

# Catalog and Handbook

## 2022 / 2023



EMORY | CANDLER SCHOOL OF THEOLOGY

Date of Record: September 15, 2022

# Contents

Academic Calendar 2022-23 .....	4
Words of Welcome .....	9
Contacting Candler .....	10
Department of Veterans Affairs Pending Payment Rights .....	12
The Candler Curriculum	
Overview .....	14
English for Speakers of Other Languages .....	16
Master of Divinity .....	17
Master of Religion and Public Life .....	29
Master of Religious Leadership .....	35
Master of Theological Studies .....	44
Master of Theology .....	50
Doctor of Ministry .....	54
Doctor Theology in Pastoral Counseling .....	59
Dual Degree Programs .....	62
Special Students .....	67
Programs and Academic Certificates .....	69
Additional Opportunities for Study .....	77
Worship and Music .....	84

## Course Descriptions

Biblical Studies. Introduction to Biblical Studies .....	88
Biblical Studies. Biblical Interpretation .....	89
Biblical Studies. Old Testament .....	91
Biblical Studies. New Testament .....	94
Biblical Studies. Biblical Languages .....	96
History and Interpretation of Christianity. History of Christianity .....	98
History and Interpretation of Christianity. Systematic Theology .....	104
Christianity and Culture. Ethics and Society .....	109
Christianity and Culture. Mission .....	116
Christianity and Culture. Religion and Personality .....	119
Christianity and Culture. Sociology of Religion .....	121
Christianity and Culture. World Religions .....	126
Church and Ministry. Church and Community .....	130
Church and Ministry. Chaplaincy .....	133
Church and Ministry. Church Music .....	134
Church and Ministry. Evangelism .....	136
Church and Ministry. Pastoral Care and Counseling .....	138
Church and Ministry. Practical Theology .....	141
Church and Ministry. Preaching .....	144
Church and Ministry. Religious Education .....	147
Church and Ministry. Religious Leadership and Administration .....	151
Church and Ministry. Worship .....	154
Denominational Studies .....	156
Contextual Education .....	158
Directed Studies .....	161
Certificate Studies .....	162
Administrative and Degree-Specific Courses .....	164

## Resources

Cannon Chapel .....	172
Pitts Theology Library .....	173
Emory Libraries .....	175

Campus Dining .....	176
Housing .....	177
Technology .....	178
International Student and Scholar Services .....	179
Michael C. Carlos Museum .....	180
The Carter Center .....	181
Center for Ethics .....	182
Bookstore .....	183
Student Resources .....	184
Policies	
Procedures and Regulations .....	185
Honor and Conduct Code .....	210
Financial Information .....	214
Student Life .....	220
Honors and Awards .....	230
Student Body Profile .....	233
The Candler Foundry .....	234
About Candler	
Commitments, Mission, Vision, and Values .....	237
The School .....	239
Trustees and Administration .....	241
Candler Deans .....	244
Faculty .....	246
Emeriti and Affiliates .....	251

# Academic Calendar 2022-23

## Fall Semester

2022

- ◆ August Term Courses August 8-19  
*Not open to degree-seeking students entering the program for the first time in fall 2022*
- ◆ Drop and Grading Basis Change  
Deadline for August Term Courses August 8, 11:59 p.m.
- ◆ Candler Orientation Activities for All Students August 15-23
- ◆ Last Day to Request a Course Withdrawal  
for August Term August 19, 11:59 p.m.
- ◆ First Class Day for Regular Fall Courses August 24
- ◆ Fall Convocation August 25
- ◆ Add/Drop/Swap Deadline for Regular Fall Courses August 31, 11:59 p.m.
- ◆ Labor Day Holiday (No classes) September 5
- ◆ Audit Grading Basis Change Deadline September 7, 11:59 p.m.
- ◆ Degree Application Deadline for December 2022 Graduates September 9
- ◆ S/U Grading Basis Change Deadline September 28
- ◆ Fall Break (no classes) October 10-11
- ◆ Date of Record October 13
- ◆ Spring 2023 Preregistration Advising Period October 12-28
- ◆ Spring 2023 Preregistration November 1-6
- ◆ Election Day (No classes) November 8
- ◆ Thanksgiving Break (No Classes) November 24–25
- ◆ Spring 2023 Add/Drop/Swap Begins November 28

◆ Spring 2023 Cross-registration Application Deadline	December 1
◆ Last Class Day	December 6
◆ Last Day to Request a Course Withdrawal	December 6
◆ Last Day to Request a Course Incomplete from the Instructor	December 6
◆ Reading Period	December 7-8
◆ Finals Exams	December 9-14
◆ Last Day to Request an Exceptional Incomplete from the Academic Dean	December 14
◆ Grades due	December 15

## Spring Semester

**2023**

◆ January Term Courses	January 3-7
◆ Drop and Grading Basis Change Deadline for January Courses	January 3, 11:59 p.m.
◆ New Student Orientation	TBD
◆ Last Day to Request a Course Withdrawal for January Term	January 7, 11:59 p.m.
◆ First Class Day for Regular Spring Courses	January 9
◆ Spring Convocation	January 10
◆ Incomplete Work for Fall 2022 Due	January 16
◆ Dr. Martin Luther King Jr. Holiday (No Classes)	January 16
◆ Add/Drop/Swap Deadline for Regular Spring Courses	January 16, 11:59 p.m.
◆ Audit Grading Basis Change Deadline for Regular Spring Courses	January 23, 11:59 p.m.
◆ Summer 2023 Registration Opens	February 7
◆ Degree Application Deadline for May 2023 Graduates	February 13
◆ Summer Grading Basis Change Deadline for Regular Session Courses	February 13
◆ Date of Record	February 27
◆ Spring Break (No Classes)	March 6-10

