational forms (intentional community, local congregations, nonprofit agencies, denominational witness offices, faith-based and government partnerships, global mission, etc.) and community settings (local, national, and global), emphasizing the lived experience of public and political theologies. This course is required as a prerequisite for THS 598b.

### THS 598B | Multicultural Contexts for Ministry: Washington, DC

This course explores different forms of Christian witness in American public and political life in local, national, and global contexts.

### 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 618 | Feminist, Womanist, and *Mujerista* Theologies

A study of theology utilizing the methods and diverse voices of feminist theology.

### THS 619 | Readings in Queer Theology

This seminar-style reading course surveys classic and new works in queer theology, an approach to Christian thought that questions dominant constructions of gender identity and sexuality.

### THS 631 | Black Theologies in the U.S.

An examination of the historical and cultural development of Black Theology in the United States. The course includes engagement with multiple modes of the black theological tradition, including early Black Liberation Theology, critical theorists of theodicy, Womanist Theology, intersecting feminist theories, and "Third Wave" Womanist thought.

### 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.

### 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 movements of the twentieth century beginning with the Trans-Atlantic Slave Trade, through Howard Thurman and Martin Luther King Jr., to James Cone, Kelly Brown Douglas, Allan A. Boesak, Dwight W. Hopkins, and other contemporary writers.

### **THS 642 | Theology and Disability**

Considers how Christian theology can overcome traditional exclusions of persons with disabilities and how practitioners can make worship more inclusive and hospitable to all people. The seminar will explore these questions through contemporary theological work on disability, conversations with guest speakers, and field trips in the community.

### **THS 672 | Interfaith in Winston-Salem**

This course seeks to prepare students to respond to issues related to religious diversity through experiential engagement in interfaith dialogue and critical reflection on these experiences. Also listed as MIN 672.

### **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 or POI.

### **THS 715 | Latin American Liberation Theology**

Latin American liberation theology is a body of religious thought that offers both a prophetic critique of unjust and violent systems of oppression and a hopeful vision of a more just and peaceful future. This course offers students a historical, contextual, and theological overview of Latin American liberation theology and asks students to enter into critical and constructive dialogue with the relevance of this body of thought for their own contemporary contexts.

### **THS 720 | Comparative Theology**

Introduces students to the methods of comparative theology, analyzing examples from a variety of religious traditions.

## **Ethics**

### **THS 621 | Christianity and Public Policy**

A study of biblical warrants, historical developments, and contemporary issues related to Christianity and public policy.

### **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 REL 636.

### **THS 624 | Church and State in America**

An examination of the theology, history, sociology, and politics leading to the unique relationship of Church and State in the U.S. Engages contemporary issues and conflicts in the Church-State field with special attention to current developments and media coverage of those events.

### **THS 625 | Sexuality, Religion, and the Law**

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

### **THS 626 | Contemporary Ethical Issues**

An exploration of contemporary ethical issues that have wide social, political, and religious significance. The issues include health care, environment, immigration, dying, and criminal justice.

### **THS 628 | Postmodernism and Christian Ethics**

Postmodernism has become an important movement in contemporary theology and ethics. The course explores several variants of postmodern ethics in order to critically evaluate their strengths and weaknesses. It examines the ways in which certain features of postmodern ethics are used by contemporary Christian thinkers.

### **THS 629 | Markets, Justice, and Christian Ethics**

This course examines a range of ethical issues related to market economies, including consumption, desire, freedom, capitalism, exchange, market regulation, globalization, corporate responsibility, and the relationship between economy and ecology.

### **THS 630 | The Problem of Evil**

Many people, including religious believers, experience the existence of evil in the world. But how can this experience be reconciled with a theistic belief that the world is under the loving care of God who is all-powerful, all-knowing, and perfectly good? Can the experience of evil be evidence for challenging the existence of God or the common assumptions about the divine being? How should we make sense of various religious beliefs in light of the experience of evil?

### **THS 730 | Life, Death, and Beyond: Theories of Human Nature**

A scientific, philosophical and theological exploration in search of answers to Big Questions: What is a human person? Is the person all material? Does the universe contain consciousness? Has science proven that religion is a mere illusion? Is life after death really possible?

### THS 739 | Neuroscience and Ethics

A study of central philosophical and ethical issues at the intersection of neuroscience, ethics, and theology. The course explores neuroscientific accounts of human nature and morality as well as the ethical implications of neurotechnology. Also listed as Bioethics 739.

## Topics Courses in Theology and Ethics

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

### Topics | Justice in a Prison Society

Though home to only 5% of the world's human population, the U.S. incarcerates nearly 22% of its population. This course explores mass incarceration in the U.S. as an expression of structurally determined injustices conditioning experiences of race, class, and gender. The idea of a "prison society" serves as a metaphor signaling that mass incarceration is not simply a problem that the U.S. has; rather, it is a condition – perhaps the fundamental condition – of social, political, and economic organization in the U.S., a logic according to which the suffering and marginalization of the most is the condition of the success and well-being of a few. The course considers Christian theological and practical responses to mass incarceration.

### Topics | Readings in Thomas Aquinas

This seminar examines readings from within the theological corpus of Thomas Aquinas with an eye to how he engages diverse philosophical, theological, and biblical sources. A selection of contemporary interpreters of his thought informs our discussion.

### Topics | Classics of Modern Theological Ethics

This course is a study of classic texts in modern theological ethics. By closely reading the works of Kierkegaard, Barth, Bonhoeffer, and Tillich, we will examine unique features of their theological and ethical methods and the relevance of their thought to contemporary religious and moral life. The purpose of this course is not only to get familiar with some of the great Christian thinkers but also to gain insights of permanent importance that can help us live faithfully and morally in a rapidly changing world.

# STUDENT LIFE AND UNIVERSITY SERVICES

## Community Life

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

## Spiritual Life

**The School of Divinity recognizes the importance of providing opportunities to nurture the faith development and spiritual life of students.** These opportunities – including community worship, group spiritual practices, spirituality retreats, and other formational events – help students pay attention to the movement of the Spirit as an integral part of their theological education and formation. As students deepen their knowledge about the Bible, ethics, church history, and theology, they are also invited to deepen their spiritual lives and experiences by encountering God in familiar and new practices of faith.

The Office of Spiritual Life, part of Student Services, is led by Christopher T. Copeland, director of leadership development and spiritual life and assistant professor of the practice of spirituality, in addition to students who serve as spiritual life coordinators for the community.

## Worship

**The School of Divinity worships in Davis Chapel each Tuesday and Thursday of the academic year at 11 a.m.** Classes are not scheduled during this time so that all students, faculty, and staff can participate. A worship committee of faculty, staff, and students plans the services, which embrace diverse faith traditions and experiences. The School of Divinity also hosts a variety of

additional worship events throughout the year, including worship events on campus and in local churches in collaboration with clergy and other ministry leaders.

Worship draws us together as a community so that we may do “the work of the people”: thanksgiving, mourning, prayer and celebration. Since the university’s founding, corporate worship has been an important part of student life. While worship is no longer compulsory for the university, the Office of the Chaplain and Religious Life also works to create worship opportunities that are compelling and that enrich the lives of students, faculty and staff. These include the Moravian Christmas Lovefeast, Service of Remembrance, and special services on Holy Days.

## Leadership Development and Career Services

**The School of Divinity is interested in preparing students to be public leaders in diverse ministry contexts.** The school has adjusted class schedules to provide blocks of time each week when no courses are scheduled to aid students with vocational discernment, community engagement, and other leadership focused activities.

