



WAKE FOREST  
UNIVERSITY

SCHOOL of DIVINITY

2021-2022 BULLETIN





June 2021



# WAKE FOREST UNIVERSITY SCHOOL OF DIVINITY

ANNOUNCEMENTS FOR 2021-2022

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The course offerings and requirements of the undergraduate schools 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 information of any changes.

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# THE SCHOOL OF DIVINITY

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## Academic Calendar

### Fall Semester 2021

Date	Day	Event
August 17-19	Tuesday - Thursday	New student orientation
August 19	Thursday	New student advising
August 23	Monday	Classes begin
September 6	Monday	Labor Day (no Divinity classes; University classes meet)
September 7	Tuesday	Last day to add full-term classes
September 22	Wednesday	Incomplete work from past term due to instructor
September 27	Monday	Last day to drop a full-term class
October 1	Friday	December graduation application deadline
October 7-10	Thursday-Sunday	Fall Break (No Thursday and Friday classes)
October 25-29	Monday-Friday	Spring registration advising
November 1-3	Monday	Registration begins for Spring 2022
November 24-28	Wednesday-Sunday	Thanksgiving Break (no classes)
December 3	Friday	Classes end
December 6-11	Monday-Saturday	Fall final exams
December 15	Wednesday	All Fall final grades due by noon

### Spring Semester 2022

Date	Day	Event
January 7	Friday	New student orientation
January 10	Monday	Classes begin
January 17	Monday	Martin Luther King Jr. Holiday (no classes)
January 25	Tuesday	Last day to add full-term classes
February 4	Friday	May graduation application deadline
February 8	Tuesday	Incomplete work from past term due to instructor
February 15	Tuesday	Last day to drop full-term classes

March 5-13	Saturday - 2nd Sunday	Spring Break (no classes)
TBD		Registration for Summer 2022
March 21-25	Monday-Friday	Fall registration advising
March 28-March 30	Monday	Registration begins for Fall 2022
April 15	Friday	Good Friday observed (no classes)
April 27	Wednesday	Classes end
April 29-May 6	Friday - Friday	Spring final exams
May 10 by noon	Tuesday	Final grades for May degree candidates due
May 14	Saturday	Hooding Ceremony
May 16	Monday	Commencement
May 17 by noon	Tuesday	Final grades due for non-degree candidates

# MISSION AND VALUES

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.

## Guiding Principles

**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.

# COMMUNITY

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**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, the University of 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 University of 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.

# ADMISSIONS AND FINANCIAL AID

- Admissions
- Financial Aid and Scholarships
- Graduate Hall Director and Graduate Assistant
- Student Health Insurance
- Tuition, Fees, and Related Costs

## Admissions

### 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 for 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 <https://divinity.wfu.edu/apply> (<https://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 <https://divinity.wfu.edu/admissions/apply-now/application-materials/>.
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 interests 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, Bonner Scholars/Leaders, Careers Opportunity Research/ NIH (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](https://ets.org/toefl) (<https://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 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 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 47 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 <https://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), Sustainability (MDiv/MA), and MDiv/MA in Management Dual Degree Pathway. 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 <https://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 their 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 seven semesters and two summers of the program, 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 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.

## 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 senior associate dean 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. Registration for spring semester begins November 2.

## 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.

## 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 Academic Affairs or online at <https://divinity.wfu.edu/continuing-education-and-programs/audit-a-course/>. Applications for auditor status are accepted through the Office of Academic Affairs.

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 adviser. 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.

# 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.

## Fellowships 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. Scholarships only cover tuition, not living expenses. All candidates for admission are considered for these awards. Scholarships and fellowships are awarded from funds provided by generous gifts to the University from individuals and organizations.

## 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) (<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. The process for generating credit balance refunds begins the first week of class.

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.

## Veterans Educational Benefits

The US Department of Veterans Affairs (VA) has approved Wake Forest University School of Divinity as an eligible institution at which students may use its Education Benefit Programs. Wake Forest University's "school certifying officials" for VA Education Benefits are happy to assist recipients by completing enrollment certifications to the VA. Please contact the Student Financial Aid Office with any questions, concerns, or requests for enrollment certifications.

### Pursuant to The Veterans Benefits and Transition Act of 2018

GI Bill and VR&E beneficiaries (Chapter 33 and Chapter 31 beneficiaries) may attend a course of education or training for up to 90 days from the date the beneficiary provides:

- A certificate of eligibility, or a "statement of benefits" obtained from the VA's eBenefits web site, or a valid VAF 28-1905 form for Chapter 31 authorization purposes, provided that the student beneficiary provides such documentation to the appropriate VA Certifying Official no later than the first day of a course of education, and provided that the student provides any additional payment amount due that is the difference between the amount of the student's financial obligation and the anticipated amount of the VA education disbursement to Wake Forest University.

This policy allows a student to attend the course until the VA provides payment to Wake Forest University. Wake Forest University will not impose a penalty, or require the beneficiary to borrow additional funds to cover tuition and fees due to late payments from the VA.

## 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 <https://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  
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 and Graduate Assistant

### Graduate Hall Director and Graduate Assistant

Divinity students are invited to apply for graduate hall director and graduate assistant positions with Wake Forest University's Office of

Residence Life and Housing. Information is available at [www.rlh.wfu.edu](http://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.*

## 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.

## Tuition, Fees, and Related Costs

### Tuition for Master of Divinity Program: Fall 2021 - Spring 2022

Fee	Amount
Full time	\$ 21,220
Part time (per hour)	\$ 846
Summer School (per hour)	\$ 430
Auditors (per hour)	\$ 120
Student activity fee	\$ 380
Graduation fee	\$ 175
Wellness Fee (can be waived)	\$372

Charges are due in full on August 1st for the fall semester, December 1st for the spring semester, and June 1st for both summer sessions. Student accounts must be paid in full before the student is entitled to receive an official transcript, diploma, or to register for future classes. 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.

## Refund of Charges Policy and Return of Financial Aid Policy

A student who officially withdraws or is granted continuous enrollment status during a semester may be entitled to a refund of tuition depending on the student's date of withdrawal, and/or date of continuous enrollment status.

Tuition refunds are based on the date of official withdrawal or the effective date of continuous enrollment status. Please refer to the official "Schedule of Refunds for Withdrawal or Continuous Enrollment" for the respective semester of enrollment. Refunds will be reduced by the amount of any outstanding charges on a student's account. If refunded charges leave a credit balance on the student account, the student is responsible for completing an online student refund request at (<http://finance.wfu.edu/sfs/student-refund/>) or the credit balance will remain on the student account and will be applied for future semesters. If the credit is a direct result of Title IV aid, the credit is automatically refunded to the student.

### Fall & Spring Semesters - Schedule of Refunds for Withdrawal or Continuous Enrollment

Official Date	Tuition Refunded
Before classes begin	100% tuition (-) deposit
First week of classes	85%
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%

### Summer Sessions I & II (6 week sessions) - Schedule of Refunds for Withdrawal or Continuous Enrollment

Official Date	Tuition Refunded
First three class days	100% tuition, less deposit
Fourth class day	75%
Fifth class day	50%
Sixth class day	25%
After sixth class day	0%

### Full Summer Session (12 week session) - Schedule of Refunds for Withdrawal or Continuous Enrollment

Official Date	Tuition Refunded
First five class days	100% tuition, less deposit
Sixth - Ninth class day	75%
Tenth - Twelfth class day	50%
Thirteenth - Fifteenth class day	25%
After fifteenth class day	0%

There are no refunds for mandatory fees after the first class day in a semester as reflected in the academic calendar.

Students are responsible for officially dropping courses to be eligible for an adjustment. Nonpayment for classes for which you are registered or

non-attendance in a registered class does not release you from financial obligation and will not drop you from the class.

Student Financial Services calculates the refund of charges and will apply the amount of tuition refunded in the applicable refund schedule listed above. Student Financial Services has available an example of the application of the University Refund of Charges Policy. If charges originally paid by financial aid funds are no longer covered after financial aid funds are returned to the respective programs, the student is responsible for the remaining balance.

Vehicle registration fees will not be refunded unless the issued permit is returned to Transportation and Parking Services before the first day of class. Students graduating or studying abroad for spring semester may receive a prorated refund of the vehicle registration fee by returning the issued permits to the Transportation and Parking Services office.

Tuition, fees, dining and all other charges will not be refunded when a student is suspended or expelled from the University as a result of a conduct or honor code violation. Return of Title IV funds are handled in accordance with federal law.

\*Refunds will be reduced by the amount of any outstanding charges on a student's account.

## Pursuant to The Veterans Benefits and Transition Act of 2018

GI Bill and VR&E beneficiaries (Chapter 33 and Chapter 31 beneficiaries) may attend a course of education or training for up to 90 days from the date the beneficiary provides:

A certificate of eligibility, or a "statement of benefits" obtained from the VA's eBenefits web site, or a valid VAF 28-1905 form for Chapter 31 authorization purposes, provided that the student beneficiary provides such documentation to the appropriate VA Certifying Official no later than the first day of a course of education, and provided that the student provides any additional payment amount due that is the difference between the amount of the student's financial obligation and the anticipated amount of the VA education disbursement to Wake Forest University.

This policy allows a student to attend the course until the VA provides payment to Wake Forest University. Wake Forest University will not impose a penalty, or require the beneficiary to borrow additional funds to cover tuition and fees due to late payments from the VA.

## University Disruption Refund Policy

Circumstances may arise during a semester that cause significant disruptions to University operations and result in the University closing the campus. These circumstances include, without limitation, extreme weather, fire, natural disaster, war, labor disturbances, loss of utilities, riots or civil commotions, epidemic, pandemic, public health crisis, power of government, or any other circumstance like or unlike any circumstance mentioned above, which is beyond the reasonable control or authority of the University.

In the event of a significant disruption to University operations either:

- During a semester that results in the University closing campus for the remainder of the semester;
- At the beginning of a semester that delays or prevents the University opening campus; or

- During a semester that results in the University closing campus temporarily during the semester

The University will issue refunds for housing and dining charges and wellness and parking fees to students where applicable and according to the refund schedule below. There will be no refunds for tuition or Student Health, Student Activity, or any other fees paid by or on behalf of students. Refunds (if applicable) will be calculated at the end of the semester.

This policy applies to significant disruptions where the University closes campus. It does not apply where students officially withdraw from the University or are officially granted continuous enrollment status during a semester. Refunds, if any, in those circumstances are governed by the University's Refund of Charges Policy.

### Fall & Spring Semesters - University Disruption Refund Schedule

Number of Whole or Partial (Sunday-Saturday) Weeks When Campus is Open	Refund Percentage
0	100%
1	85%
2	78%
3	71%
4	64%
5	57%
6	50%
7	43%
8	36%
9	29%
10	22%
11	15%
12	10%
13	No Refund
14	No Refund
15	No Refund
16	No Refund

### Summer Sessions I & II (6 week sessions) - University Disruption Refund Schedule

Number of Whole or Partial (Sunday-Saturday) Weeks When Campus is Open	Refund Percentage
0	100%
1	75%
2	50%
3	25%
4	No Refund
5	No Refund
6	No Refund

### Full Summer Session (12 week session) - University Disruption Refund Schedule

Number of Whole or Partial (Sunday-Saturday) Weeks When Campus is Open	Refund Percentage
0	100%
1	85%
2	75%
3	65%
4	55%
5	45%
6	35%
7	25%
8	15%
9	No Refund
10	No Refund
11	No Refund
12	No Refund

### Estimated Cost of Attendance Fall 2021 - Spring 2022

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.

Fee	Amount
Tuition	\$ 21,220
Student Health Fee	\$ 490
Student Activity Fee	\$ 380
Average Direct Loan Fees	\$ 182
Room <sup>1</sup>	\$ 9,110
Meals <sup>2</sup>	\$ 3,860
Books & Supplies <sup>3</sup>	\$ 1,000
Transportation <sup>4</sup>	\$ 2,750
Personal Expenses <sup>5</sup>	\$ 2,750
Insurance <sup>6</sup>	\$ 2,792
Estimated Total Costs of Attendance	\$ 44,374
Optional Wellness Fee <sup>7</sup>	\$ 372

<sup>1</sup> 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. For students living at home, the amount reflects 1/10 of the residence hall and off-campus amounts. Figure has been rounded to nearest \$50.

<sup>2</sup> 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.

- <sup>3</sup> 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 prorated 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 the COA component.
- <sup>4</sup> Transportation expenses for residence hall and off-campus apartment students are based on around \$92 per week for thirty weeks. For students living at home, the amount reflects one-half of the residence hall and off-campus amounts.
- <sup>5</sup> Personal expenses for residence hall and off-campus apartment students are based on \$13.10 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.
- <sup>6</sup> Health insurance is required for all degree-seeking domestic graduate students and all international graduate students with F or J visas. For 2020-2021, student health insurance is estimated based on the WFU/BCBS Insurance Policy for 2019-2020. More information is available on the WFU Student Health Insurance Program website. Students who demonstrate coverage that meets criteria may waive the insurance provided by WFU. If you are unsure of your eligibility, please contact [studentinsurance@wfu.edu](mailto:studentinsurance@wfu.edu).
- <sup>7</sup> A wellness fee 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 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.