◆ Fall 2023 Preregistration Advising Period	March 13–31
◆ Summer 2023 Cross-registration Application Deadline	April 1
◆ Good Friday Holiday (No Classes)	April 7
◆ Fall 2023 Preregistration	April 11-16
◆ Honors Day Convocation	April 20
◆ Last Class Day	April 24
◆ Last Day to Request a Course Withdrawal	April 24
◆ Last Day to Request a Course Incomplete from the Instructor	April 24
◆ Fall 2023 Add/Drop/Swap Begins	April 26
◆ Reading Period	April 25-27
◆ Exam Period	April 28–May 3
◆ Last Day to Request an Exceptional Incomplete from the Academic Dean	May 3
◆ Senior Grades Due	May 4, 12:00 p.m.
◆ Candler Graduate Recognition Ceremony	May 6
◆ Non Senior Grades Due	May 8, 5:00 p.m.
◆ Commencement	May 8
◆ Academic Review Board	May 10

## Summer Semester

**2023**

◆ Registration Opens	February 7
◆ Term Begins	May 12
◆ Memorial Day Holiday (No Classes)	May 29
◆ Incomplete Work for Spring 2023 Due	June 7
◆ Juneteenth Holiday (No Classes)	June 19
◆ Degree Application Deadline for August 2023 Graduates	TBD
◆ Independence Day Holiday (No Classes)	July 4
◆ Fall 2023 Cross-registration Application Deadline	August 1
◆ End of Term	August 4
◆ Date of Record	August 8

◆ Registration Closes <i>Refer to the Course Schedule</i>	First Day of Individual Course
◆ Add/Drop/Swap Deadline <i>Refer to the Course Schedule</i>	First Day of Individual Course
◆ Grading Basis Change Deadline <i>Refer to the Course Schedule</i>	First Day of Individual Course
◆ Last Day to Request a Course Withdrawal <i>Refer to the Course Schedule</i>	Last Day of Individual Course
◆ Last Day to Request a Course Incomplete from the Instructor <i>Refer to the Course Schedule</i>	Last Day of Individual Course

## Application Deadlines

- ◆ MDiv applicants
  - ◆ November 1 (early consideration for fall admission and scholarship review);
  - ◆ January 15 (priority consideration for fall scholarships);
  - ◆ July 1 (final deadline for fall admission and scholarship review)
  - ◆ December 1 (final deadline for spring admission and scholarship review)
- ◆ MRL applicants
  - ◆ January 15 (priority consideration for fall scholarships);
  - ◆ July 1 (final deadline for fall admission and scholarship review);
  - ◆ December 1 (final deadline for spring admission and scholarship review)
- ◆ MRPL applicants
  - ◆ July 1 (final deadline for fall admission);
  - ◆ December 1 (final deadline for spring admission)
- ◆ MTS applicants
  - ◆ January 15 (priority consideration for fall admission and scholarships);
  - ◆ July 1 (final deadline for fall admission and scholarship review)
- ◆ ThM applicants
  - ◆ February 15 (priority consideration for fall admission and scholarships);
  - ◆ July 1 (final deadline for fall admission and scholarship review)
- ◆ DMin applicants
  - ◆ March 1 (priority consideration for fall admission and scholarships);
  - ◆ June 1 (final deadline for fall admission and scholarship review)
- ◆ Special Student applicants
  - ◆ August 1 (final deadline for fall admission);



- ◆ December 1 (final deadline for spring admission);
- ◆ May 1 (final deadline for summer admission)

For financial aid deadlines, please see the financial information section. This catalog is subject to change without notice or obligation. To access our full events calendar online, visit [www.candler.emory.edu/news/events/index.html](http://www.candler.emory.edu/news/events/index.html).

# Words of Welcome

## Candler School of Theology

**PREPARING REAL PEOPLE TO MAKE A REAL DIFFERENCE IN THE REAL WORLD**



Dean Jan Love

---

Greetings from Candler School of Theology at Emory University, where for more than 100 years we have educated faithful and creative leaders for the church's ministries throughout the world. One of 13 seminaries of The United Methodist Church and one of five United Methodist university-based theology schools, Candler strives to be authentic in our discipleship and relevant in our work, applying heart, mind, soul, and strength to love God and neighbor.

This authenticity starts with our people. Like the people of the first-century church, we embody a wealth of diversity—our students represent 43 denominations, 16 countries, numerous ethnicities, and a wide age range. What unites us is our commitment to Jesus Christ and the church.

Transforming the world in the name of Christ requires deep engagement in serious theological exploration and spiritual growth. We believe that students who are challenged while at Candler will be well prepared to navigate the differences they encounter in the real world of church and society, and we are fortunate to have many of the world's greatest minds in theological education guiding our students along this journey.

We are equally fortunate to undertake our mission within Emory University, a top-tier research institution that enthusiastically supports the study of religion and invites cross-disciplinary dialogue and collaboration. This environment gives Candler students access to deep and broad resources that greatly enrich their education.

This catalog offers a glimpse of the Candler experience. It includes a look at the rich variety of people and theological perspectives present here, an introduction to our highly-regarded faculty, a listing of carefully constructed curricula for all our degree programs, descriptions of our international study opportunities and our student groups, an overview of resources at Emory, and much more. Even so, this is still just a glimpse. To get the full picture, explore our website, [www.candler.emory.edu](http://www.candler.emory.edu), schedule a virtual campus visit, or chat with an admissions representative to see for yourself what's real at Candler.

Grace and peace,  
Jan Love  
Mary Lee Hardin Willard Dean  
Professor of Christianity  
and World Politics

# Contacting Candler

## ***Mailing Address***

Candler School of Theology  
Emory University  
Atlanta, GA 30322

Phone: 404.727.6322  
Fax: 404.727.2494  
candler@emory.edu | www.candler.emory.edu

## ***Deliveries***

1531 Dickey Drive  
Atlanta, GA 30322

Please visit our website for a full directory, including faculty and staff.