### Pathways in Ministry

Pathways in Ministry provides workshops and panel discussions to support students in their vocational discernment by exposing them to the many paths of engaging in professional ministry and to provide resources for personal and professional skill development so students may attain and thrive in life-giving ministry careers. These workshops include such offerings as: “Finding and Keeping the Perfect Job,” “Building a Narrative Resume,” “Prison and Jail Chaplaincy,” “Career and Internship Fair,” “Starting a Nonprofit,” and “Bi-Vocational Ministry.”

### Career Services

Career Services is the dimension of the School of Divinity that assists current students and recent alumni with finding vocational pathways for future employment. Career Services, which is housed within Student Services, provides the following services:

- resources for students from vocational seminars and workshops to denominational connections to career counseling;

- opportunities for potential employers to network with students and find future employees;
- job postings from congregations, chaplaincy settings, nonprofit organizations, and other ministry agencies that are made available to students through email announcements and website postings.

Students and recent alumni are encouraged to utilize the resources of Career Services throughout and after their educational programs at the School of Divinity. More information on Leadership Development and Career Services, including job listings, can be found at <http://www.divinity.wfu.edu/career-services> or by contacting Christopher T. Copeland, director of leadership development and spiritual life and assistant professor of the practice of spirituality.

## Housing and Meals

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

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

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

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

## School of Divinity Student Government

**The Student Leadership Council (SLC) of the School of Divinity** is the constituted student governing body. The SLC gives voice to student concerns in the School of Divinity and in the broader University. Elected by the student body, representatives of the SLC coordinate special events, sponsor various organizations, and

appoint students to the School of Divinity's standing committees.

The student government elects officers in the Spring of each academic year. The Student Leadership Committee (SLC) is the established liaison between faculty and students and has established a number of sub-committees to serve our School of Divinity community.

The purposes of the SLC are:

- To present itself as a community of faith, under the Gospel of Jesus Christ, in witness and in fellowship.
- To provide students with programs, activities and services.
- To represent the Student Association before the School of Divinity's administration.

## Student Organizations

**The Office of Admissions and Student Services plans and coordinates the school's student life programs and events.**

The office advises the Student Leadership Council and student organizations and student publications. Student organizations at the School of Divinity include:

### Akoni

Akoni provides a platform for students of African ancestry and for all Wake Forest students, faculty, and staff to explore theological education focused on the black religious experience, the Black Church as an expression of black religion, and the social, religious and political needs and concerns of the students and the black community.

### Amazing Grace

Amazing Grace is a group of dancers dedicated to using the body as a means of expression in worship. Using different styles of dance, Amazing Grace offers an opportunity to bring dance into the space of worship, ministering during Community Worship and other events at the School of Divinity. They welcome all who are interested to join.

### Beatitudes

The Beatitudes Society develops and sustains a national network of emerging Christian leaders who advocate for justice, compassion, and peace, reclaim a Christianity that welcomes all people, and articulates a Christianity that dares to speak and act for our fragile planet and our most vulnerable citizens. The Beatitudes Society Chapter at the School of Divinity is a community of students and faculty who gather for support, action, reflection, and prayer. The group gathers biweekly at a student's home for a simple meal and lectio divina. They provide resources and opportunities for small group studies and arrange activities advocating for or engaging in social justice.

### Commonplace

Commonplace seeks to deepen the knowledge, formation, and sense of community of those concerned with ideas of food, health, ecological justice, and faith. This student organization organizes hiking trips, shares meals, attends events off-campus, and serves together. We also sponsor community lunches periodically which are sourced locally.

## Kaleidoscope

The primary goal of Kaleidoscope is to serve as a safe and welcoming environment for lesbian, gay, bisexual, transgender, queer, questioning, intersex and allied students, faculty, and staff from all cultural, socio-economic, ethnic, and ecumenical backgrounds. Additionally, the group seeks to provide opportunities for all divinity school students, faculty, and staff to ask questions and dialogue with mutual respect so as to promote understanding of and engagement with LGBTQ matters.

## Lift Every Voice

Lift Every Voice aims to provide opportunities of worship through music. They are a group of singers and musicians who rehearse weekly and often minister in Chapel and in the greater Winston-Salem community, through gospel music. Lift Every Voice welcomes all that want to be a part of this ministry as singers or musicians as we continue to grow, expand to different styles of music and minister through song.

## Mosaic

Mosaic seeks to share the experience of God through artistic expression. The group nurtures and facilitates spiritual growth and expression through artistic media and promotes the use of the arts in the worship, service, contemplative, and communal life of the divinity school, as well as the University and Winston-Salem community.

## Pentecostal Charismatic Student Organization (PCSO)

The PCSO is a gathering of Pentecostal/Charismatic students at Wake Forest University School of Divinity as well as any student interested in the study and/or practice of Pentecostalism. The PCSO provides a scholarly and sacred space for the exploration of socio-cultural identity expressions, theological formation, and spiritual direction among Pentecostal/Charismatic Christians, combining historical-critical and interdisciplinary religious studies with active participation in faith communities. Any and all students are welcome to engage with any of PCSO's activities.

## Physical Wellness

The School of Divinity values whole body wellness. The Physical Wellness Club seeks to create a fun and positive means for students, faculty, and staff to be active, stay healthy, and build community. This organization offers events throughout the school year and furthers the already developed interest and participation in Wake Forest University Intramural Sports. Some of our opportunities include Flag Football, Soccer, Tennis, and Dodgeball Intramural teams, weekly yoga sessions, Zumba with the Deans, March Madness Bracket Challenge, and various study breaks during finals week.

## The Tablet

The Tablet is a student-run publication of the School of Divinity. It serves as an informative, community-building vehicle covering upcoming activities, vocational topics, campus events, financial aid and classified ads.

## Women's Work

Women's Work is a fellowship of women who are passionate about womanhood, specifically in the ministry. It is a sacred space for

women to share experiences as well as an opportunity for women to safely explore the power of their own voice. The group invites distinguished faculty and community leaders to lead discussions around topics that help the women of the divinity school grow into ministerial identities. Women's Work welcomes the divinity school community of men to join in and hear the voices of these distinguished women throughout the semester.

More information about the Student Leadership Council and student organizations can be found online at <http://divinity.wfu.edu/student-life/campus-life/>.

# Special Events

**The Mac Bryan Prophetic Preaching Series:** Established in honor and memory of George McLeod "Mac" Bryan, Sr. ('41, MA '44) by George ('61) and Carol ('64) Williamson, long-time supporters of Wake Forest and early advocates for the importance of the School of Divinity. Bryan was professor of religion and taught at the University for thirty-seven years after joining the religion faculty in 1956. He introduced courses on feminism, religion and science, medical ethics, and black and liberation theology. He fought tirelessly for Civil Rights, pursued social reform, and was instrumental in helping to integrate Wake Forest College in the 1960s. Bryan wrote several books on social justice, including *These Few Also Paid a Price* and *Voices in the Wilderness*. The series brings preachers and speakers to campus who will inspire students to live and serve at the intersection of Christianity and social justice.

**The Margaret A. Steelman Lectures:** Endowed in 1998 with a gift from Stanford L. Steelman, a distinguished biochemist from Hickory, N.C., in honor of his wife Margaret A. Steelman. The endowment invites prominent lectures of Judeo-Christian theology to the divinity school each year. Past lecturers include distinguished speakers Susan R. Garrett of Louisville Presbyterian Theological Seminary, Marcus J. Borg, acclaimed author and theologian, William Schweiker, director of the Martin Marty Center, and Edward L. Ryerson, distinguished service professor of theological ethics at the University of Chicago Divinity School.