# PROGRAMS

- Master Programs
  - Bioethics, MDiv/MA Joint Degree
  - Counseling, MDiv/MA Joint Degree
  - Education, MDiv/MA Joint Degree
  - JD/MDiv Joint Degree
  - Master of Divinity
  - MDiv/Management, MA Dual Degree Pathway
  - Sustainability, MDiv/MA Joint Degree
- Concentrations
  - Episcopal Studies
  - Interfaith Literacy and Leadership
  - Religious Leadership in Food, Health, and Ecology
  - Sustainability Concentration
- Related Programs at Wake Forest University
  - Religious Studies, Master of Arts
  - Women's, Gender, and Sexuality Studies, Graduate Concentration
- Other Program Opportunities
  - Hispanic Summer Program

## Master Programs

- Bioethics, MDiv/MA Joint Degree
- Counseling, MDiv/MA Joint Degree
- Education, MDiv/MA Joint Degree
- JD/MDiv Joint Degree
- Master of Divinity
- MDiv/Management, MA Dual Degree Pathway
- Sustainability, MDiv/MA Joint Degree

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

- **The Master of Divinity (MDiv)** 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 (MDiv/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 (MDiv/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 (MDiv/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 (MDiv/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/ MDiv)** prepares students for theologically informed vocations either in law or religious leadership.

## Bioethics, MDiv/MA Joint Degree

The goal of the Master of Divinity/Master of Arts in Bioethics (MDiv/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.

## Requirements

### 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. An outline of a typical MDiv/MA seven semester schedule is shown below.

### Typical Joint Degree Program Outline

Year	Fall	Spring
Year One	Mainly Divinity (13)	Mainly Divinity (13)
Year Two	Mainly Divinity (13)	Mainly Divinity (13)
Year Three	Mainly Divinity (13)	Mainly Bioethics (13)
Year Four	Mainly Bioethics (13)	

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

Code	Title	Hours
<b>Biblical Studies</b>		
BIB 521	Old Testament Interpretation I	3
BIB 522	Old Testament Interpretation II	3
BIB 541	Introduction to New Testament	3
BIB 542	Interpreting New Testament Letters	3
or BIB 543	Interpreting New Testament Gospels	
Biblical Studies elective		3
<b>Historical and Theological Studies</b>		
HIS 501	History of Christianity	3
HIS 502	History of Christianity II	3
THS 501	Christian Theology	3
Theology elective		3
THS 521	Foundations of Christian Ethics	3
or THS 522	History of Theological Ethics	
<b>Ministerial Studies</b>		
MIN 501	Art of Ministry I: Introduction to the Life and Work of Ministry	2
MIN 602A	Internship Reflection Seminar	1.5
MIN 602B	Internship Reflection Seminar	1.5
Two 200-hour ministry internship placements (as described in the Art of Ministry Program section above)		1.5

MIN 705	Third Year Capstone	1.5
Proclamation *		3
Relational Care *		3
Community Building *		3
Formation *		3
<b>Divinity Electives</b>		
General Elective		3
One Divinity Ethics elective		3
Select five hours from the following:		5
MIN 636A	Clinical Pastoral Education I	
	Any Pastoral Care elective	
	Any Theology elective	
<b>Shared Electives</b>		
Elective credit hours chosen from either program		4

\* Courses fulfilling these requirements are offered each semester.

### MA Bioethics Required Courses (26 hours)

Bioethics Requirements: (18h), including the bioethics thesis (6h). The joint degree program will utilize the current courses offered through both the bioethics program (<https://graduatebioethics.wfu.edu/courses/>) and the School of Divinity (<https://divinity.wfu.edu/academics/academic-resources/>).

## Policies and Procedures Advising

Every student in the joint program will be assigned a faculty adviser from each school with whom they are expected to meet regularly throughout the duration of the program. Students are required to follow the student handbook of the school through which they are enrolled.

## 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 their 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.

## Counseling, MDiv/MA 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.

## Requirements 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 MDiv 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 Academic Affairs. The introductory CPE unit and CNS 738A/CNS 738B, the counseling practicum, satisfy the MDiv 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.**

Code	Title	Hours
<b>Biblical Studies</b>		
BIB 521	Old Testament Interpretation I	3
BIB 522	Old Testament Interpretation II	3
BIB 541	Introduction to New Testament	3
BIB 542	Interpreting New Testament Letters	3
or BIB 543	Interpreting New Testament Gospels	
	Biblical Studies elective	3
<b>Historical and Theological Studies</b>		
HIS 501	History of Christianity	3
HIS 502	History of Christianity II	3
THS 501	Christian Theology	3
	Theology elective	3
THS 521	Foundations of Christian Ethics	3
or THS 522	History of Theological Ethics	
<b>Ministerial Studies</b>		
MIN 501	Art of Ministry I: Introduction to the Life and Work of Ministry	2
	Relational Care	3
<b>Capstone Requirement:</b>		
MIN 710	Topics in Psychology of Religion	
MIN 711	Topics in Spiritual Development	
MIN 712	Topics in Pastoral Theology	

Clinical Pastoral Education	5
Choose any 4 credit hours from the following:	4
Proclamation (1-3h)	
Community Building (1-3h)	
Formation (1-3h)	
<b>Electives</b>	
Select at least 6 hours of divinity electives	6
<b>Counseling (CNS) Required Courses</b>	
CNS 721 Research and Statistical Analysis in Counseling	3
CNS 736 Appraisal Procedures for Counselors	3
CNS 737 Basic Counseling Skills and Techniques	3
CNS 739 Advanced Counseling Skills and Crisis Management	3
CNS 740 Professional Orientation to Counseling	3
CNS 741 Theories and Models of Counseling	3
CNS 742 Group Procedures in Counseling	3
CNS 743 Career Development and Counseling	3
CNS 747 Cultures and Counseling	3
CNS 748 Life Span Development: Implications for Counseling	3
CNS 750 The Vienna Theorists-Freud, Adler, Moreno and Frankl	3
CNS 773 Family Counseling	3
CNS 780 Professional, Ethical and Legal Issues in Counseling	2
CNS 786 Consultation and Program Development in Counseling	2
CNS 790 Professional Identity Capstone Course	2
<b>Clinical Courses</b>	
CNS 738A Counseling Practicum - School	3
or CNS 738B Counseling Practicum - Clinical Mental Health	
CNS 744A Counseling Internship I A. School	2,3
or CNS 744B Counseling Internship I: Clinical Mental Health	
CNS 745A Counseling Internship II A. School	2,3
or CNS 745B Counseling Internship II: Clinical Mental Health	
<b>Program Specialty Courses</b>	
Select 9 hours of Community Counseling Program Specialty Courses:	9
CNS 746 Counseling Children	
CNS 749 School Guidance and Counseling	
CNS 760 Issues in School Counseling	
CNS 762 Issues in Clinical Mental Health Counseling	
CNS 770 Classification of Mental and Emotional Disorders	
CNS 771 Clinical Mental Health Counseling	

## 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.

## Education, MDiv/MA 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 (CAEP), and is well respected for its high academic standards and nationally recognized faculty.

Four different programs are available for the Education portion of the dual degree. The Master Teacher Fellows (MTF) program is for candidates who seek the initial teaching license. The MTF-S program is for the secondary (9-12) license. The MTF-E program is for the elementary license. The Master Teacher Associates (MTA) program is for candidates who hold a current teaching license and seek an advanced license. The Master of Educational Studies (MES) program is for candidates who are not seeking a teaching license.

## 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 92 credit hours for the MTA and MES tracks, and 97 credit hours for MTF-S track. The MTF-E track is designed to be completed in eight semesters and two full summer sessions (based on full-time enrollment), for a total of 103 credit hours.

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

Code	Title	Hours
<b>Biblical Studies</b>		
BIB 521	Old Testament Interpretation I	3
BIB 522	Old Testament Interpretation II	3
BIB 541	Introduction to New Testament	3
BIB 542	Interpreting New Testament Letters	3
or BIB 542	Interpreting New Testament Letters	
Biblical Studies elective		3
<b>Historical and Theological Studies</b>		
HIS 501	History of Christianity	3
HIS 502	History of Christianity II	3
HIS 501	History of Christianity	3
Theology elective		3
THS 521	Foundations of Christian Ethics	3
or THS 522	History of Theological Ethics	
<b>Ministerial Studies</b>		
MIN 501	Art of Ministry I: Introduction to the Life and Work of Ministry	2
MIN 601A	Art of Ministry II: Shared Wisdom: Reflective Practice in Ministry	3
or MIN 601B	Art of Ministry II: Shared Wisdom: reflective Practice in Ministry	
Proclamation		3

Relational Care	3
Community Building	3
Formation	3

**General Electives**

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

**Paths**

Select one of the following paths toward the Master of Education degree: 36-47

Master Teacher Fellows (MTF-Secondary) (seeking initial licensure)	
Master Teacher Fellows (MTF-Elementary) (seeking initial licensure)	
Master Teacher Associates (MTA) (already licensed, seeking advanced licensure)	
Master of Educational Studies (MES) (not seeking licensure)	

**Master Teacher Fellows (MTF-Secondary) (seeking initial licensure)**

Code	Title	Hours
EDU 721	Educational Research	3
EDU 712	Learning & Cognitive Science	3
EDU 707	Educational Policy & Practice	3
EDU 654	Content Pedagogy	3
EDU 654L	Content Pedagogy Rounds	2
EDU 717	Instructional Design, Assessment and Technology	3
EDU 715	Action Research	3
Content Course or EDU course		3
EDU 664L	Student Teaching Internship	9
EDU 665	Professional Development Seminars	3
EDU 758	Studies in Educational Leadership	3
EDU 716	Professional Growth Seminar	3

**Master Teacher Fellows (MTF-Elementary) (seeking initial licensure)**

Code	Title	Hours
EDU 612	Teaching Children with Special Needs	3
EDU 614L	Elementary Teaching Rounds	2
EDU 641	Teaching Elementary Literacy	3
EDU 642	Teaching Elementary Social Studies	3
EDU 643	Teaching Elementary STEM (Science, Technology, Engineering, Mathematics)	3
EDU 650L	Student Teaching: Elementary	9
EDU 655	Professional Seminar: Elementary	3
EDU 707	Educational Policy & Practice	3
EDU 712	Learning & Cognitive Science	3
EDU 715	Action Research	3
EDU 716	Professional Growth Seminar	3
EDU 717	Instructional Design, Assessment and Technology	3
EDU 721	Educational Research	3
EDU 758	Studies in Educational Leadership	3

**Master Teacher Associates (MTA) (already licensed, seeking advanced licensure)**

Code	Title	Hours
EDU 721	Educational Research	3
EDU 712	Learning & Cognitive Science	3
EDU 707	Educational Policy & Practice	3
EDU 717	Instructional Design, Assessment and Technology	3
Content or EDU Course		3
EDU 715	Action Research	3
Content or EDU Course		3
Content or EDU Course		3
Content or EDU Course		3
Content or EDU Course		3
EDU 758	Studies in Educational Leadership	3
EDU 716	Professional Growth Seminar	3

**Master of Educational Studies (MES) (not seeking licensure)**

Code	Title	Hours
EDU 721	Educational Research	3
EDU 712	Learning & Cognitive Science	3
EDU 707	Educational Policy & Practice	3
EDU 717	Instructional Design, Assessment and Technology	3
Content or EDU Course		3
EDU 715	Action Research	3
Content or EDU Course		3
Content or EDU Course		3
Content or EDU Course		3
Content or EDU Course		3
EDU 758	Studies in Educational Leadership	3
EDU 716	Professional Growth Seminar	3

## Policies and Procedures

### Advising

Each student in the joint program will be assigned a faculty adviser 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 their 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.

## JD/MDiv 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/



MDiv). The program provides a vocational perspective different than that available in separate law or divinity degree concentrations. The program also enriches the learning and experience of students who want to pursue careers in either discipline. The joint degree curriculum meets standards set by the accrediting bodies of each partner.

## Requirements

### 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/MDiv program, the MDiv 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/MDiv 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.**

Code	Title	Hours
<b>Biblical Studies</b>		
BIB 521	Old Testament Interpretation I	3
BIB 522	Old Testament Interpretation II	3
BIB 541	Introduction to New Testament	3
BIB 542	Interpreting New Testament Letters	3
or BIB 543	Interpreting New Testament Gospels	
Biblical Studies elective		3
<b>Historical and Theological Studies</b>		
HIS 501	History of Christianity	3
HIS 502	History of Christianity II	3
THS 501	Christian Theology	3
Theology elective		3
THS 521	Foundations of Christian Ethics	3
or THS 522	History of Theological Ethics	
<b>Ministerial Studies</b>		
Art of Ministry Program:		
MIN 501	Art of Ministry I: Introduction to the Life and Work of Ministry	2
MIN 602A	Internship Reflection Seminar	1.5
MIN 602B	Internship Reflection Seminar	1.5
Two 200-hour ministry internship placements (as described in the Art of Ministry Program section above)		1.5
MIN 705	Third Year Capstone	1.5
Required Ministerial Studies Electives:		
Proclamation *		3
Relational Care *		3
Community Building *		3

Formation *	3
<b>General Electives</b>	
Select 14 hours of electives	14
<b>Total Hours</b>	<b>64</b>

\* Courses fulfilling these requirements are offered each semester.

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

## Policies and Procedures

### Advising

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

### 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 crosslisted 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.