## ***Candler Directory***

Academic Affairs	404.727.6327	
Admissions	404.727.6326	candleradmissions@emory.edu
Bookstore (Barnes and Noble at Emory)	404.727.6222	bookstore.emory.edu
Career Services	404.727.4430	candlerosp@emory.edu
Communications	404.727.4481	cstcommunications@emory.edu
Contextual Education	404.727.4178	candlerconed@emory.edu
Dean	404.727.6324	
Financial Aid	404.727.6326	candlerfinancialaid@emory.edu
Gifts, Endowment, Alumni, and Development	404.727.6352	candleralum@emory.edu
Information Technology	404.727.6340	csthelphelp@emory.edu
International Students and Programs	404.727.4430	candlerosp@emory.edu
Lifelong Learning	404.727.0714	rkravak@emory.edu
Pitts Theology Library	404.727.4166	theologyref@emory.edu
Registrar	404.727.0792	candlerregistrar@emory.edu

Student Programming	404.727.4430	candlerosp@emory.edu
---------------------	--------------	----------------------

## ***Emory University Directory***

General Information	404.727.6123	emory.edu
Accessibility Services	404.727.9877	accessibility@emory.edu
Health Services	404.727.7551	studenthealth.emory.edu
Parking and Community Services	404.727.7275	parking@emory.edu
Respect Program	404.727.1514	respect.emory.edu
Title IX Reporting	404.727.4079	judith.pannell@emory.edu

© 2022 Emory University  
 A Pitts Theology Library Digital Publication

## **EQUAL OPPORTUNITY/AFFIRMATIVE ACTION PLAN**

Emory University is an equal opportunity/equal access/affirmative action employer fully committed to achieving a diverse workforce and complies with all Federal and Georgia State laws, regulations, and executive orders regarding nondiscrimination and affirmative action. Emory University does not discriminate on the basis of race, age, color, religion, national origin or ancestry, sex, gender, disability, veteran status, genetic information, sexual orientation, or gender identity or expression. Inquiries regarding this policy should be directed to the Emory University Office of Equity and Inclusion, 201 Dowman Drive, Administration Bldg., Atlanta, GA 30322. Telephone 404.727.9867 (V) 404.712.2049 (TDD).

## **AMERICANS WITH DISABILITIES ACT**

If you are an individual with a disability and wish to acquire this publication in an alternative format, please contact the Office of Admissions, Candler School of Theology, Emory University, Atlanta, Georgia 30322, 404.727.6326; candleradmissions@emory.edu.

# Department of Veterans Affairs Pending Payment Rights

In compliance with Title 38 United States Code Section 3679(e) Emory University adheres to the following provisions for any student(s) that are/is considered “a covered individual” who are using Chapter 33 Post 9/11 GI Bill, or Chapter 31 Vocational Rehabilitation and Employment, U.S. Department of Veterans Affairs benefits:

the University will not:

1. Prevent the student’s enrollment in classes
2. Assess a penalty fee (late fees, administrative fees) due to delayed disbursements from the Department of Veterans Affairs under Chapter 31 or Chapter 33
3. Deny access to any school resources, classes, libraries, or other institutional facilities that are available to other paid students
4. Require the student to borrow additional funds for the length of time these provisions are applicable

The university will require students to provide the following documents to be considered a “covered individual”:

- ◆ An official “Certificate of Eligibility”, or “Statement of Benefits” from the VA website or ebenefits [Chapter 33] or a VAF 28-1905 [Chapter 31] on or before the first day of class for the semester.
- ◆ A completed Veterans Enrollment Certification Student Data Form ([http://www.registrar.emory.edu/\\_includes/documents/sections/recordstranscripts/VeteransEnrollmentDataInformation.pdf](http://www.registrar.emory.edu/_includes/documents/sections/recordstranscripts/VeteransEnrollmentDataInformation.pdf))
- ◆ Any additional documentation required to ensure proper certification of benefits

Having met all requirements, the Department of Veterans Affairs will provide the university with payment ending on the earlier of either:

- ◆ The date on which payment from VA is made to the institution,
- ◆ Ninety (90) days after the date the institution certified tuition and fees

Any difference in the amount of the student’s financial obligation to the university and the amount the student is eligible to receive from the Department of Veterans Affairs may incur an additional fee, or payment/payment arrangement may be required to cover the difference.

Please note that all eligibility documents must be submitted to the School Certifying Official in the Office of the University Registrar. Instructions for submission of this paperwork can be found at the website below.

<http://www.registrar.emory.edu/registration/veterans-education-benefits.html>

# The Candler Curriculum

Overview .....	14
English for Speakers of Other Languages .....	16
Master of Divinity .....	17
Master of Religion and Public Life .....	29
Master of Religious Leadership .....	35
Master of Theological Studies .....	44
Master of Theology .....	50
Doctor of Ministry .....	54
Doctor Theology in Pastoral Counseling .....	59
Dual Degree Programs .....	62
Special Students .....	67
Programs and Academic Certificates .....	69
Additional Opportunities for Study .....	77
Worship and Music .....	84

# Overview



Shaped by its aim to educate faithful and creative leaders for the ministries of the church, Candler's degree programs integrate the intellectual, personal, professional, and spiritual growth of students. A Candler student's course of study includes: biblical studies; theology; ethics and society; religion and culture; and the study of religious and ministerial practices such as education, preaching, pastoral care, worship, and church administration.

The Candler curriculum is arranged into four general areas of study:

## ***Biblical Studies***

Through study of the Bible and the history and culture in which it developed, students in biblical studies learn to understand and interpret biblical literature. As students gain competency in exegesis and exposition, they become prepared for the roles of proclaimers and interpreters of the Bible.