# Libraries

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

The Wake Forest University libraries include the Z. Smith Reynolds Library, which is located on the Reynolda Campus and supports the undergraduate College, the Wake Forest School of Business programs, the Graduate School of Arts and Sciences, and the School of Divinity. The Professional Center Library, housed in the Worrell Professional Center on the Reynolda Campus, serves the

School of Law. The Coy C. Carpenter Library serves the Wake Forest School of Medicine and is located on the Bowman Gray Campus.

The three library collections total over 2 million volumes. Subscriptions to more than 50,000 periodicals and serials, largely of scholarly content, are maintained at the libraries. The Z. Smith Reynolds Library holds more than 1.4 million printed volumes, complemented by over 200 research databases, millions of electronic books, and nearly 12,000 DVDs. The library serves as a congressionally designated selective federal depository and depository of North Carolina government information. The Professional Center Library holds nearly 180,000 volumes and the Coy C. Carpenter Library holds nearly 150,000 volumes. The three libraries share an online catalog, which also provides access to electronic resources, journals and databases—all accessible via the campus network and on the Internet.

Through interlibrary loan service, students, faculty and staff may obtain materials from other libraries at no charge. Both faculty and students serve on the Library Planning Committee.

The Z. Smith Reynolds Library provides comprehensive reference and research services in person and online. Subject specialist library faculty work with individual classes across the disciplines on research papers and one-on-one with students at all phases of the research process. Library faculty also teach very popular elective courses in accessing information in the 21st century and upper-level courses geared towards research in the disciplines.

Special collections in the Z. Smith Reynolds Library include the Rare Books and Manuscripts Collection and the Ethel Taylor Crittenden Baptist Historical Collection. The Rare Books and Manuscripts Collection, greatly enhanced by the donation of rare and fine books of the late Charles H. Babcock, emphasizes American and British authors of the 19th and 20th centuries. Among the collections are works of Mark Twain, Gertrude Stein, William Butler Yeats, T.S. Eliot and the publications of the Hogarth Press. The extensive Anglo-Irish literature collection includes the Dolmen Press Archive. The archive of alumnus Harold Hayes, editor of *Esquire* magazine in the 1960s–70s, and the Maya Angelou works for theater, television and screen are maintained in the special collections. The Ethel Taylor Crittenden Baptist Historical Collection contains significant books, periodicals, manuscripts, and church records relating to North Carolina Baptists, as well as the personal papers of prominent ministers, educators, and government officials with ties to Wake Forest College/University. The Wake Forest College/University Archive is maintained in the library as well.

The library is equipped for wireless Internet access. Facilities in the Z. Smith Reynolds Library include “The Bridge,” a collaborative service between Information Systems and the library. Faculty, students, and staff can bring their university issued laptops for repair. An assortment of technology devices is available for checkout. The library has ten group study rooms that are equipped with Smart Board technology. These rooms can be booked online at [zsr.wfu.edu/study-rooms](http://zsr.wfu.edu/study-rooms). Multimedia computers on the fourth floor of the Reynolds Wing are equipped with audio and video capturing stations as well as image scanners. Media viewing stations are available in Reynolds Wing Room 403.

The Writing Center is conveniently located in the library, and faculty and tutors are accessible to students throughout their writing process. The library has a 118-seat auditorium for use by Wake Forest community groups for programs, lectures, and film screenings.

The library is open continuously during the fall and spring semesters 24 hours a day from Sunday through Thursday. When the library is not on its 24 hour schedule, two 24 hour study rooms are available located near the entrance to the library and may be accessed by keycard. The study room on one side houses a Starbucks. A full description of the Z. Smith Reynolds Library resources and services is found at <http://zsr.wfu.edu>.

## Information Systems

**Information Systems supports the instruction, research, and administrative needs of the Reynolda Campus of Wake Forest University. The Office of Information Systems (IS) is the primary resource for all things computing at Wake Forest University (WFU). Their mission is to empower the WFU community in the use of information and digital technologies towards intellectual exploration, informed institutional decisions, and the creation and dissemination of knowledge.** The campus computer network offers high-speed wired and wireless connectivity from all campus buildings.

Information Systems maintains an extensive array of online information systems that support University admissions, student registration, grade processing, payroll administration, finance and accounting services, and many other administrative and academic applications. In addition, the Wake Forest Information Network (WIN) provides the University community with features like faculty, staff, and student directories; an alumni directory; online class registration; electronic access to view payroll and tax information; and vehicle registration.

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

The University's computing resources serve both academic and administrative needs. Wake Forest's network infrastructure includes a ten Gigabit per second Ethernet backbone, a mixture of 100 Megabit and 1 Gigabit per second switched connectivity to the desktop, and pervasive wireless connectivity in all campus buildings. LINUX and Windows-based servers provide for business computing needs and services. A mix of LINUX systems and Windows-based systems provide for messaging, enterprise resource planning, Internet, intranet, courseware, various research needs, and file and print services. A LINUX supercomputing cluster provides supercomputing services for math, computer science, physics, biology 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 over the Internet. All connections are protected by VPN and firewalls.

Wake Forest has a 10 gigabit Ethernet connection to the Winston-Salem RPOP (regional point of presence) for Internet access. This RPOP connects the University to the North Carolina Research and Education Network (NCREN), the Internet service provider for the majority of North Carolina colleges and universities. Through this connection, Wake Forest has access to additional extensive supercomputing facilities located throughout the state of North Carolina as well as access to all the premiere research networks in the world, including Internet2 and the National Lambda Rail. Wake Forest works closely with NCREN on other advanced network and Internet technologies.

Information Systems provides assistance online at <http://help.wfu.edu>, by telephone at 336.758.HELP (4357), and supports walk-in customers in The Bridge located on the main floor of the Z. Smith Reynolds Library. The Bridge provides assistance with information technology services including multimedia, filming, computer repair, and equipment loans and purchases. For more about The Bridge visit <http://zsr.wfu.edu/services/technology/bridge>.

## Student Health Service

**The Student Health Service's goal is to promote a healthy lifestyle through health education and health maintenance and to take away health related barriers to education.** A physician-directed medical staff offers primary care services, urgent care, illness care, physical examinations, counseling, limited psychiatric care, allergy injections, immunizations, gynecological services, pharmacy, laboratory, sports medicine clinic, referral to specialists, and medical information and vaccinations related to travel to international destinations.

### Student Health Portal

Students now can make most appointments online through the Student Health Portal. The best way to access this portal is through the SHS website <http://shs.wfu.edu>. This is a secure way to make appointments, view published labs, print off a copy of your immunization history on file, print receipts and securely communicate with our clinic. SHS' primary way to communicate with students will be through their student email account. We send out appointment reminders 24 hours before your appointment and send messages for you to log into the Student Health Portal to view secure messages from the clinic. Students are encouraged to make appointments to be seen at the clinic. If you choose to walk in without an appointment, you will be seen by one of our staff nurses. The nurse will evaluate you and try to get you in with a medical provider if necessary and if one is available. We cannot guarantee the availability of a medical provider if you choose to come to the clinic without an appointment.

### Medical Charges

Most services at SHS are covered by the Student Health Fee. In addition, there are discounted "fee-for-service" charges for medi-

cations, laboratory tests, observation care, procedures, and some supplies. Payment can be made by paying cash, check, Deacon One Card, Student Blue Insurance, or the charge can be transferred to the student's account in the Office of Financial and Accounting Services. Each student is given a copy of the medical charges incurred on the date of service which can be used for insurance filing. Student Health Service does not participate nor do we file insurance claims on behalf of the patient.

### Health Information and Immunization Form

All new students are required to complete this form. It must be received by the Student Health Service before July 1 for new students entering fall semester or before January 1 for new students entering spring semester. This form requires information in regards to documentation of immunizations required by the University and the State of North Carolina. This form is located at <http://shs.wfu.edu/forms/>.