## Master of Divinity

The Master of Divinity (MDiv) 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 broad variety of competencies for religious leadership that promotes justice, reconciliation, and compassion, including:

- Academic integration of Christian traditions, theologies, scriptures, and practices.
- Sustained vocational reflection and spiritual formation that inform ministry in pluralistic contexts.

- Innovative application and embodiment of a range of ministerial practices for a continually transforming religious world.
- Theologically informed analysis of social, cultural, political, and ecological systems within a variety of particular 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 senior associate dean. The maximum length of time allowed to complete the program is six years.

## 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 advisers 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 associate dean of academic affairs explore course offerings specific to their denominational affiliation. Other opportunities for preparation for ministry within particular denominations include independent study, clinical pastoral education, transfer credit, and the Episcopal Studies concentration.

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

## Moravian Studies

The city of Winston-Salem, NC is shaped by its Moravian heritage and a rich on-going Moravian presence. While enrolled at Wake Forest University School of Divinity, students seeking candidacy for ordination in the Moravian Church may earn the twelve-credit Certificate in Moravian Studies online through Moravian Theological Seminary, as well as complete internships at local Moravian churches.

The Certificate in Moravian Studies is offered as a possible alternative to a year of residential study at Moravian Seminary in partial fulfillment of requirements for ordination. Interested students should first contact the Provincial Elders' Conference (PEC) regarding this possibility. If approved, The School of Divinity and Moravian Seminary will work with the PEC to advise interested students. Tuition assistance for the Certificate is available through the PEC.

All courses must meet ATS requirements for transfer credit to apply toward the WFU MDiv degree. Additional eligible courses from Moravian Seminary, beyond the Certificate in Moravian Studies, may be accepted for transfer with a written recommendation from the PEC that these

courses are required preparation for ordination in the Moravian Church. Contact: PEC office.

## Requirements

### 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 advisers and may include courses from other University departments and schools.

**Area requirements:** Required of all students; designated from among required courses, required elective courses, and general elective courses; may include courses from other University departments and schools.

## Language Requirement

To graduate with the MDiv 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 MDiv 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 while exploring vocational identity. The curriculum is designed to prepare students for ministry in a changing world by creating space for both theological reflection and the development of key professional skills.

The Art of Ministry curriculum consists of both coursework and internship placements in the following progression:

### MDiv Year 1: Introductory Course

MIN 501 Art of Ministry I: Introduction to the Life and Work of Ministry is a required first-year seminar providing a forum for dialogue among students, faculty, and religious leaders about pressing issues facing the church and ministry in the 21st century. This course will introduce students to the complexity of vocation in general and ministerial vocations in particular across a variety of contexts. The course meets weekly in a 75-minute plenary session as well as an hour-long peer group meeting, typically in the fall term.

### MDiv Years 2 and 3: Internships

All students are required to complete two internships following the first year of the program: a primary internship and a secondary internship. The internship placements are 200 hours each. Internship placements are required for graduation. With the exception of Clinical Pastoral Care (CPE) internships (described below), internships do not count toward credit hours.

#### Primary Internship: Option 1

- Internship completed during the academic year, 100 hours in the fall semester and 100 hours in the spring semester
- Complete two reflection seminar courses during the internship: MIN 602A ("Internship Reflection Seminar") in the fall term for 1.5 credit hours and MIN 602B in the spring term for 1.5 additional credit hours.

#### Primary Internship: Option 2

- Clinical Pastoral Education (CPE) chaplaincy internship placement at Wake Forest Baptist Hospital completed during the academic year, 200 hours in the fall semester and 200 hours in the spring semester
- Complete two reflection seminar courses during the internship: MIN 636A ("Clinical Pastoral Education I") in the fall term for 3 credit hours and MIN 636B ("Clinical Pastoral Education II") in the spring term for 2 additional credit hours.

#### Primary Internship: Option 3

- Complete a summer unit of Clinical Pastoral Education (CPE) through any program accredited by the Association for Clinical Pastoral Education.
- Submit a certificate of completion at the end of the CPE unit and receive 5 transfer elective credits toward the Master of Divinity degree.

#### Secondary Internship: Option 1

- All primary internship options described above will also satisfy a secondary internship requirement after the primary requirement has been met.
- When used for the secondary internship, a full-year internship will include only one reflection seminar course in the fall term: MIN 602C for 1.5 credit hours.

#### Secondary Internship: Option 2

- 200-hour internship completed during the summer term
- Complete one reflection seminar during the summer internship: MIN 541 for 1.5 credit hours.

## Choosing an Internship

The director of the Art of Ministry Program works with students in the spring of each academic year to arrange ministry internship placements. The director also tracks student progress toward fulfilling the two internship requirements.

Students will ordinarily select placements in two different ministry contexts for their two internships:

- Congregational Settings
- Non-Profit Organizations
- Parachurch Organizations
- Settings related to MDiv Concentrations, e.g. Food, Health, Ecology, or Sustainability.
- Settings related to joint degree programs: Bioethics, Law, Counseling, Education, Sustainability.
- Prison Ministry
- Academic/College Chaplaincy
- Hospital/Chaplaincy Settings (See Clinical Pastoral Education below)

### MDiv Year 3: Capstone Course

All third-year students will complete MIN 705, a capstone seminar for 1.5 credit hours in the fall term with two interrelated components:

1. A capstone reflection component, in which students develop a digital portfolio organizing their cumulative learning around the School of Divinity curricular standards across three areas:
  - disciplinary knowledge,
  - vocational reflection, and
  - skill development for leadership;
2. professional development component, in which students will continue vocational reflection and prepare for employment searches.

The capstone course is co-developed and co-facilitated by the director of the Art of Ministry Program and the director of Leadership Development. It is offered as a pass/fail course.

## Clinical Pastoral Education (CPE)

Clinical pastoral education is a form of theological education that takes place in clinical settings where ministry is being practiced (health care facilities, correctional institutions, hospices, 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 while developing 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:

### Option 1: Fall and Spring

Upon satisfactory completion of a full unit of CPE at the Wake Forest Baptist Medical Center during the fall and spring terms, students will satisfy one of their two internship placement requirements. This option 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, this program will generate five elective credits.

### Option 2: Summer

Upon satisfactory completion of a full unit of CPE during the summer, students are eligible for five hours of transfer course credit and will satisfy one of their two internship requirements. In order for students to receive credit for CPE, the program 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>.

Transfer credit for CPE will appear on a student's transcript only if application for credit is made through the Office of Academic Affairs. 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.

## 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

Code	Title	Hours
<b>Biblical Studies</b>		
BIB 521	Old Testament Interpretation I	3
BIB 522	Old Testament Interpretation II	3
BIB 541	Introduction to New Testament	3
BIB 542	Interpreting New Testament Letters	3
or BIB 543	Interpreting New Testament Gospels	
Biblical Studies elective		3
<b>Historical and Theological Studies</b>		
HIS 501	History of Christianity	3
HIS 502	History of Christianity II	3
THS 501	Christian Theology	3
Theology elective		3
THS 521	Foundations of Christian Ethics	3
or THS 522	History of Theological Ethics	
<b>Ministerial Studies</b>		
<i>Art of Ministry Program</i>		
MIN 501	Art of Ministry I: Introduction to the Life and Work of Ministry	2
MIN 602A	Internship Reflection Seminar	1.5
MIN 602B	Internship Reflection Seminar	1.5
Select two 200-hour ministry internship placements, as described in the Art of Ministry Program section above		1.5
MIN 705	Third Year Capstone	1.5
<i>Required Ministerial Studies Electives *</i>		
Proclamation		3
Relational Care		3
Community Building		3
Formation		3
<b>General Electives</b>		
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. ***		28
<b>Total Hours</b>		<b>78</b>

\* Courses fulfilling these requirements are offered each semester.

\*\* During this course of study, 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).

## MDiv/Management, MA 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 fulltime enrollment).

## 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.

## Sustainability, MDiv/MA 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 MDiv/MA is designed to be completed in seven semesters and one summer of study.

## 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.**

Code	Title	Hours
<b>Biblical Studies</b>		
BIB 521	Old Testament Interpretation I	3
BIB 522	Old Testament Interpretation II	3
BIB 541	Introduction to New Testament	3
BIB 542	Interpreting New Testament Letters	3
or BIB 543	Interpreting New Testament Gospels	3
Biblical Studies elective		3
<b>Historical and Theological Studies</b>		
HIS 501	History of Christianity	3
HIS 502	History of Christianity II	3
THS 501	Christian Theology	3
Theology elective		3
THS 521	Foundations of Christian Ethics	3
or THS 522	History of Theological Ethics	3

### Ministerial Studies

MIN 501	Art of Ministry I: Introduction to the Life and Work of Ministry	2
Select 16 credit hours of the following:		16
Proclamation (1-3h)		
Relational Care (1-3h)		
Community Building (1-3h)		
Formation (1-3h)		
MIN 561	Faith, Food, Health, and Community	
Any Ethics elective		

### Requirements Specific to the Master of Arts in Sustainability Degree

SUS 701	Global Human Systems	3
SUS 702	Sustainable Organizational Mgt	3
SUS 703	Natural Science for Sustainability	3
SUS 704	Environmental Law & Policy	3
SUS 706	Applied Sustainability: Creativity and Impact	2
Any Sustainability elective		3

### Requirements Shared by the Two Degree Programs <sup>1</sup>

MIN 602A & MIN 602B	Internship Reflection Seminar and Internship Reflection Seminar <sup>2</sup>	3
SUS 706 & MIN 706	Applied Sustainability: Creativity and Impact and Directed Reflection in Applied Sustainability <sup>3</sup>	3
Research Thesis or Extended Practicum <sup>4</sup>		4

### General Electives

Select 18 hours of electives.		18
Ordinarily, students will take 9 elective credits in Divinity and 9 elective credits in Sustainability.		

<sup>1</sup> These courses constitute the integrative foundation of the joint degree.

<sup>2</sup> In consultation with advisers from both degree programs, students will complete one, 200-hour internship placement in a setting in which they can utilize and explore sustainability concerns.

<sup>3</sup> 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 MDiv internship placement requirement.

<sup>4</sup> 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 adviser on a topic approved in advance by the sustainability program director and the associate dean of academic affairs 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 adviser 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 MDiv program.

# Policies and Procedures Advising

Students will be assigned a primary faculty adviser from each of the degree programs. The Sustainability Program Director and the associate dean of 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 adviser 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 advisers 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 advisers 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.

## Concentrations

- Episcopal Studies
- Interfaith Literacy and Leadership
- Religious Leadership in Food, Health, and Ecology
- Sustainability Concentration

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 MDiv program to state an interest in a concentration by submitting a “concentration declaration” form to the Office of Academic Affairs. Students will work with their faculty advisers to design an appropriate course of study for the student’s remaining semesters in the program.

Courses taken to fulfill requirements of a concentration will also count as Divinity electives.

Currently, four concentrations are available.

- An **Episcopal Studies** concentration is designed to meet the requirements for students preparing for ordained ministry in The Episcopal Church.
- An **Interfaith Literacy and Leadership** concentration is designed to provide students with opportunities for focused study of a non-Christian religious or spiritual tradition.
- 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. Students may focus on one of these three tracks.
- A **Sustainability** concentration is completed through coursework offered by the Wake Forest Center for Energy, Environment, and Sustainability (CEES).

## Episcopal Studies

Adviser: John Senior

This concentration offers students a firm grounding in the polity, liturgy, history, and theology of the Episcopal Church and Anglican tradition and is designed to meet the requirements for students preparing for ordained ministry in The Episcopal Church. The concentration is 12 credit hours plus an internship in an Episcopal setting.

### Requirements

The Episcopal Studies Concentration consists of the following 12 credit hours and internship (exceptions may be requested through a petition to CAP and the concentration adviser):

Code	Title	Hours
MIN 647	Episcopal Studies I: Sacramental Theology and Liturgies	3
HIS 648	Episcopal Studies II: The Book of Common Prayer	3
MIN 648	History and Polity of the Episcopal Church	3
HIS 683	Anglican Theology and Historical Roots	3
Total Hours		12

Complete an internship in an Episcopal setting.

## Interfaith Literacy and Leadership

Adviser: Neal Walls

A religiously pluralistic society needs leaders committed to respectful and collaborative engagement with diverse faith traditions. This concentration will provide students with opportunities for focused study of a non-Christian religious or spiritual tradition and the development of the necessary leadership skills for fostering interfaith understanding and cooperation.

### Requirements

The concentration requires 12 credit hours and a capstone project approved by the concentration adviser. Students will usually complete the following progression:

- MIN 570 Exploring Interfaith Practice and Leadership (3h)
- Choose 6 hours of coursework engaging with the same non-Christian religious tradition.
- Choose 3 hours of additional coursework:

- Engaging with a different, non-Christian religious tradition -or-
- Engaging interfaith leadership, dialogue, or the comparative study of religious traditions.

Leadership Practice: an internship emphasizing interfaith literacy and leadership or similar practical project as deemed appropriate by the concentration adviser.

## Religious Leadership in Food, Health, and Ecology

Adviser: Jill Crainshaw

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 adviser for one of the three tracks.