## ***History and Interpretation of Christianity***

Students in History and Interpretation of Christianity study both the institutional and doctrinal history of the church. As students work through the discipline of contemporary theology to develop a theological position, the insight and experience of the past strengthens the students' dedication to serving the needs of the present and future.

## ***Christianity and Culture***

Christianity and Culture aims to help students better understand the mission of the Christian church in the contemporary world. It therefore seeks to inform and develop their understanding of self, society, and church through ethical reflection, social analysis, and study of other religious and cultural traditions and ideologies.

As an intrinsic dimension of this endeavor, the area promotes an ecumenical conception of Christian identity and mission within a global context. Courses in

Christianity and Culture are offered in the fields of Christian ethics, the sociology of religion, religion and personality, missiology, world religions, black church studies, and women's studies.

## ***Church and Ministry***

The goal of Church and Ministry is to develop reflective practitioners of ministry, able to respond to situations in which they serve with sensitivity, creativity, skill, and theological integrity. Such development requires dialogical interaction among historical and contemporary ecclesial practice, Scripture and Christian traditions, the social sciences, and the student's own experience.

---





# English for Speakers of Other Languages

*The following applies to all degree programs and to all special students.*

Degree-seeking students whose first language is not English and do not hold a university degree from an institution whose language of instruction is English, will be required to participate in a written assessment during Candler's fall newsletter. Those whose assessments indicate a need for additional support in written communication will be required to take TESL300, Theology- English as a Second Language: Academic Writing for Graduate Theology Students, in the fall semester. An oral assessment also will be required later in the fall semester. Those whose assessments indicate a need for additional support in oral communication will be required to take TESL301, Theology-English as a Second Language: Academic Listening/ Speaking for Graduate Theology Students, in the spring semester. Although offered for credit, TESL courses are graded on an S/U basis and will not be counted toward curriculum requirements for graduation. Students required to enroll in TESL300 will be eligible to take summer school three credit course tuition free. Students required to enroll in TESL 301 will be eligible to take an

additional summer school three credit course tuition free. ESOL tutors are available to meet with students throughout the academic year. Other non-native speakers are encouraged to take the assessments and, where appropriate, to enroll in TESL300 and TESL301. For more information, contact the senior director of academic administration and registration at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu).



# Master of Divinity



## Overview of the Program

The master of divinity (MDiv) is a professional degree for persons preparing for service in the parish or for other forms of ministry. The program fosters students' understanding of church and ministry in the contemporary world, and students' ability to work meaningfully and creatively in a vocation of religious leadership.

The program increases students' knowledge and strengthens their ability to integrate their understanding of the various disciplines of theology and ministry with their experience of the church and the world. Students completing a Master of Divinity degree at Candler will be able to:

- ◆ Exercise reflective practices of leadership and ministry;
- ◆ Articulate an informed understanding of their vocation as practitioners, leaders, and public theologians;
- ◆ Demonstrate working knowledge of Christian texts, traditions, and theologies;

- ◆ Critically and responsibly interpret texts and traditions, and effectively communicate in appropriate verbal forms;
- ◆ Demonstrate critical engagement with a multiethnic, intercultural, ecumenical, and religiously diverse world;
- ◆ Articulate an informed understanding of their own religious identity and ongoing spiritual growth and development; and

## Curricular Requirements

Students enrolling in the Master of Divinity program must complete specifically required courses in Biblical Studies, History and Interpretation of Christianity, Ethics, and Preaching.

In addition to these specific courses, students will have additional requirements to fulfill in World Religions, Introductory Arts of Ministry, Sociology of Religion or Religion and Personality, History of Christianity, and Theology or Ethics. Students will also enroll in courses designated to fulfill the Race, Ethnicity, Gender, and Contextual Education Elective requirements.

## Contextual Education

Contextual Education combines academic instruction with opportunities for formation in ministry and leadership in congregations, campus ministries, social service agencies, hospitals, clinical, and other ministry settings. Candler's distinctive commitment to contextual theology and theological education is formalized through the four-semester sequence, Contextual Education I and Contextual Education II, required for all MDiv students.

## First Year Experience

Candler's Master of Divinity program is uniquely characterized by the First Year Experience. Within the first year, students will be involved in a number of settings, both academic and contextual, that will provide a basic orientation for their time at Candler and for the profession of ministry.

First-year students will participate in First Year Advising Groups that will assist in orienting them to their academic studies, financial literacy, and life at Candler. Students will enroll in Common Courses in Old Testament and History of Christianity during the first year at Candler. Finally, first-year students will enroll in Contextual Education I, which is comprised of placement and work at a local site, reflection groups and enrollment in a contextualized Introductory Arts of Ministry course that connects academic instruction to ministry at the Contextual Education site.

## Concentrations

The selection of an optional concentration can allow students to give their degree focus and depth beyond introductory level courses in an area that is of particular interest to the student. Students may choose a concentration in consultation with their faculty adviser by the end of their first year in the MDiv program. Concentrations are 12-18 hours in length and may require prerequisites.

### Concentrations for the 2022-2023 academic year are:

- ◆ Catholic Studies
- ◆ Chaplaincy
- ◆ Criminal Justice Ministries
- ◆ Formation and Witness
- ◆ Justice, Peacebuilding, and Conflict Transformation
- ◆ Leadership in Church and Community
- ◆ Religion, Health, and Science
- ◆ Religion and Race
- ◆ Scripture and Interpretation
- ◆ Society and Personality
- ◆ Theology and the Arts
- ◆ Theology and Ethics

- ◆ Traditions of the Church
- ◆ World Christianity

More detailed information on concentrations can be found at <http://candler.emory.edu/academics/degrees/mdiv/mdiv-concentrations.html>.