### Confidentiality

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

### Class Excuses

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

### Immunization Policy

NORTH CAROLINA STATE LAW (G.S. 130A-152) requires documentation of certain immunizations for students attending a North Carolina college or university. Wake Forest University adheres to the State Law, also requiring WFU students to provide documentation of immunizations. Students must submit certification of these immunizations prior to registration. Documentation should be on or attached to the completed "Health Information & Immunization form" provided by the Student Health Service in order to assure correct identification of the student. The form is located at [shs.wfu.edu/forms/](http://shs.wfu.edu/forms/). Acceptable documentation is a statement signed by the appropriate official(s) having custody of the records of immunization, such as a physician or county health department director. The State statute applies to all students except those registered in off-campus courses only, attending night or weekend classes, or taking a course load of four credit hours or less.

The American College Health Association recommendations and

North Carolina State law require certification in accordance with the following.

### Required:

**Tetanus/Diphtheria/Pertussis.** Students must document three doses of a combined tetanus diphtheria vaccine (DTaP, Td, or Tdap) of which one must be a Tdap after May 2005.

**Rubeola (Measles).** Students must document two doses of live virus measles vaccine given at least 30 days apart, on or after their first birthday unless (a) they were born prior to January 1, 1957 or (b) they have documentation of a titer indicating they are immune.

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

**Mumps.** Students must document two doses of live virus mumps vaccine given at least 30 days apart, on or after their first birthday unless (a) they were born before January 1, 1957 or (b) they have documentation of a titer indicating they are immune. History of the disease is not acceptable.

**Polio.** Students must document that they have had a total of three doses of trivalent polio vaccine if they are less than 18 years of age when they enroll. One of these doses must be after the age of four years.

**Hepatitis B.** Students are required to document three doses of Hepatitis B vaccine if born on or after July 1, 1994. The first and second doses must be at least 28 days apart. The third dose must be at least 56 days (or eight weeks) after the second dose and at least 16 weeks after the first dose; the third dose cannot be given any earlier than 24 weeks of age. Regardless of age Hepatitis B vaccine is recommended for all students.

**Tuberculosis test (PPD or TB blood test).** Required within 12 months of the University registration date for (a) students who may have been exposed to tuberculosis or have signs or symptoms of active tuberculosis disease or (b) students who have lived more than 30 days in a country other than those designated as low risk for tuberculosis by Centers for Disease Control (CDC). If the student's tuberculosis test is positive, chest x-ray results and record of treatment must be documented.

### Recommended:

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

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

**Meningococcal.** DC recommends routine vaccination with quad-

valent meningococcal conjugate vaccine at age 11 or 12 years, with a booster dose at age 16 years. For adolescents who receive their first dose at age 13-15 years, a one-time booster dose should be administered after age 16 years. Persons who receive their first dose at age 16 years do not need a booster dose.

**Pneumovax.** A vaccine which prevents illness from a strain of bacteria that can cause pneumonia and death. This vaccine is recommended for individuals 19 and older who have asthma or smoke. It is also recommended for those ages 2-64 with any of the following conditions: diabetes, sickle cell disease, lung disease, cochlear implants, CSF leaks, or conditions or medication which lower resistance to infection.

**Hepatitis A.** A two-dose series.

Immunizations required under North Carolina law must be documented within 30 days following registration. After that time, students with incomplete documentation of immunizations will not be permitted to attend classes. Please note that some series require several months for completion.

## Academic Coaching and Support Services

**Wake Forest School of Divinity offers academic support to all interested students through the Academic Coaching and Support Services, under the direction of the Academic Skills Instructor.** Coaching is available to assist students with the academic skills necessary to be successful in graduate theological education at Wake Forest University.

Services include one-on-one coaching sessions and an array of workshops to facilitate academic success. From basic academic skills to refreshers on grammar and writing practices to advice on developing good study habits, the School of Divinity supports students in doing their best. The Academic Skills Instructor is available to help students with a variety of academic questions and concerns, including effective reading strategies, writing skills, research questions, time management coaching, and much more.

Academic coaching is free and available to every School of Divinity student. Resources are also available at <http://wakediv.school/academic-skills>.

For more information contact Hilary J. Floyd, academic skills instructor, by email ([floydhj@wfu.edu](mailto:floydhj@wfu.edu)) or in Wingate 108.

## Disability Services

**Wake Forest is an equal access institution that admits qualified applicants without regard to disability.** When a student with a disability is admitted, the University seeks to accommodate those needs that are determined to be reasonable and that do not compromise the integrity of the curriculum.

The Learning Assistance Center (LAC) provides study skills training and counseling. Students can learn to read critically, take notes effectively, manage their time, improve their motivation, increase

their reading speed, and prepare for tests. Assistance is provided through counseling and individual and group tutoring. Students with a wide range of learning and other documented disabilities may also receive academic support, training, and advocacy through the Learning Assistance Center. Our hours of operation are Monday-Friday, 8:30am-5:00pm (excluding Holidays).

Students with a disability who require accommodations, should submit a request and documentation to one of the individuals listed below, depending on the nature of the accommodation requested. The information a student provides will be treated confidentially and will be shared with other administrators or faculty members only to the extent necessary to reach decisions and take actions on requests for accommodations.

Please make an appointment at the Learning Assistance Center once you arrive on campus.

Additional information on disability services is available on the Learning Assistance Center website: <http://lac.wfu.edu/>

If an accommodation is granted, students are responsible for obtaining copies of the accommodation letter from the Learning Assistance Center and for delivering a copy of the letter to their professors at the beginning of each semester.

#### **Regarding medical or mobility issues:**

Cecil D. Price, M.D.  
Student Health Service  
P.O. Box 7386  
Winston-Salem, NC 27109  
[price@wfu.edu](mailto:price@wfu.edu)  
336.758.5218

#### **Regarding learning issues:**

Michael Shuman, Ph.D., Director  
Learning Assistance Center & Disability Services  
P.O. Box 7283  
Winston-Salem, NC 27109  
[shumanmp@wfu.edu](mailto:shumanmp@wfu.edu)  
336.758.5929

## **Religious Life**

**The Office of the Chaplain and Religious Life seeks to support a diversity of beliefs through the multifaceted character of the chaplaincy** and its relationship to some 16 religious life affiliates. The office acknowledges the importance of faith, both in our individual and collective lives, and strives to provide opportunities for members of the Wake Forest community to express and explore their faith in a supportive community. The core work of chaplaincy is rooted in the care of the whole person – body, soul and spirit. As such, a key aspect of our office is to make available pastoral care and advisement for any member of the Wake Forest community – students, staff, faculty, and alumni. This can happen through individual counsel, programming on critical spiritual themes, intervention in medical emergencies, mortality concerns and presiding at key life rituals.

The University Chaplains and Campus Ministers are available for

pastoral counseling on a variety of issues. If ongoing counseling is deemed appropriate, referrals to clinically trained therapists in the University Counseling Center may be made.

Chaplains and Campus Ministers also offer spiritual direction or guidance to members of the Wake Forest community seeking to discern God's call in the midst of everyday life and assistance to persons wishing to grow closer to God through disciplines such as prayer, spiritual reading, and meditation.

Location: Suite 22 Reynolda Hall Phone: 336.758.5210

## **University Counseling Center**

**The University Counseling Center, located in 118 Reynolda Hall (Reynolda Campus), provides short-term, time limited counseling and consultation to currently enrolled Reynolda Campus students.** All services are confidential, and no fees are charged to students. The Center offers counseling for a variety of concerns including depression, anxiety, personal adjustment, disordered eating, managing stress, sexuality, and relationship issues. The Center is open Monday-Friday from 8:30 a.m. to 5 p.m. (excluding holidays). For more information or to schedule an appointment, call the center at 336.758.5273. More information is also available online at <http://counselingcenter.wfu.edu>. For life-threatening emergencies call 911 from a campus phone or 336.758.5911.