### Requirements

#### Food Track

Adviser: Jill Crainshaw

Code	Title	Hours
<b>Requirements</b>		
Select nine credits in food and faith, for example:		9
MIN 561	Faith, Food, Health, and Community	
MIN 660	Sacraments and Ordinances: History, Theologies, and Practices	
HIS 630	Culinary Culture in Black Religious Experience	
Select three credits from one of the other tracks		3
<b>Internship</b>		
Complete a food and faith internship		6

#### Health Track

Adviser: Mark Jensen

Code	Title	Hours
<b>Requirements</b>		
Select nine credits in faith and health, for example:		9
MIN 561	Faith, Food, Health, and Community	
MIN 636A	Clinical Pastoral Education I	
MIN 636B	Clinical Pastoral Education II	
MIN 638	Trauma and Resilience in the Care of Individuals and Groups	
Select three credits from one of the other tracks		3
<b>Internship</b>		
Select one of the following:		6

MIN 636A Clinical Pastoral Education I

Other health internship

### Ecology Track

Adviser: Jill Crainshaw

Code	Title	Hours
<b>Requirements</b>		
Select nine credits in ecological vocation, for example:		9
MIN 660	Sacraments and Ordinances: History, Theologies, and Practices	
Select three credits from one of the other tracks or courses from the Sustainability concentration		3
<b>Internship</b>		
Complete a faith and ecology internship		6

### Sustainability Concentration

Adviser: Mark Jensen

The Wake Forest Center for Energy, Environment, and Sustainability (CEES) and the School of Divinity provide students with exposure to sustainability issues through the Sustainability concentration. The concentration requires the completion of 12 credit hours in sustainability 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 MDiv. Students must complete SUS 701 (Global Human Systems) and SUS 691 (Inventing Your Future). Students must complete 7.5 hours of additional Sustainability courses:

Code	Title	Hours
<b>Fall Courses</b>		
SUS/CDS 701	Global Human Systems	3
SUS 703	Natural Science for Sustainability	3
SUS 705	Applied Sustainability 1	2
<b>Spring Courses</b>		
SUS 691	Special Topics ( Inventing Your Future)	1.5
SUS 702	Sustainable Organizational Mgt	3
SUS 704	Environmental Law & Policy	3
SUS 706	Applied Sustainability: Creativity and Impact	2

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 Programs at Wake Forest University

- Religious Studies, Master of Arts
- Women's, Gender, and Sexuality Studies, Graduate Concentration

### Religious Studies, Master of Arts

**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. 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 MA 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 here (<https://religion.wfu.edu/ma-program-in-religious-studies/>).

### Women's, Gender, and Sexuality Studies, Graduate Concentration

Director: Dr. Wanda Balzano

The graduate concentration in Women's, Gender, and Sexuality Studies (<https://wgss.wfu.edu/graduate-concentration/>) at Wake Forest will provide graduate students the opportunity to study gender and sexuality from a variety of disciplinary perspectives in conjunction with their study toward a graduate degree. Interdisciplinary by nature, Women's, Gender, and Sexuality Studies courses primarily address the diversity of gendered experiences based on race, ethnicity, class, religion, nationality, and sexual orientation. The graduate concentration is an appropriate option for graduate students who wish to focus on gender and/or sexuality in their particular disciplinary field.

### Other Program Opportunities

- Hispanic Summer Program

### Hispanic Summer Program

Wake Forest University School of Divinity is a sponsoring institution of the Hispanic Summer Program, which offers seven 3-credit intensive summer courses during the month of June each year. These courses are taught by Latinx faculty from accredited colleges and universities in the USA and Puerto Rico and are geared towards Latinx students, though a number of seats are available for non-Latinx students. Students may take one course per summer. The course fee for students from sponsoring institutions is \$425, which covers tuition, room and board, and up to \$500 air fare.



# COURSES A-Z

## B

- Biblical Studies (BIB)

## C

- Cross Disciplinary Studies (CDS)

## H

- Historical Studies (HIS)

## I

- Independent Study (IDS)

## M

- Ministerial Studies (MIN)

## S

- Spirituality (SPI)

## T

- Theological Studies (THS)

## Requirements

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 advisers and the associate dean of 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 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).

## 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 may complete one course with a travel component to a place outside the student's home region. Courses vary each year. Details about each

academic year's courses can be found on the school's website or in the course listings below.

## Biblical Studies (BIB)

### BIB 501. Elementary Hebrew I. (3 h)

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

### BIB 502. Elementary Hebrew II. (3 h)

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

### BIB 503. Intermediate Hebrew. (3 h)

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.

### BIB 504. Advanced Hebrew. (3 h)

Permission of Instructor.

### BIB 511. Intro to New Testament Greek I. (3 h)

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

### BIB 512. Intro to New Testament Grk II. (3 h)

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

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

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

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

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

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

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

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

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

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

This course focuses on the early Christian gospel tradition, deepening students' knowledge of canonical gospel texts (including Acts). Students will intensify their ability to use a variety of exegetical tools for New Testament interpretation and begin to explore different interpretive frameworks. Prerequisite: BIB 541.

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

Prerequisite: BIB 511 and 512 or equivalent.

**BIB 612. Angels and Demons. (3 h)**

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

**BIB 613. Interim Reading Classic Greek. (3 h)**

Permission of Instructor.

**BIB 615. Myth and Scripture: The Bible and Ancient Near Eastern Myth. (3 h)**

This seminar explores biblical texts that depict the creation of the world, divine combat, and the abode of the dead within their ancient Near Eastern mythological contexts. We will study Genesis 1–11 and Babylonian creation myths (Enuma Elish, Atrahasis and others); the Ugaritic Baal Cycle and biblical traditions of God's defeat of the Dragon and 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.

**BIB 616. Myths of Creation. (3 h)**

This course explores a variety of ancient and "primitive" 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. Attention is given to various anthropological and psychological theories of myth and literary methods of myth analysis. We also explore Genesis 1-3 and the creative reinterpretation of the Biblical images of Adam and Eve in the Garden of Eden. The course concludes with a consideration of the survival of myth in the postmodern world and the relationship of the mythological imagination to recent scientific explanations of universal origins and cosmology.

**BIB 617. The Bible and Film. (3 h)**

This course explores the different ways in which the Bible, theology, and film can be placed into mutually critical conversation. While some attention is given to how the Bible and its stories are depicted in film, the goal of the class is to construct enriching dialogues between specific biblical texts and recent films of various kinds. How can biblical texts provide new lenses for our viewing of films? In what ways can films enrich our understanding and interpretation of Scripture? How can films be used in congregational settings to deepen our theological reflection and engagement?

**BIB 618. Egypt and Babylon: Ancient Near Eastern Myth. (3 h)**

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

**BIB 619. Africa and the Bible. (3 h)**

This seminar explores the significance of Africa and Africans within biblical literature, with a primary focus on ancient Egyptian history and literature. Topics include Egyptian myth, magic, and poetry; the history and stories of Joseph, Exodus, and the Holy Family in Egypt; and biblical characters such as Hagar, the Queen of Sheba, the Black Pharaohs, and the Ethiopian eunuch. We will also survey the history of Judaism and Orthodox Christianity in Egypt, Meroë, and Ethiopia (including Rastafarianism) before concluding with some contemporary (post-colonial) readings of the Bible in Africa.

**BIB 625. The Major Prophets. (3 h)**

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

**BIB 627. Proclaiming Judges: Tales of Sex and Violence. (3 h)**

Many Hebrew Bible texts contain disturbing images and stories related to sex, gender, and violence. Examples include Deborah and Jael, Jephthah's daughter, the Samson narrative, the rape of the unnamed Levite's concubine, and Ruth's apparent seduction of Boaz. 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. The course will include analysis of how these texts have been presented in modern film, books, and music and in some Christian children's resources, such as Veggie Tales.

**BIB 629. Genesis: Creation and Covenant. (3 h)**

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

**BIB 630. Daniel: Stories and Visions. (3 h)**

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. (3 h)**

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

**BIB 633. The Book of Psalms: Poetry and Spirituality. (3 h)**

An examination of the development, literary characteristics, and theological contents of the works of ancient Israel's sages and poets.

**BIB 642. Women and Slaves in the New Testament. (3 h)**

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

**BIB 645. The Gospel of John. (3 h)**

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

**BIB 651. Reading Our Common Scriptures: Jewish-Christian Dialogue. (3 h)****BIB 661. Feminist Interpretations of the Bible. (3 h)**

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

**BIB 666. The Book of Revelation. (3 h)**

From visions of heavenly worship to visions of renewed creation, from fantasmic monsters to epic battles, the book of Revelation remains one of the most enigmatic texts in our scriptural canon. In the first half of this course, students will explore the historical context, including contemporaneous apocalyptic literature, archaeological materials, and early Christian uses of the Revelation of John. The second half of the course will turn to an examination of modern interpretations of Revelation found in popular literature (e.g. Left Behind series), political discourses, and contemporary Christianity. We will focus on how these interpretations manifest theologically and ethically in the life of the church. P-BIB 541.

**BIB 669. Gender and Family in Early Christianity. (3 h)**

Examines how early Christians variously construed masculinity and femininity, as well as sexuality and the body, and how they configured social institutions, such as family, household, and church in relation to gender. Focuses on texts from the first three centuries, including portions of the New Testament, extra-canonical Christian works, and some non-Christian Greco-Roman texts.

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

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

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

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

**BIB 726. Special Studies in Early Christianity. (3 h)**

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

**BIB 741. Jesus in History, Literature, and Culture. (3 h)**

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.

**BIB 790. Topics in Biblical Studies. (1-3 h)**

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

**BIB 790A. Topics in Biblical Studies. (1-3 h)****BIB 790B. Topics in Biblical Studies. (1-3 h)****BIB 790C. Topics in Biblical Studies. (1-3 h)**

## Cross Disciplinary Studies (CDS)

**CDS 510. Nicaragua. (3 h)****CDS 512. Introduction to Research and Writing. (1 h)**

This course will introduce students to writing and research in biblical and theological studies. Students will learn the foundational aspects of planning, writing, and revising academic papers as well as how to access and evaluate resources for research. We will also discuss important reading strategies, organizational practices, and appropriate citations.

**CDS 612. Advanced Research and Writing. (1 h)**

This course will introduce students to advanced writing and research methods in biblical and theological studies. Through assignments such as preparing annotations for specific types of research sources 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.

**CDS 701. Global Human Systems. (3 h)**

This course will draw on anthropology, sociology, and health sciences to focus on the global social outcomes of decision making and resource management, with an emphasis on sustainability in cultural contexts. Topics that will be covered include sustainable community development, agricultural policy, the effects of sustainability policy choices on public and community health, and public policy regulating the built environment. Students will look at these through the lens of environmental ethics and learn to think critically about the interdependence of economic and environmental policy and community well-being. After studying sustainability initiatives in developing nations, they should be able to realistically assess the feasibility of development strategies in various societies.

**CDS 712. Preparation for Advanced Study. (1 h)**

This workshop, led by a variety of WFUSD faculty, offers a cohort and mentorship for students currently applying for doctoral and other advanced programs. Students will 1) narrow their choice of programs and potential advisers in their discipline; 2) refine a previous research project into a writing sample; 3) write and revise statements of purpose for each application; and 4) practice their interview skills. Prerequisites: a date to take the GRE if required by program, a completed research project in the student's discipline to workshop as a writing sample.

**CDS 790. Topics. (1-3 h)**

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

**CDS 790A. Topics. (1-3 h)****CDS 790B. Topics. (1-3 h)****CDS 790C. Topics. (1-3 h)**

## Historical Studies (HIS)

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

This course surveys the first 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. (3 h)**

This course surveys the 17th through the 20th centuries. Attention is given to the rise of modernism and its impact on philosophy, theology, ecclesiology and politics. Catholic studies focus on individuals such as Sor Juana de la Cruz, Teresa of Avila, Alfred Loisy, Pius IX, John XXII and Dorothy Day, 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.

**HIS 511. Introduction to World Christianity. (3 h)**

This course will include an introduction to the emerging field of World Christianity, which calls attention to the beliefs and practices of Christian communities in Africa, Asia, Latin America, and the Pacific. Together, we will explore some of the key themes currently at the forefront of the conversation within World Christianity, including conversion, secularization, reverse mission, interreligious dialogue, migration, diasporic Christianity, and the recent surge in charismatic and Pentecostal forms of Christianity. Throughout the semester, students will have the opportunity to learn from a diverse slate of scholars, with respect to gender, race and ethnicity, nationality, theological perspective, and academic discipline. The underlying goal of the course is for students to develop a deeper understanding of their respective ministerial callings in light of the global nature of the body of Christ.

**HIS 583. Ecclesiastical Latin IV. (1-3 h)****HIS 591. African-American Religious History and Experience. (3 h)**

An exploration of the religious dimensions of African-American life from its African antecedents to contemporary figures and movements.

**HIS 594A. Egypt. (1 h)**

This course provides an historical introduction to Egypt's Muslim society as the context within which minority Christian communities have practiced their faith. By traveling to the Arab Republic of Egypt, students will directly experience Muslim culture and religion as they investigate Egypt's rich religious heritage. The class will visit numerous pharaonic, Christian, Muslim, and (historically) Jewish places of worship in the greater Cairo area and in Egypt's stunning archeological sites at the southern environs of Luxor. We will witness the grandeur of Islamic civilization in Cairo's medieval mosques and modern monuments. We will discuss the tumultuous history of Jews in Egypt while touring Cairo's historic Ben Ezra Synagogue. We will examine Christian monasticism in the place of its origin at the Wadi Natrun. Site visits to numerous Christian churches, including All Saints Anglican Church (with its Sudanese refugee congregation), will expose students to a diversity of Christian practices in Egypt.