## Degree Requirements

To qualify for the MDiv degree, a candidate must complete the following requirements:

### Credit Hours

In fulfilling the 86 credit hours required to complete the MDiv degree, students may not exceed the following limits: 15 hours for elective courses taken on an S/U basis (excluding contextual education courses and First Year Advising Group but including a maximum of 4 hours for participation in the Chapel Choir, Candler Singers, Candler Voices of Imani, or Emory Concert Choir); 18 total hours for contextual education (CE) courses (including 10 hours of the required contextual education coursework and up to 8 hours of additional work in Clinical Pastoral Education, internship, Teaching Parish or Contextual Education for Episcopal and Anglican Studies; 6 hours for internships (CE545R); 6 hours for Clinical Pastoral Education (CPE) (CE546R); 14 hours for the Teaching Parish program (including the 10 hours taken for the required Contextual Education); 18 hours of summer courses (no more than 12 during a summer term); 15 hours for the Episcopal and Anglican Studies Contextual Education program (including 11 hours taken for the required Contextual Education); 18 hours for Atlanta Theological Association (ATA) cross-registration (no more than 12 at any host school); 26 hours for transfer credit (including ATA cross-registration); and 6 hours for directed study (no more than 3 in one semester).

### GPA Requirements

Courses taken to fulfill Common Course requirements and Common Requirements must earn a letter grade of at least C, i.e., 2.0 on a scale of 4.0. Students who earn less than a C in a course intended to meet an area requirement may retake the course. However, the same course cannot be counted more than once towards the total credit hours for graduation.

### Common Course Sequence Grade Average Requirement

Students making a C-, D+, or D in the first semester of one of the Common Course sequences (OT501 or NT501) may enroll in the second semester of the sequence (OT502 or NT502/EE) and will have fulfilled the sequence requirement, provided the grade in the second part of the sequence brings the average for the two-course sequence to at least a grade of C. Students

with a sequence average (OT501/502 or NT501/502/EE) of less than C will normally repeat the course or sequence; they also may satisfy sequence requirements with alternate courses upon the advice and consent of the Academic Review Board and sequence instructors.

## Curricular Requirements

Students must complete the following courses and requirements in the MDiv curriculum:

### Common Courses

#### Biblical Studies Courses

- ◆ OT501. Interpretation of the Old Testament I (3 hours)
- ◆ OT502. Interpretation of the Old Testament II (3 hours)
- ◆ NT501. Interpretation of the New Testament I (3 hours)
- ◆ NT502. Interpretation of the New Testament II or Exegetical Elective (EE) (3 hours)

Students are required to take the Interpretation of the Old Testament course sequence (OT501/502) and the Interpretation of the New Testament I (NT501) as part of the Common Courses requirement. Students may take either NT502 or a 600-level exegesis course (designated EE) for their fourth Biblical Studies course. Students must successfully complete OT501 and OT502 before enrolling in NT501. When two sections of OT501/502 or NT501/502 are offered, students may change instructors at the end of the first semester. Students earning an F in OT501 or NT501 may not enroll in OT502 or NT502/EE.

Students who have already studied the material of OT501, OT502, NT501, and/ or NT502 at a previous institution may request to substitute an elective in the same field. Refer to the Biblical Studies Course Substitution Form on the Candler Registrar's website for additional information: <http://www.candler.emory.edu/academics/registrar/forms.cfm>.

#### History and Interpretation of Christianity Courses

- ◆ HC501. History of Early Christian Thought (3 hours)
- ◆ ST501. Systematic Theology (3 hours)

Students are required to take HC501 and ST501 as part of the Common Courses requirement. Students who have already studied the material of HC501 and/or ST501 at a previous institution may request to substitute an elective in the same field. Refer to the History and Interpretation of Christianity Course Substitution Form on the Candler Registrar's website for additional information: <http://www.candler.emory.edu/academics/registrar/forms.cfm>.

## Christianity and Culture

- ◆ ES501. Christian Ethics (3 hours)

Students are required to take ES501 as part of the Common Courses requirement. Students who have already studied the material of ES501 at a previous institution may request to substitute an ethics elective. Refer to the Ethics Substitution Form on the Candler Registrar's website for additional information: <http://www.candler.emory.edu/academics/registrar/forms.cfm>.

## Church and Ministry

- ◆ P501. Introduction to Preaching (3 hours)

Students are required to take P501 as part of the Common Courses requirement. Students who have already studied the material of P501 at a previous institution may request to substitute an elective in the same field. Students who are not planning to enter the ordained ministry after graduation may request to substitute another Introductory Arts of Ministry course. Refer to the Preaching Substitution Form on the Candler Registrar's website for additional information: <http://www.candler.emory.edu/academics/registrar/forms.cfm>.

## First Year Advising Group

- ◆ MDIV505. First Year Advising Group (1 hour)

First-year students are required to complete the First Year Advising Group (MDIV505). Advising groups will be composed of approximately 10 first-year students along with a faculty adviser and a senior MDiv student peer adviser. These groups will assist first-year students with orientation to the Candler community, Emory, financial literacy, and the first year of graduate studies. Students enrolled in Episcopal and Anglican Studies in the first semester of Contextual Education will receive 3 hours of credit for CE551ANGa, rather than enrolling in a separate section of MDIV505.

## Contextual Education

Contextual Education combines academic instruction with opportunities for formation in ministry and leadership in congregations, campus ministries, social service agencies, hospitals, and other clinical and ministry settings. Candler's unique commitment to contextual theology and theological education is formalized through the four-semester sequence, Contextual Education I and Contextual Education II, required for all MDiv students.

Candler School of Theology will screen all students by requiring and facilitating a criminal background check at the student's expense (approximately \$18) through a vendor designated by the school. For additional information, see the Criminal Background Checks section of the Catalog/

Handbook. Students participating in Contextual Education and internships will be required to complete Stewards of Children—Adults Protecting Children from Sexual Abuse training and SAP-G training. Enrollment in one of the following options fulfills the Contextual Education requirement.