## **CARE Team**

**The Campus Assessment, Response and Evaluation (CARE) Team serves the Wake Forest University community by evaluating and responding to disruptive, troubling, or threatening behaviors brought to the attention of the Team.** As a part of this work the Team also seeks to help identify members of the Wake Forest community who are in need of support, guidance, or other intervention and to refer them to appropriate campus and community resources. The CARE Team is empowered by the University President to make decisions and take appropriate action in fulfillment of its mission. The Vice President for Campus Life provides administrative oversight for the Team. The CARE Team is composed of representatives from throughout the University who have specific expertise and professional training in the assessment of, and intervention with, individuals who may present a threat to themselves and/or the University community. The CARE Team serves to follow up with persons who display behaviors of concern and connect them with supportive resources as warranted. The CARE Team also educates the campus community about how to identify and promptly report concerning behaviors.

The CARE Team is not tasked with responding to emergencies. If this is an emergency and you are in need of immediate assistance or consultation, contact WFU Police at 336.758.5911 or 911 from a campus phone.

#### **CARE Team Contact Information:**

Email: [CARE@wfu.edu](mailto:CARE@wfu.edu)  
Website: [careteam.wfu.edu](http://careteam.wfu.edu)  
CARE Team Case Manager – 336.758.2464

## Athletics

**Wake Forest offers a variety of participant (intramural and club) sports for women and men**, including indoor and outdoor tennis, swimming, volleyball, miles of jogging trails, and a state-of-the-art exercise center in the Kenneth D. Miller Center. For spectators, Wake Forest plays a full schedule of sixteen Atlantic Coast Conference sports, participating in intercollegiate baseball, basketball, football, golf, tennis, field hockey, volleyball, soccer, cross-country, and track. Reynolds Gymnasium, Kentner Stadium, Spry Stadium, and Leighton Tennis Stadium host athletic events on campus, and BB&T Field at Groves Stadium and Lawrence Joel Coliseum are less than one mile from campus.

## Campus Recreation

**The Office of Campus Recreation seeks to enrich the quality of life for students, faculty, and staff** by providing a broad program of sports, outdoor, and fitness activities for men and women of all ability levels. Such programs include intramural sports, club sports, Outdoor Pursuits, open recreation, group fitness, and personal training. Campus Recreation is also responsible for managing the Miller Fitness Center and all of the activities within Reynolds Gymnasium. Campus Recreation provides a healthy outlet for every student, and a convenient option for every staff and faculty member in a safe place where the whole person is central each and every day. In support of the gym and the University's extensive wellbeing center facilities, the University is introducing wellness center membership fees for some community members starting September 1. The wellness fee for full-time, Reynolda campus students will be \$150 per semester. Graduate students may opt to have the fee waived online through the Wake Information System (WIN). Graduate students who elect to opt out of the wellness fee will not have access to campus wellness, recreation and fitness facilities, equipment and related programs, including intramural sports and club sports.

Part-time professional school students, and students enrolled in our Evening MBA program, will have the option to purchase a wellness center membership through Campus Recreation.

The spouses and live-in partners of Wake Forest University students who have a wellness membership may purchase their own wellness center membership through Campus Recreation.

**The Miller Fitness Center** is a multi-use facility with two major recreation and exercise spaces for students, faculty, and staff. Here you'll find a variety of cardiovascular machines, weights, and group exercise classes.

**Reynolds Gymnasium** - In order to meet the need for spontaneous play and activity, Campus Recreation has numerous open recreation opportunities for the student body. Sports equipment to accom-

modate such free play opportunities is available on the second floor of the Reynolds Gymnasium. Locations and maps of these informal drop-in recreation outlets are available in Reynolds Gym 214.

**Sutton Center** The Sutton Center is Phase I of the Reynolds Gym Renovation & Transformation project. This expansion of Reynolds Gymnasium includes: two full sized gymnasiums, an outdoor pursuits center, two connector atriums with an abundance of natural light, state of the art sound systems, digital signage and lounge areas for student interactions. The gymnasiums are lined to accommodate basketball, volleyball and badminton but can be transformed to host receptions, unique competitions and other university & community events.

**Intramural sports** are competitions between students, faculty, and staff. With undergraduates and graduate students participating every year, competitive games of all levels are offered.

## University Police

**To report an emergency dial 911 (on-campus phone) or 336.758.5911.**

The Student's Right-to-Know and Campus Security Act requires institutions of higher learning to issue an annual report describing campus security procedures, facilities, policies, crime prevention programs, statistics, and other information. The purpose of the report is to give individuals in the University community the information they need for their personal safety and security while on campus. A copy of this annual report is available online at [www.wfu.edu/police](http://www.wfu.edu/police). For further information regarding this policy, please call 336.758.3567.

## Safety Services

If a safety escort is required after 3 a.m., one can be provided by calling University Police at 336.758.5911, calling 911 from a campus telephone, or utilizing one of the "call-box" telephones found around campus. The safety escort service is provided by either a police officer in a patrol car or a walking security officer. The timeliness of a safety escort's arrival is dependent on the availability of personnel and the number of high-priority calls to which they may already be committed.

Persons requiring ADA assistance or other special transportation needs that prohibit them from using one of the regular shuttle stops should call University Police at 336.758.5911 (ext. 911 on campus) for alternate arrangements.

Wake Forest University provides a safety app, powered by LiveSafe that can be downloaded to your phone or tablet. LiveSafe is a free personal mobile application for Wake Forest University students, staff, and faculty to engage in a two-way conversation with WFU police. With LiveSafe, you can use your cell phone as a personal security device that allows direct access to police, 911 emergency services, emergency location sharing, information sharing with quick tips, and a peer-to-peer SafeWalk tool. Registration with a

Wake Forest University email address is encouraged.

Features:

**Summon Help** – Trigger 911 or the WFU Police Department with the press of a button. Based on your cell phone signal and if your location services is enabled a GPS locator is activated during your call.

**SafeWalk** (a peer-to-peer tool) – Invite friends and family to temporarily follow your location on a real-time map. They will see your approximate location as you walk to your destination and will know when you get there safely.

**Share information** – Submit tips or reports about campus safety concerns and live chat with campus safety officials. You can attach a picture, video, or audio and even send it anonymously if you choose.

**Access Campus Resources and Emergency Information** – Access campus resources, emergency information, and important phone numbers.

## Parking and Transportation

**All students, both resident and commuter (including those students who reside off campus, in student apartments, theme, and satellite houses), who operate a vehicle on Wake Forest property, day or night (including after 5:00 p.m. weekdays and anytime on weekends), must register the vehicle they operate**, whether it is in the student's name or a family member's name. A student cannot register a vehicle owned or operated by another student and doing so can result in an honor code violation for both parties involved. Vehicle registration must be completed within 1 business day from the first time the vehicle is brought to campus. To be compliant with the vehicle registration process, permits must be ordered on-line and picked up from the appropriate location described below. Both the gate pass and parking permit must be adhered to the vehicle it was assigned in accordance with package instructions.

### Parking Options

- Commuter Student On-Campus Permit (returning students)
- Commuter Student Off-Campus Permits
  - Winston-Salem First Church
  - University Corporate Center (UCC)

Should on-campus commuter or off-campus permits be sold out, a student will have the option to sign up on a waitlist for these permits. If space becomes available, additional permits may be offered to those on the waitlist. Signing up on the waitlist does not guarantee receiving an on-campus parking permit. If on-campus permits are sold out, a student should order either the Off-Campus permits to park at Winston-Salem First Church, the designated area of Reynolda Village or Satellite permits to park at UCC. All of these permits allow students to park on-campus from 5:00 p.m. – 8:00 a.m., Monday-Friday and all day on weekends. Parking on WFU

property without displaying a valid permit (day or night) can result in citations.