**HIS 594B. Egypt. (2 h)**

This course provides an historical introduction to Egypt's Muslim society as the context within which minority Christian communities have practiced their faith. By traveling to the Arab Republic of Egypt, students will directly experience Muslim culture and religion as they investigate Egypt's rich religious heritage. The class will visit numerous pharaonic, Christian, Muslim, and (historically) Jewish places of worship in the greater Cairo area and in Egypt's stunning archeological sites at the southern environs of Luxor. We will witness the grandeur of Islamic civilization in Cairo's medieval mosques and modern monuments. We will discuss the tumultuous history of Jews in Egypt while touring Cairo's historic Ben Ezra Synagogue. We will examine Christian monasticism in the place of its origin at the Wadi Natrun. Site visits to numerous Christian churches, including All Saints Anglican Church (with its Sudanese refugee congregation), will expose students to a diversity of Christian practices in Egypt.

**HIS 598. O Jerusalem! Jews, Christians, and Muslims in the Holy City. (3 h)**

An introduction to the history and religious heritage of Jewish, Christian, and Muslim communities in Jerusalem and the Holy Land. Participants will metaphorically "walk the pilgrim's road" as we trace the historic development of Judaism, Christianity, and Islam from their ancient origins, through the medieval period and Crusades, into the modern controversies around colonialism, Zionism, and contemporary politics. Special attention will be given to the city of Jerusalem through the ages; the spirituality of pilgrimage; Hasidism, Kabbalah, and modern ultra-Orthodox Judaism; the art and architecture of the Dome of the Rock and Al-Aqsa mosque; the Via Dolorosa, the Church of the Holy Sepulcher, and other pilgrimage sites on the Mount of Olives; Eastern Orthodox Christian communities; and diversity within each of the Abrahamic traditions (including Baha'i and Druze sects) in the Holy Land.

**HIS 611. Early Christianity. (3 h)**

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

**HIS 630. Culinary Culture in Black Religious Experience. (1-3 h)**

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 631. Hist of Medieval Christianity. (3 h)**

A study of major themes and events in the medieval churches.

**HIS 632. Spirituality of the Middle Ages. (3 h)**

A close reading of primary sources and a consideration of the art, architecture, music, and other archeological evidence of the period.

**HIS 648. Episcopal Studies II: The Book of Common Prayer. (3 h)**

This course will study the history and evolution of The Book of Common Prayer as well as possible future developments. As the current trend has been to add liturgies instead of revise the Prayer Book, this course will also examine the rites authorized by General Convention supplements.

**HIS 651. The Protestant and Catholic Reformations. (3 h)**

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

**HIS 652. Radical Christian Movements. (3 h)**

A study of selected radical movements in the Christian tradition and their relation to contemporary issues.

**HIS 659. Muslims in America, Muslims are America. (3 h)**

One hundred and twenty miles to our southeast, the grave of Omar ibn Said is obscured by overgrown vines in Fayd-il (Fayetteville, NC). An Islamic scholar from Senegal, Said was enslaved and transported to the United States where he persevered in his commitments to both Islam and the increase of knowledge. We will explore his story and dozens more as we trace the history of Muslims in the United States from before the founding of the republic to present day. The third largest religion in the U.S. and among the most racially diverse, the course will provide us with the opportunity to examine a range of issues including religious freedom, religious persecution, race, racism, and immigration. Particular points of emphasis will include Muslim-Christian relations, the growth of African-American Muslim movements in the first half of the 20th century, the life of Malcolm X, the current challenges faced by Muslim immigrants and refugees, and the phenomena of "Taqwacore" (Muslim punk music) and "Muslim cool" at the intersection of hip hop and Islam as described by Su'ad Abdul Khabeer.



**HIS 660. Islam and Interfaith Encounters in Morocco. (1.5-3 h)**

Since 1994 the historic North African city of Fes, Morocco, has hosted the annual Festival of World Sacred Music. Musicians and dancers come from across the globe to perform and share in intercultural and interfaith conversations. The nine-day festival celebrates “the spiritual heart of Islam—peaceful, pluralistic, generous and cheerful—” as it honors the diverse spiritual traditions of the world. Each day of the festival features a morning forum, an intimate afternoon concert in the courtyard of the Batha Museum, an evening performance outside the medina’s medieval gate (Bab Al-Makina), and a late-night exhibition of Sufi chants and dancing (dhikr) from various Moroccan brotherhoods. Academic topics include Islam, Sufism, world sacred music, and Moroccan culture, history, and literature.

**HIS 661. World Religions. (3 h)**

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 663. Religions of Japan. (3 h)**

A study of the central religious traditions of Japan from pre-history to the present, including Shinto, Buddhism, Zen Buddhism, Christianity and Confucianism.

**HIS 664. Conceptions of the Afterlife. (3 h)**

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

**HIS 665. The Main Streams of Chinese Philosophy and Religion. (3 h)**

An introduction to the most important traditions in Chinese philosophy and religion: Confucianism, Daoism (Taoism), and Chinese Buddhism or Chinese Chan (Zen) Buddhism.

**HIS 667. Islam. (3 h)**

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

**HIS 671. Religions in America. (3 h)**

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 is studied.

**HIS 672. Interfaith Dialogue. (1-3 h)**

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

**HIS 673. Evangelicalism in North America. (3 h)**

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. (3 h)**

Resistance to racial bias dates back to institutional slavery. This course will chart an intellectual history from antebellum America through the most publicized protest movement during the mid-to- late twentieth century—the Civil Rights Movement. Students will assess several classic and contemporary texts on radical black political thought, connecting those historical voices to contemporary religious thinking and social activism. This course will consider the ways in which faith communities, organizations, and individuals have fueled or been reinforced by African American protests and demands for equal rights. As a site of investigation, this class also will pay some attention to the history and nature of the civil rights struggle in Winston-Salem and surrounding areas. Ultimately, this class will engage the complexity of religious voices within the American freedom struggle—including Judaeo-Christians, Muslims, or even the non-religious. We will trace the role religious faith plays in the various forms of the resistance over the nearly 400 years of the African American pilgrimage for equal rights.

**HIS 681. American Denominationalism. (3 h)**

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

**HIS 682. A History of the Baptists. (3 h)**

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

**HIS 683. Anglican Theology and Historical Roots. (3 h)**

This course will explore the core tenants of Anglican theology as they have developed historically. The class will begin with the work of Richard Hooker and theological reform of the Reformation. The next section will examine the development of Anglican theology in England and the United States with particular attention to social theology.

**HIS 693. African-American Religious Traditions. (3 h)**

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

**HIS 731. Mysticism and the Church. (3 h)**

A historical study of the nature of mysticism in varied Christian expressions.

**HIS 735. Lit Classics World Religions. (3 h)**

This course examines great works of literature from the world’s religious traditions including Judaism, Christianity, Islam, Hinduism, and Buddhism. While the basic teachings of selected religions are introduced for students with little or no background in the subject, the focus of this class remains on scriptural and literary texts that offer classic theological perspectives on the human condition. These are beautiful and profound writings, ranging from the tragic to the sublime, that challenge readers with perennial questions of religious significance. Our subjects and readings may encompass philosophical discourses, prophetic oracles, lyric and mystical poetry, lamentation and tragic narrative, erotic imagery, and apocalyptic visions of cosmic destruction. Readings include the Gilgamesh Epic, biblical texts, the Qur’an, Sufi poetry, Upanishads, the Bhagavad Gita, the Dhammapada, and Zen sutras.

**HIS 761. Rabbinic Judaism. (3 h)**

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

**HIS 762. Contemporary Judaism. (3 h)**

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.

**HIS 771. Religious Experience in America. (3 h)**

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

**HIS 790. Topics. (1-4 h)**

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

**HIS 790A. Tpcs Course in Historical Stud. (1-3 h)****HIS 790B. Tpcs Course in Historical Stud. (1-3 h)****HIS 790C. Tpcs Course in Historical Stud. (1-3 h)**

## Independent Study (IDS)

**IDS 791. Independent Study I. (1-3 h)**

A student may request to take an independent study (IDS) course with a faculty member. The following rules apply: (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.

**IDS 792. Independent Study II. (1-3 h)**

See description for IDS 791. Offered spring semester.

**IDS 793. Independent Study III. (1-3 h)**

See description for IDS 791. Offered summer session, first semester.

**IDS 794. Independent Study IV. (1-3 h)**

See description for IDS 791. Offered summer session, second semester.

## Ministerial Studies (MIN)

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

An introduction to vocational formation for religious leadership.

**MIN 501L. Art of Ministry I-Small Group. (0 h)**

A core aspect of Art of Ministry is the opportunity for formative engagement and intentional reflection with peers regarding the life and work of ministry in various settings. Art of Ministry 501 engages small group learning and reflection to facilitate this growth and development with peers and small group mentors who are serving in community ministry.

**MIN 501S. Art of Ministry Small Group. (0 h)****MIN 512. Healthy Boundaries: Ministry, Ethics, and Leadership. (1 h)**

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 513. Introduction to Congregational Budgeting and Finance. (1 h)**

This course is designed to provide ministry leaders a basic understanding of business and financial concepts in a congregational (and nonprofit) context. The overall goal is to help students learn how to use financial information in decision-making and leadership roles. The course will be praxis-oriented, aimed at helping learners develop basic skills in the areas of budgeting and related financial processes. The course will also provide an overview of effective fundraising and giving philosophies and practices.

**MIN 515. Transforming Leadership? Exploring Practical Theologies for 21st Century Ministry. (3 h)**

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. (1-3 h)**

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.

**MIN 530. Introduction to Christian Worship and Liturgy. (3 h)**

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

**MIN 531. Children in Worship. (1 h)**

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 533. Worship Practicum. (1 h)**

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.

**MIN 535. The Samuel DeWitt Proctor Institute for Child Advocacy. (3 h)**

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 540. Specialized Internships. (0.5-3 h)**

Students may elect to do summer, semester, or academic year internships away from the Divinity School's geographic region. Course credit may be given for a specialized internship if the student submits a proposal and the internship is approved by the faculty. If approved, a faculty member serves as an adviser to the student, and a reflection paper, along with other related readings, is required.

**MIN 541. Summer Internship Reflection. (1 h)**

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. The format of full-time summer internship placements is similar to the part-time format of Art of Ministry II. At the beginning of the summer, students work with their site mentors to create learning/ministering covenants that spell out the student's roles, responsibilities, and learning goals. Summer interns meet weekly with their mentors to reflect on the student's internship work. At the end of the summer, students and mentors write assessments of the internship placement. Summer interns enroll in a one-credit course, meeting one day in May and another in August. The summer internship course creates opportunities for students to reflect on their summer internship work and structures that hold students accountable to their commitments to their internship settings. Students work in peer groups to reflect on their summer internship work.

**MIN 542A. Internship. (0 h)**

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 542B. Internship. (0 h)****MIN 543. Internship. (0 h)**

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 545. PRIME Internship Reflection Seminar. (2 h)**

This course is a general elective used for the fulfillment of the summer internship reflection requirement. Pass/fail only. P-POI.

**MIN 551. Homiletics and Worship. (3 h)**

This course provides instruction in the preparation and delivery of sermons in the context of worship. Attention is given to the history of Christian preaching, to techniques of effective biblical interpretation for preaching, and to the development of a theology of proclamation. P-BIB 521 or 541.

**MIN 554. Introduction to Christian Education and Spiritual Formation in the Local Church. (3 h)**

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

**MIN 561. Faith, Food, Health, and Community. (3 h)**

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 564. Podcasts, Livestreams, and Vlogs: Proclamation in the Digital Age. (3 h)**

This course investigates the many ways religious leaders are increasingly using digital media to proclaim the Gospel thus engaging with people who are not in the same space. As social media is now part of the daily lives of many people around the globe, this course explores how religious leaders engage and make meaning of their encounters on Facebook, Instagram, SnapChat, Twitter and other social and digital media formats. Specifically, the course examines how preaching is re-imagined through digital pulpits i.e., podcasts, livestreams and vlogs.

**MIN 565. Watershed Discipleship. (3 h)**

This course will introduce and explore a new (and ancient) paradigm for ecological theology and practice that will enable and equip participants to understand and respond to the greatest crisis our civilization has ever faced - the global degradation of our planet and its waters.

**MIN 570. Exploring Interfaith Practice. (3 h)**

This course will provide foundational knowledge of interfaith engagement with focus on forms of leadership. The course will consist of 4 units examining: 1) interfaith history and identifying interfaith movements; 2) principles of interfaith leadership; 3) case studies in interfaith leadership; 4) special topics in interfaith practice and leadership. Students will be encouraged to identify their own leadership styles and to build relationships with effective interfaith leaders within their own communities.

**MIN 592. Appalachia. (3 h)**

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

**MIN 599. Multicultural Contexts for Ministry. (1-3 h)**

Multicultural contexts for ministry courses focus on specific ministries in diverse cultural and regional contexts. Each course includes a required travel component. Courses vary each year.

**MIN 600. Korea: Conflicts, Reconciliation, and Peacemaking. (3 h)**

A faculty-led travel course which confronts the problem of conflict resolution and peace-making in a country marred by Japanese colonial rule and torn by the Korean war. During Japanese colonial rule (1910-1945), Korea was subject to various kinds of brutal exploitation and persecution by Japanese imperialism, and its liberation was soon followed by a war (1950-1953) that would become a symbol of the Cold War and that still threatens the peace and security of the world. Focusing on some recent events in Korean history, this course will critically examine common sources of national and international conflicts, forms of dehumanization and oppression, processes of political regeneration, and the role of the church in the work of reconciliation and peace-making. We will explore various approaches to conflict resolution and peacebuilding through readings, case studies, and visiting relevant locations. In particular, we will consider theological grounds for forgiveness and peacemaking.