### Contextual Education

- ◆ Contextualized Introductory Arts of Ministry Class (first or second semester only; 3 hours)
- ◆ CE551a. Contextual Education I Site Reflection (first semester only; 2 hours)
- ◆ CE551b. Contextual Education I Integrative Seminar (second semester only; 2 hours)
- ◆ CE552a. Contextual Education IIa (third semester; 3 hours)
- ◆ CE552b. Contextual Education IIb (fourth semester; 3 hours)
- ◆ Contextual Education Elective (CEE) (taken concurrently with CE552a or CE552b, 3 hours)
- ◆ Any Introductory Arts of Ministry (IAM) or P501 (taken concurrently with CE552a or CE552b, 3 hours)

OR

### Contextual Education for Teaching Parish

- ◆ Contextualized Introductory Arts of Ministry Class for Teaching Parish (first semester only; 3 hours)
- ◆ CE551TPa. Contextual Education Ia Teaching Parish (first semester only; 2 hours)
- ◆ CE551TPb. Contextual Education Ib Teaching Parish (second semester only; 2 hours)
- ◆ CE552TPa. Contextual Education IIa Teaching Parish (third semester; 3 hours)
- ◆ CE552TPb. Contextual Education IIb Teaching Parish (fourth semester; 3 hours)
- ◆ Contextual Education Elective (CEE) (taken concurrently with CE552TPa or CE552TPb in either fall or spring semester; 3 hours)
- ◆ Any Introductory Arts of Ministry (IAM) or P501 (taken concurrently with CE552a or CE552b, 3 hours)
- ◆ CE553TPR. Teaching Parish (every semester after year two; 1 or 2 hours; fulfills MDiv elective credit)

OR

### Contextual Education for Episcopal and Anglican Studies

- ◆ Introductory Arts of Ministry Class (first or second semester only; 3 hours)
- ◆ CE551ANGa. Contextual Education Ia and Advising for Episcopal and Anglican Studies (first semester only; 3 hours)
- ◆ CE551ANGb. Contextual Education Ib for Episcopal and Anglican Studies (second semester only; 2 hours)
- ◆ CE552ANGa. Contextual Education IIa for Episcopal and Anglican Studies (third semester only; 2 hours)
- ◆ CE552ANGb. Contextual Education IIb for Episcopal and Anglican Studies (fourth semester only; 2 hours)
- ◆ Any Introductory Arts of Ministry (IAM) or P501 (taken concurrently with CE552ANGa or CE552ANGb, 3 hours)
- ◆ Contextual Education Elective (CEE) (taken concurrently with CE552ANGa or CE552ANGb in either fall or spring semester during the second year, 3 hours)
- ◆ CE553ANGR. Episcopal and Anglican Studies Seminar (every semester after year two; 2 hours. Fulfills MDiv elective credit)

The first year of Contextual Education includes three interrelated courses: the fall Reflection Group (CE551a, CE551TPa, CE551ANGa), the spring two-hour Integrative Seminar (CE551b, CE551TPb, CE551ANGb), and the (contextualized) Introductory Arts of Ministry course that is taken either in the fall or spring. Students must successfully complete the fall CE course in order to enroll in the spring course, and both semesters must be successfully completed at the same Contextual Education site in order to receive credit for the entire year. Students who do not receive a passing grade in the spring course also will fail the fall course and will be required to repeat Contextual Education I at a different site the following year.

The second year of Contextual Education includes three interrelated courses: the fall and spring Reflection Groups (CE552a/b, CE552TPa/b, CE552ANGa/b), P501 or another three-hour IAM course that is taken in either the fall or spring, and a Contextual Education Elective (CEE). CEE courses are developed and taught by faculty in all four areas (Biblical Studies, History and Interpretation of Christianity, Christianity and Culture, Church and Ministry) to provide a strong link between academic theological education and the practice of

ministry, between learning in the classroom and learning in a specific ministry context.

Students are required to complete one CEE course in either fall or spring semester of Contextual Education/ Teaching Parish/Episcopal and Anglican Studies II enrollment.

Information regarding registration for CEE courses is communicated by the Candler registrar's office prior to the pre-registration period. Enrollment requires a permission number and there are a limited number of spaces available in each course.

Students enrolled in CE552a/b, CE552TPa/b and CE552ANGa/b (year 2) are required to enroll in one of the common requirement three-hour Introductory Arts of Ministry courses or P501 in either the fall or spring semester and in one CEE in either fall or spring semester.

### Common Requirements

In addition to the Common Courses, the following Common Requirements must be fulfilled by all students enrolled in the Master of Divinity program. Each requirement may be filled by any specified course listed within the options for the requirement.

- ◆ 3 hours History of Christianity (designated 500-level HC courses)
- ◆ 3 hours World Religions (a Candler course with the WR designation or a non-Candler course approved by the registrar in consultation with the academic dean)
- ◆ 6 hours Introductory Arts of Ministry (IAM) (CC501, CC502, CC511, CC645, CHP501, EV501, PC502,PT501, RE501, RE517, LA501, LA503, LA505, LA645, W501, and W502) in addition to P501 and the (contextualized) IAM course taken with Contextual Education I/Teaching Parish I/Episcopal and Anglican Studies I. One of these IAM courses or P501 must be taken in conjunction with second year Contextual Education /Teaching Parish/ Episcopal and Anglican Studies. Total IAM credits, including P501 and the (contextualized) IAM taken with first year Contextual Education will be at least 12 hours. Each of the four IAM courses must be from a different subject area.
- ◆ 3 hours Sociology of Religion or Religion and Personality (any SR or RP course)
- ◆ 3 hours Theology or Ethics (any theology designated HC course or any ST or ES elective course; does not include HC501, HC500-level courses, ST501, or ES501)

- ◆ 3 hours Contextual Education Elective (CEE); (any course designated as a CEE course on the course schedule). CEE courses may also fulfill other Common Requirements. For example, a particular CEE course may also be an SR course and/ or REG course. In this case, credits for the course only count once towards the degree and the total number of elective hours required is adjusted.
- ◆ 3 hours Race, Ethnicity, and/or Gender (REG); (any course designated as 'REG' on the course schedule and in the Candler catalog). REG courses may also fulfill other common requirements. For example, a particular REG course may also be a WR course and/or CEE. In this case, credits for the course only count once towards the degree and the total number of elective hours required is adjusted.