### Contact Parking and Transportation

Phone: 336-758-PARK

Email: [parking@wfu.edu](mailto:parking@wfu.edu)

Location: Alumni Hall, Suite 138

Lobby hours: Mon. through Thurs. 8:30 a.m. - 4:30 p.m. and Friday 8:30 a.m. – 3:00 p.m.

### Fines and Citations

Fines are assessed against any person visiting Wake Forest University and violating parking regulations and range from \$25 to \$250.

Visitors are subject to the parking rules and regulations found at <https://parking.wfu.edu>. Students are responsible for their visitors. Students will be held financially responsible for citation fines issued to vehicles driven by family members or by friends who use a Wake Forest student's vehicle. Visitors who plan to park on campus for more than one day require a visitor parking pass. Visitor parking passes can be obtained from the Parking and Transportation office.

### Alternative Transportation

Wake Forest Transportation and Parking Services adopted an app that it encourages all shuttle riders to download and begin using immediately. The app, The TransLoc Rider, is designed to make the shuttle service more convenient for all riders, including those who take advantage of the OnCall service.

#### Deacon's Downtown Shuttle

The downtown shuttle provides evening service beginning at 9:30 p.m. on Thursday, Friday and Saturday. Shuttles go to various restaurants and venues. The last downtown pick-up is between 2:30 and 2:45 a.m.

#### Bicycle

To register your bicycle, go to <http://parking.wfu.edu/alternative-modes-of-transportation/bicycle-registration/>.

#### ZimRide

ZimRide's electronic ride-sharing board helps Wake Forest students and coworkers connect with others who are traveling to the same destination or just in the same direction. Rides are matched based on the criteria set by the individuals offering and seeking ride-share partners. Go to <http://www.zimride.com/wfu/> to find a carpool partner today.

#### Zipcar

Wake Forest offers a car-sharing program as an alternative to bringing your own car to campus. Zipcars are an affordable option that are available by the hour or by the day. Cars are parked on campus near the first-year residence halls and between Kitchin and Poteat Halls. They are available 24-hours-a-day; rates include gas and insurance. For more information or to join the network: [www.zipcar.com/wfu](http://www.zipcar.com/wfu).

# FACULTY

## Fred Bahnson

Director of the Food, Health, and Ecological Well-Being Program and Assistant Professor of the Practice of Ecological Well-Being

BA, Montana State University; MTS, Duke University Divinity School



Bahnson's research and teaching focus on the intersection of ecology, sustainable agriculture, and contemplative spirituality. His book *Soil and Sacrament* tells the story of the church-supported community garden he co-founded in 2005. The book also describes his subsequent pilgrimage among four agrarian faith communities—Catholic, Protestant, Jewish, and Pentecostal. He is the co-author (with Norman Wirzba) of *Making Peace With the Land*, and his essays have appeared in *Harper's*, *Orion*, *The Sun*, *Image*, *Washington Post*, and the anthology *Best American Spiritual Writing*. He is currently at work on a book about Christianity and climate change. In his capacity as director of the Food, Health, and Ecological Well-being Program, Bahnson convenes gatherings of faith leaders throughout the year across North Carolina's Piedmont and mountain regions.

## Christopher T. Copeland

Director of Leadership Development and Spiritual Life and Assistant Professor of the Practice of Spirituality

BS, Wake Forest University; JD, Emory University; MDiv, Emory; DMin, San Francisco Theological Seminary



Copeland teaches in the discipline of spirituality with a particular emphasis on the role of spirituality and spiritual practices in the formation of healthy, faithful, religious leaders. His scholarly interests include the intersection of the Enneagram and spiritual practices, reflected in his dissertation, *Exploring Effects of the Intersection of the Enneagram and Spiritual Practices upon the Spiritual Lives of Divinity Students*. Copeland is an ordained minister, spiritual director, teacher of the Enneagram in the Narrative Tradition, labyrinth facilitator, and InterPlay leader.

## Jill Y. Crainshaw

Blackburn Professor of Worship and Liturgical Theology

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



Crainshaw emphasizes in her writing and teaching how Christian worship and leadership arise from and return to human experience. Her newest book, *When I in Awesome Wonder: Liturgy Distilled from Everyday Life* (The Liturgical Press, September 2017), explores how worship's sacramental elements such as bread, wine, and water are connected to local fields and farmers, waters and artisans. Crainshaw's teaching focuses on intersections between religious leadership and sustainability, social justice, and "grounded" human experiences. Crainshaw is the program director for the School of Divinity's clergy leadership program, Clergy Making a Place: Early Career Pastors as Generative Community Leaders, funded through the Lilly Endowment, Inc. She is an ordained teaching elder in the Presbyterian Church (U.S.A.). Crainshaw is a regular contributor to Patheos' *Unfundamentalist Christians* and *The New Verse News*, an online publisher of "politically progressive poetry on current events and topical issues." Crainshaw recently edited two student publications, *Uncommon Words*, *Common Worship* (Library Partners Press, WFU, 2016) and *Words Made Flesh: A Collection of Poems and Prayers for Worship* (Library Partners Press, WFU, 2017). Both books feature student liturgical writing completed as part of a course project.

## Erik Estrada

Postdoctoral Teaching and Research Fellow in Early and Medieval Christianity

STB, Pontifical University of St. Thomas Aquinas; STL, Istituto Patristico Augustinianum; MMS and PhD, University of Notre Dame – Medieval Institute



Estrada teaches courses in historical theology and Church history. In his teaching and research, he seeks to explore how and why in its two millennia of existence the Christian tradition has been understood

and appropriated in different ways. His current research project investigates one aspect of this diverse appropriation by tracing the ways in which Paul's statements about salvation were understood from the early Church to the Reformation. Within this larger project, he is currently writing a book on Pelagius and his reception throughout Church history. In addition to translating numerous articles for Vatican City's *L'Osservatore Romano*, Estrada also collaborated on two major literary projects in early Christian and medieval studies: the *Encyclopedia of Ancient Christianity* and *The Monk's Haggadah*. Both will serve as helpful tools for students of early and medieval Christian history, thought, and culture. Whether in teaching or publication, Estrada views his theological vocation as a service to Christian unity and as a contribution to strengthening Christian education and scholarship in North America.

### Thomas E. Frank University Professor

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



Frank teaches courses in leadership and administration, and spirituality and the arts. He also teaches in the Department of History of Wake Forest College. His scholarship focuses on the history and culture of American mainstream Protestantism. Frank has written several books including, *The Soul of the Congregation: An Invitation to Congregational Reflection* (Abingdon Press, 2000), which explores the culture and imagination of local church congregations. He offers a course on the relationship between Protestant Christianity and the liberal arts and is the author of *Theology, Ethics, and the Nineteenth Century American College Ideal: Conserving a Rational World* (Mellen, 1993). He has authored two books on United Methodism, most recently with Russell E. Richey, *Episcopacy in the Methodist Tradition: Perspectives and Proposals* (Abingdon Press, 2004), and his *Polity, Practice, and the Mission of The United Methodist Church* is the standard text on polity (Abingdon Press, 2006 Edition). His research on the place of congregations and religious institutions in the settlement and built landscape of America led him to pursue a master of heritage preservation degree at Georgia State, which he completed in 2006. Frank is an ordained elder in the United Methodist Church.