**MIN 601A. Art of Ministry II: Shared Wisdom: Reflective Practice in Ministry. (3 h)**

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

**MIN 601B. Art of Ministry II: Shared Wisdom: reflective Practice in Ministry. (3 h)**

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

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

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

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 602C. Secondary Internship Reflection Seminar. (1.5 h)**

Students choosing to complete their secondary internship requirement during the fall and spring terms will complete one (1.5 credit) reflection seminar in the fall term. This course is cross-listed with 602A and will include a cohort of all students pursuing a fall internship engaged in theological reflection on ministry and leadership.

**MIN 612. Angels and Demons. (3 h)**

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

**MIN 627. Proclaiming Judges: Tales of Sex and Violence. (3 h)**

Many Hebrew Bible texts contain disturbing images and stories related to sex, gender, and violence. Examples include Deborah and Jael, Jephthah's daughter, the Samson narrative, the rape of the unnamed Levite's concubine, and Ruth's apparent seduction of Boaz. 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. The course will include analysis of how these texts have been presented in modern film, books, and music and in some Christian children's resources, such as Veggie Tales.

**MIN 628. Financial Leadership in Ministry. (1.5 h)**

This course will explore how pastoral leaders approach personal and church finances and how their approach relates to their theology. Money is a medium of social exchange that creates hope, anxiety, blessing, conflict, opportunity and temptation. Students will examine the values related to money in the communities that have shaped them; think through their beliefs about money biblically and theologically; evaluate their current money practices in light of their faith; and develop a money-related practice to pursue throughout the course. How will you organize your own finances and provide leadership within your church in addressing financial matters? In this course students will seek to answer questions like this by considering biblical and theological resources for developing a theology of finance along with developing the tools needed for personal financial planning and the management of finances in a church setting.

**MIN 629. Public Leadership in Nonprofit Organizations: Legal and Theological Perspectives. (3 h)**

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. (3 h)**

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 U.S.-Americans make morally relevant meaning of their social and political life together, and how these meanings are relevant to ministry leadership in broader publics; (3) what models of public leadership are available to ministry leaders, and what it means to lead well through them, and (4) how ministry leaders reflect theologically on their role as public leaders. To focus our conversation around these matters, the course will examine the theme of urban poverty throughout.

**MIN 631. The Ministry of Pastoral Care. (3 h)**

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

**MIN 633. Introduction to Pastoral Counseling. (3 h)**

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

**MIN 636A. Clinical Pastoral Education I. (3 h)**

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 636B. Clinical Pastoral Education II. (2 h)**

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



**MIN 638. Trauma and Resilience in the Care of Individuals and Groups. (3 h)**

A study of theories and practices related to individual and community traumas, trauma-informed care, and the human capacities for resilience and growth. The course will utilize sources from multiple disciplinary lenses and practices, including neuroscience, psychology, practical theology, and restorative justice.

**MIN 641. Congregational Leadership and Presbyterian Polity. (1-3 h)**

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

**MIN 643. Homiletics, Ethics and Community Leadership. (3 h)**

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

**MIN 644. Preaching, Worship, and the Care of Souls: Funerals, Weddings, and Other Pastoral Rites. (3 h)**

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 Tradition of the African American Church. (3 h)**

This course invites students to explore the heart and soul of the African American preaching traditions with attention to the historical emergence of the Black Church, its dual function as a religious and socio-political institution, and the theologies, practices and histories that continually give shape to its preaching traditions. The course is designed to enhance students' ability to create theologically grounded sermons that are intelligible, accessible and transformational by exploring the Black Preaching tradition's contributions to homiletical theory and practice. Course emphases include the theological dimensions of preaching, biblical interpretation, sermon preparation and delivery, preaching as formative practice, and preaching as a communal communicative act.

**MIN 647. Episcopal Studies I: Sacramental Theology and Liturgies. (3 h)**

In this course students explore the heritage and current theology of the Sacraments and Worship of the Church. The course is a prerequisite for Episcopal students preparing for General Ordination Exams.

**MIN 648. History and Polity of the Episcopal Church. (3 h)**

This course covers the beginning, formation, and subsequent history of The Episcopal Church in the USA. The class will explore key period as well as significant figures of this history. Particular attention will be paid to the parts of history often overlooked: the role of women leaders before women's ordination; the contribution of African American leaders as well as the key moments in the 21st Century with the ordination of the first openly gay bishop in the Anglican Communion.

**MIN 652. Contextual Homiletics. (3 h)**

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

**MIN 654. Preaching and Worship in Sacred Time. (1-3 h)**

This course analyzes the biblical, theological, and pastoral nature of the seasons and special moments of the church year. In addition to instruction on sermon preparation for the major liturgical moments (e.g., Advent, Christmas, Lent, Easter, Pentecost), attention is given to baptism, communion, weddings, and funerals.

**MIN 655. Preaching from the Old Testament. (3 h)**

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

**MIN 658. Womanist Proclamation. (3 h)**

This course explores womanist proclamation, a 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.

**MIN 660. Sacraments and Ordinances: History, Theologies, and Practices. (3 h)**

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

**MIN 661. Community-based Research: Tools for Addressing Health Inequities in Community. (1 h)**

In the Americas (North, Central and South America), there has been a rich experience in both the social and health sciences in trying to understand the role of community empowerment and social participation as a way to contribute to the reduction of social inequities. In this two-day workshop, co-led by facilitators from the US and Nicaragua, students will learn the principles of community empowerment, tools for fostering community empowerment, and the use of a community based participatory research model (CBPR) as a framework to approaching current social or health problems. Students should bring a current social or health problem they are either working on or hope to work on during the workshop. Participants will also learn principles of circles work and conflict transformation for working in situations of high conflict.

**MIN 662. Liturgical Books. (3 h)**

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

**MIN 663. Ritual & Congregational Life. (3 h)**

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

**MIN 668. The Prophetic Pulpit: Preacher as Public Intellectual. (3 h)**

The purpose of this course is to introduce students to the intellectual tradition of preaching as both spiritual witness and prophetic resistance in the United States. The ultimate aim is to foster intellectual dispositions, ethical orientations, and personal motivations which enable us to raise voices of dissent against any status quo and/or ideological options offered by popular society. We will thus seek to fulfill the three following interrelated tasks: 1.) Clarify the role of the public intellectual within a prophetic tradition, 2.) Examine historical examples of those who bore witness to horrors otherwise denied and their methods of public address, and 3.) Encourage students to craft creative sermons, write clear, concise, and compelling editorials, and engage pressing social issues in ways that are ethically based, intellectually sound, and emotionally animating.

**MIN 671. Contemporary Spiritual Writers. (3 h)**

A study of the principles of the spiritual life as presented in the works of selected contemporary writers.

**MIN 681. American Denominationalism. (3 h)**

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

**MIN 682. A History of the Baptists. (3 h)**

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

**MIN 693. History and Polity of the Christian Church, Disciples of Christ. (2 h)**

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. (2 h)****MIN 705. Third Year Capstone. (1.5 h)**

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. (1 h)**

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

**MIN 710. Topics in Psychology of Religion. (1 h)**

(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 Spiritual Development. (1 h)**

This seminar looks at "classic" and contemporary texts and research in human psychological and spiritual development (and critical responses to same) pertinent to theory and practice of pastoral counseling. This class would examine psychoanalytic and cognitive-structural approaches to human development and critical responses.

**MIN 712. Topics in Pastoral Theology. (1 h)**

(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.

**MIN 771. Classics of Christian Devotion. (3 h)**

A study of the principles of the spiritual life presented in the enduring classics of devotion.

**MIN 790. Topics Courses. (1-3 h)**

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

**MIN 790A. Topics in Ministerial Studies. (1-3 h)****MIN 790B. Topics in Ministerial Studies. (1-3 h)****MIN 790C. Topics in Ministerial Studies. (1-3 h)****MIN 790D. Topics in Ministerial Studies. (1-3 h)****MIN 790E. Topics in Ministerial Studies. (1-3 h)****MIN 790F. Topics in Ministerial Studies. (1-3 h)****MIN 790G. Topics in Ministerial Studies. (1-3 h)****MIN 790H. Topics in Ministerial Studies. (1-3 h)**

## Spirituality (SPI)

**SPI 530. Liturgical Writing as Spiritual, Theological, and Prophetic Act. (1-3 h)**

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 worshiping 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.

**SPI 571. Introduction to Christian Spiritualities and the Religious Leader's Spiritual Life. (3 h)**

What is "spirituality"? In this course, we will listen in on two thousand years of responses to this question, examine a diversity of mediums through which Christians have sought to encounter God, and consider the wide variety of spiritual practices Christians have embodied in their quests to experience and respond to God's presence. Students will be invited to reflect on their own responses to the question "what is spirituality?" by writing spiritual autobiographies and sharing portions of them with others in the course. Students will also explore contemporary spiritual and contemplative practices.

**SPI 610. Spirituality & Discernment. (1-3 h)**

This course introduces students to some theological and spiritual foundations of discernment as it relates to individuals, groups, and systems. Students will learn processes for discernment as a spiritual practice using the Examen, the Clearness Committee, and the Social Discernment Cycle. They will 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 616. Faith and Film. (1-3 h)**

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

**SPI 623. Music and the Church. (3 h)**

This course is offered by the Music Department for Music and Divinity School Students. The course looks at the history of church music and practices of the use of church music in the contemporary church.

**SPI 669. Modern Spiritual Writing. (3 h)**

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 671. Contemporary Spiritual Writers. (3 h)**

A study of the principles of the spiritual life as presented in the works of selected contemporary writers.

**SPI 672. Praying the Scriptures. (3 h)**

Reading the Bible as the prayer book of the church.

**SPI 771. Classics of Christian Devotion. (3 h)**

A study of the principles of the spiritual life presented in the enduring classics of devotion.

**SPI 773. Worship as Spiritual Practice. (3 h)**

A study of how worship shapes spirituality. Students explore spirituality, broadly defined, along with how congregational worship is a form of spiritual practice.

**SPI 790. Topics Courses. (1-3 h)**

Examples of one hour topic courses include: Spiritual Development in Contemplative Prayer; Pentecostal Spirituality for the Whole Church; Quaker Spirituality; African American Spirituality: Representative Motifs.

**SPI 790A. Topics in Spirituality. (1-3 h)**

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

**SPI 790B. Topics in Spirituality. (1-3 h)****SPI 790C. Topics in Spirituality. (1-3 h)****SPI 790D. Topics in Spirituality. (1-3 h)****SPI 790E. Topics in Spirituality. (1-3 h)****SPI 790F. Topics in Spirituality. (1-3 h)**

## Theological Studies (THS)

**THS 501. Christian Theology. (3 h)**

A study of central themes and systematic connections in Christian theology from a variety of perspectives.

**THS 520. Comparative Mysticism: Christianity and Islam. (3 h)**

This course will examine the mystical traditions of Christianity and Islam on their own terms and in relationship with each other. Through comparison, we will draw out questions and points of emphasis that will deepen our understanding of the two traditions. We will also examine the phenomenon of mysticism and pursue some of the most intractable philosophical and historical questions it produces: What is mysticism? How does it relate to normative religious practice? What will be its role in the future?

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

This course is designed to show the relevance of Christian ethics to the contemporary world by way of exploring its distinct approaches to ethical reflection. To this end, we will study a number of classical and contemporary approaches in Christian ethics and their responses to contemporary moral challenges.

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

This course provides a historical overview of the development of Christian morality from the Hellenistic period through the early 20th century. Throughout the course we will explore (1) major philosophical and theological ideas that helped shape the development of Christian morals and (2) how some of these ideas remain relevant to our contemporary ethical reflection. The purpose of this course is to help students appreciate the ways in which theological concepts and ideas can become resources for navigating today's moral challenges and dilemmas.

**THS 530. Readings in Liturgical Theology: Denominations & Worship. (1 h)**

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 611. The Providence of God. (3 h)**

A study of alternative models of God's relationship to and activity in the world, examining evil and suffering, miracle and prayer, tragedy and hope.

**THS 612. Theological Anthropology. (3 h)**

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

**THS 616. Faith and Film. (1-3 h)**

This course relates a particular form of the arts to spiritual development. The class examines four diverse films and how they inform personal and group spiritual growth.

**THS 618. Feminist, Womanist, Murjerista Theologies. (3 h)**

A study of theology utilizing the methods and diverse voices of feminist theology.

**THS 619. Readings in Queer Theology. (1 h)**

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 620. Classics of Modern Theological Ethics: Kierkegaard, Bonhoeffer, Barth, and Tillich. (1-3 h)**

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.

**THS 621. Christianity and Public Policy. (3 h)**

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

**THS 623. Religious Traditions and Human Rights. (3 h)**

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

**THS 624. Church & State in America. (3 h)**

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

**THS 626. Contemporary Ethical Issues. (3 h)**

This course explores contemporary ethical issues that have wide social, political, and religious significance. The issues include health care, environment, immigration, dying, and criminal justice. In order to properly understand the issues, we will examine arguments of various kinds – philosophical, sociological, political, economic, and theological, as they are often heard in public discussion. In particular, we will pay close attention to the ways in which theological discourse may make contribution to moral reflection.