### Concentrations

The selection of an optional concentration can allow students to give their degree focus and depth beyond introductory level courses in an area that is of particular interest to the student. Students may choose their concentration in consultation with their faculty adviser from an approved list, ordinarily by the end of the first year in the Master of Divinity program. Concentrations are 12–18 hours in length and may require prerequisites.

Concentrations for the 2022–2023 academic year are:

- ◆ Catholic Studies
- ◆ Chaplaincy
- ◆ Criminal Justice Ministries
- ◆ Formation and Witness
- ◆ Justice, Peacebuilding, and Conflict Transformation
- ◆ Leadership in Church and Community
- ◆ Religion, Health, and Science
- ◆ Religion and Race
- ◆ Scripture and Interpretation
- ◆ Society and Personality
- ◆ Theology and the Arts
- ◆ Theology and Ethics
- ◆ Traditions of the Church

#### ◆ World Christianity

Courses taken to meet concentration requirements fulfill elective credit or meet common requirements when applicable. All concentrations have the option for directed studies, internships, and the MDiv thesis. These usually cannot be substituted for the capstone courses (where applicable), but can be substituted for other requirements with the approval of the concentration coordinator(s). Within each concentration, a maximum of one concentration course may be taken S/U, in accordance with Candler's policy regarding S/U courses. Capstone courses cannot be taken S/U. All other concentration courses must receive a grade of C or above in order to fulfill concentration requirements. For concentrations requiring a capstone course, the capstone will be designated in consultation with the instructor and concentration coordinator from among the upper-level concentration courses offered during the student's final year.

More detailed information on concentrations can be found at <http://candler.emory.edu/academics/degrees/mdiv/mdiv-concentrations.html>.

### Electives

The balance of the 86 hours required for graduation will be satisfied by elective courses. A student may choose to enroll in denominational studies courses, concentration courses, certificate program courses, language courses, or other courses of interest.

### Course Substitution

Students who have already studied the material of a specifically required Candler course at a previous institution may request to substitute an elective in the same field. Students petitioning for a substitution should first discuss the matter with their adviser. The student should then submit a petition to the chair of the relevant area, who will decide whether to grant the substitution in consultation with the instructor(s) of the required course. The student will need to document what topics the previous course covered, what textbooks were used, and what assignments were required. A syllabus for the prior course will normally accompany the petition. The student must complete a form, to be signed by the area chair, identifying both the course for which the substitution is being made and the proposed elective that will replace it. When completed, this form goes to the Registrar. This general substitution policy does not override the policy attached to P501.

### Advising and Assessment

In addition to the curricular requirements listed above, students in the MDiv program are required to complete

advising each semester and to complete the Final Year Integrative Advising Conversation.

First year students are required to enroll in the First Year Advising Group (MDIV505). Advising groups will be composed of 10 to 12 first-year students along with a faculty adviser and a senior MDiv student peer adviser. These groups will assist first-year students with orientation to the Candler community, Emory, financial literacy, and the first year of graduate studies.

The faculty adviser will hold an advising conversation with every advisee at least once each semester during the advising period, in which the student's progress in the MDiv program and coursework for the coming term are discussed.

Students who do not have an advising conversation prior to preregistration will have a hold placed on their OPUS account and will be prevented from registering until advising is completed and the faculty adviser notifies the Candler registrar's office.

### Final Year Integrative Advising Conversation

In the final year of the MDiv program, the academic advisers conduct an Integrative Advising Conversation with their advisees. The purpose of this conversation is to discuss the student's overall progress in theological studies, reflection on their Candler experience, state of vocational discernment, and post-MDiv plans (including continuing education). Completion of the Integrative Advising Conversation is a graduation requirement. In preparation, students will prepare a portfolio that will be submitted to the academic adviser at least one week prior to the interview. The portfolio shall include:

- ◆ Faculty, supervisor, and self-evaluations from Contextual Education I and II — copies of evaluations can be requested from the Office of Contextual Education. Please note a copy fee may be charged and requests must be submitted two weeks in advance.
- ◆ Up-to-date Master of Divinity Degree Tracker report (available to student and adviser on OPUS).
- ◆ The autobiographical statement originally submitted as a part of the student's application for admission (available from Candler Registrar upon email request).
- ◆ A personal statement crafted according to directions provided by the Candler registrar.
- ◆ Final paper from NT 502/EE (student should include a cover sheet that indicates the instructions for the assignment as provided by the faculty member or the syllabus) [May be waived or substituted with an NT

elective exegesis paper if the student received a waiver/substitution for NT 502].

- ◆ Summative paper or project from REG course (ideally chosen in consultation with course instructor) [student should provide a cover sheet with course number and name, semester taken, and the instructions for the assignment as indicated by the faculty member or in the syllabus].
- ◆ Summative paper or project from a 600-level course, preferably a CEE course [student should provide a cover sheet with course number and name, semester taken, and the instructions for the assignment as indicated by the faculty member or in the syllabus].
- ◆ A paper from an ST course [student should provide a cover sheet with course number and name, semester taken, and the instructions for the assignment as indicated by the faculty member or in the syllabus].
- ◆ A sermon, preferably one submitted for a Candler course [student should provide a cover sheet with course number and name, semester taken, and the instructions for the assignment as indicated by the faculty member or in the syllabus]. If a video or audio file is provided, student should include a transcript also.
- ◆ Any additional documents requested by the adviser.