### Elizabeth O'Donnell Gandolfo Earley Assistant Professor of Catholic and Latin American Studies

BA, Saint Joseph's; MTS, University of Notre Dame; PhD, Emory University



Gandolfo is a constructive theologian whose teaching and research

interests include the following themes in feminist and Latin American liberation theologies: the place of motherhood in theology and spirituality; the theological and political significance of remembering suffering; and the ecclesiology of Christian base communities in Latin America. Her first book, *The Power and Vulnerability of Love: A Theological Anthropology* (Fortress, 2015), draws on women's experiences of maternity and natality to construct a theology of suffering and redemption that is anchored in the reality of human vulnerability. Her most recent publishing project was a co-edited volume entitled *Practice and Source for Theology: Mothering Matters* (Palgrave Macmillan, forthcoming 2017). She is currently involved in promoting a project that lifts up the historical memory of women in ecclesial base communities of El Salvador.

### Gary Gunderson Professor of Faith and Health of the Public; Vice President, Faith and Health, Wake Forest Baptist Medical Center

BA, Wake Forest University; MDiv, Candler School of Theology, Emory University; DMin, Interdenominational Theological Center



Gunderson serves primarily as Vice President for FaithHealth at Wake Forest Baptist Medical Center, which includes spiritual care, Clinical Pastoral Education and CareNet counseling centers in 32 locations across North Carolina, as well as a local novel "ground game" strategy focusing on the most vulnerable neighborhoods. He is known for more than two decades of creative work in the field of faith and public health. Gunderson's most recent book, co-written with James Cochrane of South Africa, is *Religion and the Health of the Public: Changing the Paradigm* (Palgrave-McMillan, 2012). He has also written many articles and delivered hundreds of presentations, often around novel concepts such as "religious health assets," "boundary leadership" and, perhaps most interesting, the "leading causes of life." Gunderson is an ordained Baptist minister.

### Derek S. Hicks Associate Professor of Religion and Culture

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



Hicks teaches and researches broadly in the areas of African American religion, religion in North America, race, the body, religion and foodways, theory and method in the study of religion, Black and Womanist theologies, and cultural studies. Currently he serves as co-chair of the Religion and Food Group at the American Academy of

Religion. Hicks is the author of the book *Reclaiming Spirit in the Black Faith Tradition* (Palgrave Macmillan, 2012). He is currently working on a second monograph entitled *Feeding Flesh and Spirit: Religion, Food, and the Saga of Race in Black America* (under review with UNC Press). In addition, he served as assistant editor of the volume entitled *African American Religious Cultures* (ABC-CLIO Press). He also contributed chapters for the books *Blacks and Whites in Christian America: How Racial Discrimination Shapes Religious Convictions* (New York University Press, 2012) and to the edited volume *Religion, Food, and Eating in North America* (Columbia University Press, 2014). In support of his scholarship, Hicks has been awarded fellowships and grants from the Ford Foundation, the Fund for Theological Education, the Louisville Institute, the Henry Luce Foundation, and the Wabash Center.

## Mark E. Jensen

Teaching Professor of Pastoral Care and Pastoral Theology

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



Jensen's PhD work was in Pastoral Care, Psychology of Religion, and Theology, and his current research and teaching interests lie at the intersections of faith, health, food systems, sustainability, and community. He helps lead the concentrations in Religious Leadership in Food, Health, and Ecology, is the faculty liaison for the joint degree in counseling, and leads the school's travel course to Nicaragua in partnership with AMOS Health and Hope. Jensen is a Certified Supervisor with the Association for Clinical Pastoral Education and serves as a Chaplain Supervisor in the Division of FaithHealth at Wake Forest Baptist Medical Center. He recently received a grant from Blue Cross Blue Shield North Carolina, along with colleagues in Public Health Sciences, to conduct asset mapping on food pathways in Forsyth County. Jensen serves on the Executive Committee of the Forsyth County Food Consortium, a regional food policy council, and leads a Task Force on International Issues for the Association of Clinical Pastoral Education.

## Kevin Jung

Associate Professor of Christian Ethics

BA, Seoul Theological University; MDiv., Princeton Theological Seminary; STM, Yale Divinity School; PhD, University of Chicago



Jung's work lies in areas that intersect with religious ethics and moral philosophy. He is especially interested in moral epistemology, moral ontology, and action theory where he brings contemporary moral philosophy into conversation with religious ethics. He is currently working on various philosophical and theological problems (e.g.,

weakness of the will, self-deception, volitional necessity, and free will) related to the will. Jung is the author of *Christian Ethics and Commonsense Morality: An Intuitionist Account* (Routledge, 2014) and *Ethical Theory and Responsibility Ethics* (Peter Lang, 2011), and is the editor of *Religious Ethics and Constructivism: A Metaethical Inquiry* (Routledge, forthcoming) and the coeditor of *Doing Justice to Mercy: Religion, Law, and Criminal Justice* (University of Virginia Press, 2007) and *Humanity Before God: Contemporary Faces of Jewish, Christian, and Islamic Ethics* (Fortress Press, 2006). His articles have also appeared in major academic journals.

## Bill J. Leonard

James and Marilyn Dunn Professor of Baptist Studies and Professor of Church History

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



Leonard's research focuses on Church History with particular attention to American religion, Baptist studies, and Appalachian religion. He is the author or editor of some 25 books including *Christianity in Appalachia* (1999); *Baptist Ways: A History* (2003); *The Challenge of Being Baptist* (2010); *Can I Get a Witness?: Essays, Sermons and Reflections* (2013); and *A Sense of the Heart: Christian Religious Experience in the U.S.* (2014). In March 2015 he delivered the William James Lecture on Religious Experience at Harvard Divinity School and in February 2017 he gave the William Self Lectures on Preaching at McAfee School of Theology, Mercer University. His newest book, *The Homebrewed Christianity Guide to Church History: Flaming Heretics and Heavy Drinkers*, was published by Fortress Press in July 2017. Leonard is on the board of the *Journal of Disability and Religion*, *The Baptist Quarterly* (England), the Day1 Preaching Network, the Institute for Rural Journalism and Community Issues, and the Governing Board of the Cooperative Baptist Fellowship. His sabbatical research for 2017-2018 focuses on a new book, tentatively entitled: "Security or Idolatry?: A History of Religion and Firearms in the U.S." Leonard writes a twice-monthly column for Baptist News Global, is an ordained Baptist minister, and a member of First Baptist Church, Highland Avenue (American Baptist Churches, USA) in Winston-Salem.

## Clinton J. Moyer

Senior Fellow

BA, University of Washington; MA, PhD, Cornell University



Moyer approaches the Hebrew Bible/Old Testament with an eye toward its relationship to the larger geographical, historical, and social contexts of the ancient Near Eastern and Mediterranean worlds out of which it arose. His specific interests center on the

highly sophisticated literary artistry of the biblical corpus, the formation and development of a distinctive Israelite identity over the course of the biblical period, and biblical prophecy as a cultural and literary phenomenon. In his Hebrew courses, both in the classroom and online, Moyer strives to invite students to experience anew the tremendous beauty and richness of the biblical text. Moyer is the recipient of a 2011 Regional Scholar Award from the Society of Biblical Literature for his paper entitled “Who Is the Prophet, and Who the Ass? Role-reversing Interludes and the Unity of the Balaam Narrative (Numbers 22–24),” published in 2012 in the *Journal for the Study of the Old Testament*. His current research projects include a book-length linguistic and literary study of the biblical Balaam story; a monograph on the story of David’s capture of Jerusalem in 2 Samuel 5; an article on eschatological language as a literary device in Habakkuk; and a short linguistic piece on some obscure elements in the Hebrew verbal system. Beyond his academic pursuits, Moyer also serves as a freelance copyeditor working primarily with Augsburg Fortress Press, specializing in technical manuscripts in biblical studies and related fields; as a scholarly consultant with the Museum of the Bible, which will open in Washington, DC, in 2017; and as a blogger for the Huffington Post.