**THS 628. Postmodernism and Christian Ethics. (1-3 h)**

Postmodernism has become an important movement in contemporary theology and ethics. In this course we will explore several variants of postmodern ethics in order to critically evaluate their strengths and weaknesses. In particular, we will take a close look at the ways in which certain features of postmodern ethics are used by contemporary Christian thinkers.

**THS 629. Markets, Justice, & Christian Ethics. (3 h)**

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. (3 h)**

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 631. Black Theologies in the U.S.. (3 h)**

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" Womanists thought.

**THS 632. Feminist Theologies. (3 h)**

Feminist critiques and reconstructions of Christian theology.

**THS 637. African-American Theology. (3 h)****THS 642. Theology and Disability. (1-3 h)**

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 643. Homiletics, Ethics and Community Leadership. (3 h)**

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

**THS 645. Contemporary Eco-theologies: Reimagining and Reembodying God, Humanity, and Creation. (3 h)**

Over the past several decades, Christian theologians have responded to climate change, environmental racism, and ecological degradation by reimagining the nature of and relationship between God, humanity, and creation. This course examines how ecological concerns have been brought to bear on these topics in Christian theology. It begins by briefly considering how Christian theological traditions have been complicit in the anthropocentric, patriarchal, and racist ideologies that justify the economic and political mechanisms of ecological destruction. The course then turns to a series of constructive theological proposals that seek more just and sustainable ways of imagining and embodying the relationship between human beings and the non-human world. Throughout the semester and in their final projects, students will critically engage the viability of ecotheology as a resource for religious leadership in the realms of environmental justice and ecological well-being.

**THS 651. The Emerging Church In the Two-Thirds World. (3 h)**

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

**THS 670. Classics of Contemplative Theology. (3 h)**

Before the establishment of the great medieval universities, theology was an activity most often carried out in communal contexts of contemplation and asceticism. This course explores contemplative texts and practices as a mode of doing theology. Students will read spiritual classics from early Christianity through the early modern period and engage in experiential learning related to contemplative practices.

**THS 671. Christian Mission in Global Perspectives. (3 h)**

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

**THS 672. Interfaith in Winston-Salem. (1-3 h)**

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. (3 h)**

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

**THS 712. Contemporary Christology. (3 h)**

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.

**THS 713. Theological Hermeneutics. (3 h)**

An investigation of current hermeneutical theory with specific attention to issues of theological method.

**THS 715. Latin American Liberation Theologies. (3 h)**

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. (3 h)**

Comparative theology is an actively engaged response to the religious diversity characterizing our daily lives and global context. It is a way of seeing, reflecting, and learning within a pluralistic society that allows us to wrestle with our own commitments without abandoning our most deeply held beliefs. This course will introduce and analyze the purpose and methods of comparative theology as both academic discipline and spiritual journey. With an emphasis on Christianity and Islam, we will explore how two traditions can enter into fruitful conversation concerning a shared heritage and the fundamental, even existential, problems of humanity.

**THS 725. Comparative Mysticism. (3 h)**

This course will examine the mystical traditions of Christianity and Islam on their own terms and in relationship with each other. Through close reading and comparison of primary texts, we will draw out questions and points of emphasis that will deepen our understanding of the two traditions. We will also examine the phenomenon of mysticism and pursue some of the most intractable philosophical and historical questions it produces: What is mysticism? How does it relate to scripture and normative religious practice? Can it speak to concerns of social justice? What will be its role in the future? .

**THS 730. Life, Death, and Beyond: Theories of Human Nature. (3 h)**

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. (3 h)**

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.

**THS 771. The Church in Contemporary Cultures. (3 h)**

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

**THS 790. Topics Courses. (1-3 h)**

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

**THS 790A. Topics in Theological Studies. (1-3 h)****THS 790B. Topics in Theological Studies. (1-3 h)****THS 790C. Topics in Theological Studies. (1-3 h)****THS 790D. Topics in Theological Studies. (1-3 h)**

# ACADEMIC PROGRAMS, POLICIES, AND PROCEDURES

- University Policies ([https://bulletin.wfu.edu/university/university\\_policies/](https://bulletin.wfu.edu/university/university_policies/))
- Academic Policies
- Student Academic Code of Conduct
- Non-Academic Student Code of Conduct
- Important Contacts

## Academic Policies

- Student Classification
- Class Attendance
- Grading System/Grade-Point Equivalent
- Academic Standing
- Independent Study
- Travel Policy
- Modern Language Policy
- Registration and Student Status Policies/Procedures
- Policies on Non-Residential Academic Credit
- Graduation Application Process
- Holds for Registration or Graduation
- Grievance Policy

## 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 fewer 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.

## 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/Grade-Point Equivalent

- Repetition of Courses
- Pass/Fail Option
- Incomplete Grades

## 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.

## 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
F.	.00	Failing (irreplacable)
I	.00	Incomplete
NR	.00	Not reported
P	**	Passing
AUD	**	Audit
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.

## Repetition of Courses

A student may repeat a School of Divinity course for which they have 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. Dates to change from grade to pass/fail mode, or from pass/fail to grade mode, are set by the University Registrar.

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.

## Academic Standing

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

## 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 of academic affairs and a student's faculty adviser.

In consultation with the associate dean of academic affairs, a student on academic review will work with his or her faculty adviser to develop an academic plan, the goal of which will be to remedy problems that created the need for academic review status. Faculty advisers 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 of academic affairs, full-time students may be placed on academic probation when they fail to complete the minimum number of credit hours required for fulltime 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 of academic affairs will meet with the associate dean for admissions and student life, 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 of academic affairs will notify students and their academic advisers, 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 adviser, the associate dean of 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 academic review and may be placed on academic probation after consideration of their overall record.
- 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 may be advised to withdraw or dismissed from the program.
- Any student whose overall GPA falls below 1.67 at the end of any semester may be advised to withdraw or dismissed 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 they intend to make progress toward successful completion of the degree. All requests for reapplication should be directed to the Office of Admissions. Students on academic probation should review the policy on satisfactory academic progress found at [http://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 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 Academic Affairs.

An Independent Study form must be filled out and signed by the faculty member and the associate dean of 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) (<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 additional information about language requirement). 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 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.

## Registration and Student Status Policies/Procedures

- Dropping a Course
- Policy on Withdrawal (Termination of Studies)
- Policy on Leave of Absence



## 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.

After the Add/Drop period, a student may withdraw from a course with the approval of the associate dean of academic affairs, the professor, and the student's faculty adviser. If the student has completed passing work for the course, the grade of Withdraw Passing (WP) is assigned. Courses marked 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/Leave of Absence 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 (Termination of Studies)

All enrolled divinity students who must withdraw from the University may do so by completing a withdrawal form and submitting the form to the Office of Academic Affairs. Ordinarily, a withdrawal signals the intent not to return to the University. Students who intend to return to the University should follow the process for Leave of Absence. Withdrawal/Leave of Absence forms are available in the Office of 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, according to the published schedule. 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.

Withdrawing from courses after the last day to drop courses and before the last day of classes may result in academic penalties. If a student withdraws after the drop deadline and, in the judgment of the professor, is passing a course, a grade of WP will appear on the transcript and does not affect a student's grade point average. If in the judgment of the professor the student is 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. Students who drop all courses are considered withdrawn from the University. A student who has withdrawn from the School of Divinity and wishes to return within one academic year must reapply with the associate dean of admissions at least one month prior to the semester in which they wish to re-enroll.

## Policy on Leave of Absence

A Leave of Absence allows students enrolled in the Wake Forest University School of Divinity to interrupt their studies for a compelling reason, for example, a medical condition or a personal or family matter requiring absence from campus. A Leave of Absence is defined as a temporary separation from the School of Divinity, for up to one year from the start of the semester during which the Leave of Absence is requested. To be eligible for a Leave of Absence, students should ordinarily be in good academic standing. Students who intend to take a Leave of Absence must submit a Withdrawal/Leave of Absence form to the Office of Academic Affairs along with a letter detailing the request for the Leave of Absence. This letter must indicate all unsatisfied degree requirements for the student. If available, other supporting letters should be included in the request for a Leave of Absence.

Until students are notified by the Office of Academic Affairs that the leave has been approved, they remain registered and are expected to fulfill their responsibilities. A Leave of Absence will not be granted retroactively. The maximum time for a leave of absence is one year. A student requesting a Leave of Absence by the drop date for the semester, as established by the academic calendar, will not have a grade recorded for courses in progress. A student who requests a Leave of Absence after the drop deadline will be assigned a grade of withdraw-passing (WP) or withdraw-failing (WF) for each course in progress, which will appear on the transcript. The grade of WP does not affect a student's grade point average. The grade of WF does factor into a student's overall grade point average and as such may negatively affect academic standing. If applicable, tuition is refunded on a prorated basis, and the refund schedule is set by the Wake Forest University Board of Trustees.

A student on a Leave of Absence will have limited access to University facilities normally available to enrolled students. In order to facilitate communication between the student and the School of Divinity, access to the campus network will be continued during the leave, but will be deactivated if the student does not return. Library access will be continued during the period of leave, but it will be revoked if the student does not return. ID access to buildings will be deactivated during the period of leave.

Students who are granted a Leave of Absence must consult with their health insurance provider about the status of their policy while on leave. Students who have contracted for health insurance through the university should immediately contact the Student Health Insurance Coordinator. Health insurance is subject to federal and state laws and regulations. International students who are granted a Leave of Absence must notify either the Office of Global Studies. Visa status is subject to federal laws and regulations.

Students on an approved Leave of Absence are not eligible for federal financial aid, including Federal Direct Loans. In some cases, student loans may not be deferred for the entirety of a leave. Students should contact Student Financial Services for additional information. Students on Leave of Absence should submit a request to return to the senior associate dean at least one month prior to the first date of the semester or term in which a return is planned. This request may require a letter which addresses the suitability of the student's return. Students who have decided not to return from a leave of absence should inform the senior associate dean in writing. Students who fail to petition to return after a Leave of Absence will be withdrawn from the School of Divinity and need to apply for readmission in order to return.

The time spent during an approved leave or while withdrawn will not count in the maximum time allotted for the degree. Students who have withdrawn from the School of Divinity and who wish to re-enter after one academic year must reapply for admission by the application deadline. If a student is approved for readmission to the School of Divinity within an eight-year period, previous coursework may count towards the degree requirements at the discretion of the associate dean of academic affairs. If the student re-enters the School of Divinity after an eight-year period, previous courses will not count toward the degree requirements.

## Policies on Non-Residential Academic Credit

- Policy on Transfer of Academic Credit
- Policy on Credit for Clinical Pastoral Education and Specialized Internships
- Advanced Academic Standing

## 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 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 of academic affairs on recommendation from the faculty Curriculum and Academic Policy Committee.

## 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 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 Academic Affairs.

## Advanced Academic Standing

Students who can demonstrate that they have had the academic equivalent of required courses may petition the associate dean of 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 of academic affairs will forward appropriate petitions to the faculty committee on curriculum and academic policy, which will make a recommendation to the associate dean of academic affairs for final approval.

## 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 of academic affairs and the registrar will examine each candidate's transcript. All requirements, except those satisfied by courses in progress, must be completed no later than 30 days prior to the expected commencement date. All requirements must be completed and certified, and the student must have applied for hooding or graduation before a student may participate in the commencement exercises. No further entries or alterations may be made toward the Master of Divinity degree once the student has graduated.

## Holds 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 they have not received fair treatment by a representative of the University or has a complaint about the performance, actions, or inaction of the staff or faculty affecting a student.

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

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

**Step 1.** Student concerns about professors 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 of academic affairs. At that time, an informal or formal statement of concern will be brought to the associate dean of academic affairs.

**Step 3.** The associate dean of academic affairs will attempt to resolve the issue to the satisfaction of the relevant parties by convening a meeting between the student(s) and the professor or staff person. If the associate dean of 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 resolve the issue formally or informally. 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 of 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.

## Student Academic Code of Conduct

- Plagiarism
- Honor Code

## 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. "Ideas" mean 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 here (<https://english.wfu.edu/course-information/academic-writing/>) through the Department of English. An online guide to the Chicago Style of referencing works is available here ([http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)).

## 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 Divinity School and the Graduate School share a formal Honor Code to provide guidance for student conduct with respect to academic pursuits. This policy may be accessed at the Graduate School website on the following page under the heading Rules and Policies:

<https://graduate.wfu.edu/reynolda-campus-homepage/>.

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, allegations 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.

## Non-Academic Student Code of Conduct

- Professional Integrity
- Adjudicating Student Conduct Code Violations
- Appeal of Decisions Regarding Conduct Violations
- Administrative Withdrawal Policy

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 (<https://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.

## 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 senior associate dean, 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 senior associate dean may consult with the associate dean of academic affairs. If further investigation is required, the senior associate dean, in collaboration with the associate dean of 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 senior associate dean 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 senior associate dean. Any verbal reports related to the case will be documented in writing by the senior associate dean. A written summary report of the findings will be provided by the senior associate dean 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 of academic affairs of the School of Divinity within fourteen calendar days of the notification to the student. In the letter to the associate dean of 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 of 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 of 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

- Procedure for Administrative Withdrawal
- Evaluation
- Informal Hearing
- Appeal Process
- Emergency Suspension
- Conditions for Reenrollment

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 senior associate dean, 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 senior associate dean.

## Procedure for Administrative Withdrawal

When the senior associate dean 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 senior associate dean and associate dean of 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 senior associate dean or the associate dean of academic affairs may require the student to be evaluated by an appropriate mental health professional.

## Evaluation

The senior associate dean and associate dean of 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 senior associate dean or the associate dean of 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 of 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 of academic affairs,
- d. The student refuses to complete the mandatory evaluation; or
- e. The senior associate dean, the associate dean of 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 of academic affairs, the dean of the School of Divinity, or his/her designee may require a student who has been administratively 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.

## Important Contacts

Contact	Phone Number
Campus Advocacy and Support Service; Assistance available to all students 24-hours	336.758.5285
University Title IX Coordinator, Jessica Harris Telligman (titleixcoordinator@wfu.edu)	336.758.7258
<b>Reynolda Campus Resources</b>	
Student Health Service; 24-hours when school is in session, excluding summer	336.758.5218
University Police	336.758.5911
University Chaplain; For emergencies after hours, contact Student Health Service	336.758.5017
University Counseling Center; For emergencies after hours, contact Student Health Service	336.758.5273
PREPARE Student Advocates; Available 24-hours to undergraduate students during fall and spring semesters when school is in session	336.671.7075
Office of the Dean of Student Services	336.758.5226
Residence Life and Housing	336.758.5185
Wake Forest Compliance Hotline	877.880.7888
<b>Medical Center Campus Resources</b>	
Student Wellness Center	336.713.7002
Associate Dean for Student Services	336.716.4271
Medical Center Security	336.716.3305
<b>Community Resources</b>	
Sexual Assault Response Program; 24 hour rape crisis service sponsored by Family Services	336.722.4457
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

# STUDENT LIFE

- Academic Coaching and Support Services
- Community Life
- Spiritual Life and Worship
- Leadership Development and Career Services
- Housing and Meals
- School of Divinity Student Government
- Student Organizations
- Special Events

## 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 here (<https://divinity.wfu.edu/academics/academic-resources/academic-coaching-support/>).

## Community Life

The School of Divinity recognizes that formation and education together create a learning community. Interaction among students and faculty outside classrooms is integral to the School of Divinity experience. Ecumenical theological education embraces a commitment to community building and engagement: in classrooms, in worship, in study spaces, in surrounding communities of life and work, and in informal School of Divinity settings. Community life is celebrated and cultivated at the School of Divinity in three primary ways: communal worship, spiritual growth opportunities, and cultivation of common spaces for study, conversation, and relaxation.

Worship at the School of Divinity is multifaceted. Students have opportunities to worship together as part of the School of Divinity's weekly rhythms. A Worship Design Team made up of students, faculty, and staff curates each service through music, ritual, and proclamation. The services amplify the voices of an array of proclaimers, including guest clergy, faculty, and third-year students. Chapel services at the School of Divinity are a learning laboratory. They also offer a moment of sabbath in the midst of hectic days of classes and other responsibilities. The Worship with Wait program also provides worship programming throughout the year in collaboration with other University leaders and offices and often with partner congregations and religious leaders. Highlights each year of Universitywide worship events include the Moravian Christmas Lovefeast, an annual Service of Remembrance, and

special services on other Holy Days. Students can also discover diverse worship opportunities throughout Winston-Salem and surrounding areas.

The School of Divinity recognizes the importance of community-wide opportunities for **spiritual nurture and growth**. Students have opportunities to experience worship, prayer, and meditation through an array of internship settings. Students also have seasonal opportunities to participate in retreats, group spiritual practices, and other events designed to explore and cultivate spiritual renewal and growth.

Community is formed as people gather in **common spaces** to learn, play, rest, share meals, and dialogue about important events in their lives. The School of Divinity provides a number of common spaces that allow for communal interaction and conversation. Students also discover common spaces across the Reynolda campus and in nearby Reynolda Gardens. Both the Office of Student Life and student organizations utilize campus common spaces to hold workshops, celebratory meals, and other events, and conversations about topics important to the community.

## Leadership Development and Career Services

The School of Divinity is interested in preparing students to be public leaders in diverse ministry contexts.

## 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> (<http://www.divinity.wfu.edu/career-services/>).

## 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 once a week after chapel. Drink machines, microwave ovens, and refrigerators are available in the lower auditorium of the Divinity and Religious Studies Building.

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  
WinstonSalem, N.C., 27109

Visit [www.wakeforest.campusdish.com](http://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 sociocultural 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.

## Sistah Circle

Sistah circle consists of women working together to encourage and uplift the ministry of fellow members, curate educational, social, and restorative gatherings, lead worship, and host events with other organizations that reflect its mission towards all women.

## The Split Chalice

The Split Chalice 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 <https://divinity.wfu.edu/student-life/student-organizations/>.

## 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, NC, 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.

# FACULTY

## William P. Boyce (2021)

Faith and Health Postdoctoral Teaching Fellow and Scholar  
BA, Florida State University; M.Litt, University of Glasgow; MA, Gordon-Conwell Theological Seminary; PhD, University of Virginia.  
<https://divinity.wfu.edu/academics/faculty/william-boyce/>

## Jacob Cook (2021)

Thriving Congregations Lilly Endowment Grant Initiative Postdoctoral Teaching Fellow and Scholar  
BA, Friends University; MDiv, Mercer University McAfee School of Theology; PhD, Fuller Theological Seminary.  
<https://divinity.wfu.edu/academics/faculty/jacob-cook/>

## Jill Y. Crainshaw (1999)

Professor of Worship and Liturgical Theology  
BA, Wake Forest University; MDiv, Southeastern Baptist Theological Seminary; PhD, Union Theological Seminary/Presbyterian School of Christian Education.  
<https://divinity.wfu.edu/academics/faculty/jill-y-crainshaw/>

## Elizabeth O'Donnell Gandolfo (2015)

Earley Associate Professor of Catholic and Latin American Studies  
BA, Saint Joseph's University; MTS, University of Notre Dame; PhD, Emory University.  
<https://divinity.wfu.edu/academics/faculty/elizabeth-odonnell-gandolfo/>

## Gary Gunderson (2012)

Professor of Faith and Health of the Public  
BA, Wake Forest University; MDiv, Emory University; SMin, Interdenominational Theological Center; DDiv, Chicago Theological Seminary.  
<https://divinity.wfu.edu/academics/faculty/gary-gunderson/>

## Melanie L. Harris (2021)

Professor of Black Feminist Thought and Womanist Theology and Director of the Food, Health and Ecological WellBeing Program  
BA, Spelman College; MDiv, Iliff School of Theology; MA, PhD, Union Theological Seminary.  
<https://divinity.wfu.edu/academics/faculty/melanie-l-harris/>

## Derek S. Hicks (2011)

Associate Professor of Religion and Culture  
BA, Grambling State University; MA, Dallas Theological Seminary; PhD, Rice University.  
<https://divinity.wfu.edu/academics/faculty/derek-s-hicks/>

## Mark E. Jensen (2010)

Teaching Professor of Pastoral Care and Pastoral Theology  
BA, Houston Baptist; MDiv, Southern Baptist Theological Seminary; PhD, Southern Baptist Theological Seminary.  
<https://divinity.wfu.edu/academics/faculty/mark-e-jensen/>

## Shonda R. Jones (2011)

Senior Associate Dean and Assistant Teaching Professor in Intercultural Theological Education  
BA, Texas Christian University; MDiv, Brite Divinity School, Texas Christian University; EdD, University of Alabama.  
<https://divinity.wfu.edu/academics/faculty/shonda-r-jones/>

## Kevin Jung (2007)

Associate Dean of Academic Affairs and Professor of Theological Ethics and Moral Philosophy  
BA, Seoul Theological University; MDiv, Princeton Theological Seminary; STM, Yale Divinity School; PhD, University of Chicago.  
<https://divinity.wfu.edu/academics/faculty/kevin-jung/>

## Bill J. Leonard (1999)

Founding Dean and Professor of Divinity Emeritus  
BA, Texas Wesleyan University; MDiv, Southwestern Baptist Theological Seminary; PhD, Boston University.  
<https://divinity.wfu.edu/academics/faculty/bill-j-leonard/>

## C. Austin Rivera (2021)

Assistant Professor of Church History  
AB, University of Chicago; MDiv, Duke Divinity School; PhD, Yale University.  
<https://divinity.wfu.edu/academics/faculty/austin-rivera/>

## Melva L. Sampson (2017)

Assistant Professor of Preaching and Practical Theology  
BA, Virginia Union University; MDiv, Emory University; MA, Howard University; PhD, Emory University.  
<https://divinity.wfu.edu/academics/faculty/melva-l-sampson/>

## Katherine A. Shaner (2013)

Associate Professor of New Testament  
BA, Luther College; MDiv, Harvard Divinity School; Certificate of Studies, Lutheran School of Theology at Chicago; ThD, Harvard Divinity School.  
<https://divinity.wfu.edu/academics/faculty/katherine-a-shaner/>

## Neal H. Walls (2002)

Associate Professor of Old Testament Interpretation  
AB, College of William and Mary; MA, University of Virginia; PhD, Johns Hopkins University.  
<https://divinity.wfu.edu/academics/faculty/neal-h-walls/>

## Jonathan Lee Walton (2019)

Dean and Presidential Chair of Religion and Society, Dean of Wait Chapel  
BA, Morehouse College; MDiv, Princeton Theological Seminary; PhD, Princeton Theological Seminary.  
<https://divinity.wfu.edu/academics/faculty/jonathan-l-walton/>

## Briana L. Wong (2020)

Visiting Assistant Professor of World Christianity  
BA, Columbia University; MDiv, Princeton Theological Seminary; PhD, Princeton Theological Seminary.  
<https://divinity.wfu.edu/academics/faculty/brianawong/>

## Senior Leadership

### Jonathan Lee Walton

**Dean of the School of Divinity, Presidential Chair of Religion and Society, and Dean of Wait Chapel**  
*BA, Morehouse College; MDiv, PhD, Princeton Theological Seminary*

### Kevin Jung

**Professor of Theological Ethics and Moral Philosophy, and Associate Dean of Academic Affairs**

*BA, Seoul Theological University; MDiv, Princeton Theological Seminary; STM, Yale Divinity School; PhD, University of Chicago*

### DeeDe Pinckney Holly

**Director, Marketing, Communications, and Public Relations**

*BA, Wake Forest University; MA, University of North Carolina at Greensboro; PhD, Regent University*

**Dixie Ross**  
**Director, Finance and Administration**  
*BS, MBA, Vanderbilt University*

**Sheila Virgil**  
**Assistant Dean of Development**  
*BA, St. John's College (Annapolis); MNO, Case Western Reserve University*

## Staff

**Natalie Aho**  
**Program Manager of the Baptist Commons**  
*BS, Baylor University; MS, Quinnipiac University*

**Thomas P. Benza**  
**Director of Student Financial Aid**  
*BS, BA, Appalachian State University; MA, Wake Forest University*

**Diane Cox**  
**Financial and Data Analyst, COMPASS Initiative Faith Coordinating Center**  
*BA, Wake Forest University*

**Roger Epps**  
**Multimedia Coordinator**  
*BS, Radford University*

**Marcus Hawley**  
**Program Administrator, COMPASS Initiative Faith Coordinating Center**  
*BA, Hampton University*

**Marisa Hernández**  
**Financial Aid Counselor**  
*BA, UNC-Chapel Hill; MS, Wake Forest University*

**Brittani Hunt (MDiv '15)**  
**Director of Admissions Operations**  
*BBA, Tennessee State University; MDiv, Wake Forest University*

**Khlelen Kuzmovich (MDiv '13)**  
**Academic Skills Coordinator**  
*BA, Queens University of Charlotte; MDiv, Wake Forest University*

**Rayce Lamb (MDiv '16)**  
**Director of Ministry and Vocational Exploration**  
*BA, Emory and Henry College; MDiv, Wake Forest University*

**Allison Mathews**  
**Executive Director, COMPASS Initiative Faith Coordinating Center**  
*BA, Howard University; PhD, UNC-Chapel Hill*

**Demi McCoy (MDiv '17)**  
**Creative Program Manager, COMPASS Initiative Faith Coordinating Center**  
*BA, Pepperdine University; MDiv, Wake Forest University*

**Kaeley McMahan**  
**Research and Instruction Librarian Arts, Religion, Divinity**  
*BA, Wheaton College; MA, Wake Forest University; MLIS, UNC-Greensboro*

**Sally Ann Morris**  
**Musician-in-Residence**

*BM, St. Andrews Presbyterian College*

**Clinton J. Moyer**  
**Development Coordinator**  
*BA, University of Washington; MA, PhD, Cornell University*

**Darnysa Nard**  
**Program Coordinator for the Clergy in Community Lilly Endowment Grant Initiative**  
*BA, Virginia Commonwealth University; MDiv, Wake Forest University*

**Sue Robertson**  
**Executive Assistant to the Dean**  
*BA, Indiana University*

**John Senior**  
**Assistant Dean of Vocational Formation**  
**Director of the Art of Ministry**  
*AB, Bowdoin College; MDiv, Harvard Divinity School; PhD, Emory University*

**Mary Ellen Walter**  
**Assistant Registrar**  
*BA, UNC-Chapel Hill*



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