### **Gail R. O’Day** Dean and Professor of New Testament and Preaching

BA, Brown; MTS, Harvard Divinity School;  
PhD, Emory University

O’Day’s scholarly research focuses on the Gospel of John, the Bible and preaching, and the history of biblical interpretation. She has written a number of books and articles, including the commentary on the Gospel of John in *The New Interpreters Bible* (1996) and *Preaching the Revised Common Lectionary: A Guide* (Abingdon Press, 2007), and is currently working on a feminist commentary on the Book of Revelation. She is editor or co-editor of several volumes, including the *Oxford Access Bible* (Revised Edition, Oxford University Press 2011), and the *Theological Bible Commentary* (Westminster John Knox Press, 2009). O’Day was the editor of the *Journal of Biblical Literature* from 1999–2006 and General Editor of the Society of Biblical Literature book series, *Early Christianity and its Literature*, from 2009–2014. She is an ordained minister in the United Church of Christ.



### **Melva Sampson** Assistant Professor of Preaching and Practical Theology

BA, Virginia Union University; MDiv, Emory University; MA, Howard University;  
PhD, Emory

Sampson is a practical theologian and ordained minister. Her



research interests include Black preaching women’s embodiment, African heritage spiritual traditions, Black girls’ ritual performance, and the relationship between digital proclamation and spiritual formation. She is the creator and curator of Pink Robe Chronicles™ and Raising Womanish Girls™, both digital platforms used to elucidate the role of sacred memory and ritual in the collective healing of marginalized communities.

### **John E. Senior**

Director of the Art of Ministry and  
Associate Teaching Professor of Ethics and Society

AB, Bowdoin College; MDiv, Harvard Divinity School; PhD, Emory University

Senior directs the School of Divinity’s Art of Ministry program, which includes its field education curriculum. His research and teaching focus on pastoral formation for ministry, field-based learning, ministry leadership in both ecclesial and public settings, and the role of theological education in preparing leaders for a wide variety of institutional contexts. Trained in Christian ethics and the sociology of religion, Senior is also interested in political theology and ethics and earth-centered approaches to ministry and the moral life. He is currently working on a book project on structural evil. Senior is an ordained Teaching Elder in the Presbyterian Church (USA).



### **Katherine A. Shaner** Assistant Professor of New Testament

BA, Luther College; MDiv, Harvard Divinity School; Certificate of Studies, Lutheran School of Theology at Chicago; ThD, Harvard Divinity School

In classrooms, in faith communities, and in the public square, Shaner challenges leaders to listen for the voices of people who are usually left out of stories in our biblical texts and in our histories of justice. She works with archaeological materials from modern-day Turkey, Greece, and Israel to help better understand the full context of the earliest Christian communities. She teaches courses across the New Testament and early Christian history that explore the theological, social, and political implications of biblical interpretation for contemporary communities. Throughout her teaching and scholarship she examines the intersections of race, class, and gender as well as the ethics of contemporary biblical interpretation. Her course offerings include Women and Slaves in Early Christianity, The Material World of the New Testament, Interpreting New Testament Letters, Interpreting New Testament Gospels, Revelation, and introductory courses. Shaner’s book, *Enslaved Leadership in Early Christianity*



(Oxford University Press, 2017), challenges readers to re-think common perceptions about how enslaved persons participated in early Christian communities. She is an ordained pastor in the Evangelical Lutheran Church in America (ELCA) and is a regular guest preacher and presider.

## Porter Taylor

### Visiting Professor of Episcopal Studies

BA, University of North Carolina at Chapel Hill; MA, University of South Carolina; MDiv, University of the South; PhD, Emory University



Porter Taylor comes to the School of Divinity to initiate an Episcopal Studies Program. His interests in this area are *The Book of Common Prayer*, Episcopal history and liturgy, and Anglican theology. He is also working on a project to use personal storytelling of one's faith journey as a tool for evangelism. Taylor conducts workshops in this area. He has taught homiletics classes at Virginia Theological Seminary and The Theology School of the University of the South. Before being ordained, he taught American Literature at Belmont University. As a consequence, he has a passion for using stories, novels, and poems as a theological lens. Taylor retired as the sixth Episcopal Bishop of Western North Carolina in 2016. He is trained as a Spiritual Director by the Shalem Institute.

## Michelle Voss Roberts

### Associate Dean for Academic Affairs and Associate Professor of Theology

BA, Calvin College; MTS, Candler School of Theology, Emory University; PhD, Emory



Voss Roberts teaches in the fields of systematic, comparative, and feminist theologies. She is the author of three book-length works in comparative theology: *Dualities: A Theology of Difference* (Westminster John Knox, 2010); *Tastes of the Divine: Hindu and Christian Theologies of Emotion* (Fordham University Press, 2014), which received the Award for Excellence from the American Academy of Religion; and *Body Parts: A Theological Anthropology* (Fortress Press, 2017). She is also the editor of a volume on how interreligious comparison contributes to the study of theology, *Comparing Faithfully: Insights for Systematic Theological Reflection* (Fordham University Press, 2016). Voss Roberts is the President of the Society for Hindu-Christian Studies and past co-chair of the Comparative Theology Group of the American Academy of Religion.

## 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 and related ancient Near Eastern texts, Walls is fascinated by the breadth, depth, and complexity of Old Testament literature. He enjoys the privilege of helping students to become skillful interpreters of scripture, to appreciate the diversity of theological perspectives within the canon, and to reclaim the Old Testament's abundant theological imagination for the church's ministries today. Walls is the author of *The Goddess Anat in Ugaritic Myth* (Scholars, 1992) and *Desire, Discord and Death: Approaches to Ancient Near Eastern Myth* (ASOR, 2001), and is the editor of *Cult Image and Divine Representation in the Ancient Near East* (ASOR, 2005). His current research projects focus on the ancient Near Eastern context for the religion and literature of ancient Israel. Walls also enjoys leading pilgrimages and travel programs to Africa and the Middle East.

# SENIOR LEADERSHIP



**Gail R. O'Day**

Dean of the School of Divinity and Professor of New Testament and Preaching  
BA, Brown University; MTS, Harvard Divinity School; PhD, Emory University



**Michelle Voss Roberts**

Associate Dean for Academic Affairs and  
Associate Professor of Theology  
BA, Calvin College; MTS, Candler School of Theology, Emory University; PhD, Emory



**Shonda R. Jones**

Associate Dean of Admissions and Student Services and Special Assistant to the Provost  
BA, MDiv, Texas Christian University; EdD, University of Alabama



**Sheila Virgil**

Assistant Dean of Development  
BA, St. John's College (Annapolis); MNO, Case Western Reserve University



**Dixie Ross**

Business Manager  
BA, MBA, Vanderbilt University

# STAFF

**C. Mark Batten**

Assistant Dean of Admissions  
and Strategic Communications  
BA, Campbell University; MDiv, Emory University

**Thomas P. Benza**

Associate Director of Financial Aid  
BS, BA, Appalachian State University; MA, Wake Forest  
University

**Christie M. Dalton (MDiv '11)**

Assistant Director of Development and Alumni Relations  
BA, Arizona State University; MDiv, Wake Forest University

**Hilary J. Floyd (MDiv '10)**

Academic Skills Instructor and  
Program Associate for Community and Lifelong Learning  
BA, Furman University; MDiv, Wake Forest University

**Janice Huesman**

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