### **MDiv Thesis Option**

The thesis option provides an opportunity for independent study and research geared to the individual student's ability and interests. MDiv students with a minimum grade point average of 3.5 at the end of thirty-six hours of coursework, including Contextual Education I and the first semester of Contextual Education II are invited in the spring semester of the second year to write an MDiv thesis. A maximum of 12 students per year will be selected. All course, Contextual Education, and advising requirements of the MDiv program will apply to those selected to write a thesis.

Eligible students will be contacted in February of the eligible year and invited to apply. Interested students submit a one-page, single-spaced letter of intent detailing their thesis interest, plus supporting letters from the faculty adviser and proposed thesis adviser, before the stated deadline to the academic dean. For most students, this will be at the beginning of the fourth semester (spring of the second year). Selection will be made before the end of the fall pre-registration advising period by the academic dean.

As the title suggests, the main feature of the thesis option is the writing of a thesis. Students selected for the thesis option

are required to enroll in a directed study with their thesis adviser in the fall (typically the fifth) semester. This directed study (which may be free-standing or connected to a class that the thesis adviser is teaching that semester) will be awarded between one and three hours of credit, as determined by the academic dean in consultation with the thesis adviser. It will be focused on the thesis topic and will culminate in a 15-20 page paper to be read and assessed by the thesis adviser.

The thesis adviser determines if the paper is of sufficient quality, shows progress in research, and is leading to a clearer understanding of the thesis topic. If these conditions are not met, then the student will be given a grade for the directed study but will not be allowed to complete the MDiv thesis option. If the thesis adviser determines that the initial paper does meet these conditions, then a grade of IP (in progress) will be assigned to the directed study and the student will be permitted to enroll in three hours of MDIV650: MDiv Thesis in his or her final (typically the sixth) semester. At this stage, the thesis adviser and the student, in consultation with the academic dean, select a second reader for the thesis, who agrees to read and assess the thesis for a grade.

Students enrolled in MDIV650 will be assigned a grade for both semesters of work on the thesis on the basis of the final grade awarded for the thesis. The IP grade for the fall semester directed study will be changed to reflect the grade for the thesis once the thesis has been marked. The thesis and directed study must be taken for a letter grade, and the minimum passing grade is a B. Thesis credits do not fulfill MDiv common courses or common requirements, but may fulfill concentration requirements with the approval of the concentration coordinator. The completed thesis is normally 45–60 pages in length.

The final draft of the MDiv thesis is due to both readers by the first Monday in April of the semester of graduation or the date designated by the Candler registrar for December and August graduates. The two readers agree on a grade for the thesis, which is submitted to the registrar. In cases where the readers cannot agree on a grade, the thesis will be submitted to the academic dean for adjudication. After the graded copy is returned, the student must submit a corrected version, based on reader comments, to Emory Library's ETD system by the senior grading deadline (etd.library.emory.edu). Students who do not complete the thesis by the deadline, but have completed all other courses needed for graduation, are required to register for MDIV999R: Master of Divinity Residency each semester until the thesis has been submitted successfully and the student graduates. For further information, contact the Candler registrar or academic dean.



## Application for the Degree

Early in the graduating semester, the candidate must submit a formal application for the MDiv degree before the deadline stated in the academic calendar. The Application for Degree is available in OPUS during a window of time set by the university registrar each semester. A separate application is required for each degree received. Students are required to be enrolled during the semester of graduation.

## Residence

Students must complete a minimum of six full-time equivalent semesters, to include at least five fall/spring semesters with not more than 18 hours of total summer term enrollment. The last two semesters of the program must be completed at Candler. Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited universities where they are studying religion at the graduate level, may, with approval, transfer up to 26 credit hours. A maximum of 18 credit hours taken through cross-registration at Atlanta Theological Association (ATA) schools, may be applied toward the degree, counted as transfer credit. Advanced standing with transfer credit may be granted on a case-by-case basis. Upon the transfer of 26 credit hours, no additional transfer work or ATA cross-registration work will be allowed. Students who transfer into Candler's MDiv program must complete a minimum of four semesters with at least 60 Candler semester hours, including completion of the four-semester Contextual Education program, at Candler. The MDiv degree is structured to be completed in three or four years of full-time study; the maximum length of time allowed to complete the program is six calendar years.

## Contextual Education Program

### Contextual Education I

During the first year of Contextual Education, all students enroll in a social service or clinical setting, unless they are enrolled in Teaching Parish or Episcopal and Anglican Studies. Immediately prior to the start of the fall semester, students meet their site supervisor and visit the site. Four hours of weekly engagement at these sites during the entire academic year give students the opportunity to experience various ministries and pastoral relationships.

In the first semester, students also meet weekly as a group on campus or at the site with the site or teaching supervisor.

In the second semester, students continue at the same site. Students meet with a faculty member and the site or teaching supervisor for a weekly, two-hour theological integrative seminar.

The anchors for Contextual Education are the weekly reflection group in the fall led by the site or teaching supervisor and the spring Integrative Seminar co-taught by the faculty adviser and site or teaching supervisor. Two or three Contextual Education groups enroll in one contextualized Introductory Arts of Ministry class offered in the fall or spring.

### Contextual Education II

Contextual Education II takes seriously the role of engaged practice for the formation of leaders for the Church's ministries in the world. In the second year of Contextual Education all students practice ministry in ekklesia, gatherings and communities of the faithful in congregations, campus ministries, or other ministry settings. Students work eight hours per week during the entire academic year at a site of their choosing, which may be a congregational or non-congregational setting. Students who are already employed in churches, campus ministries, or other ministry settings typically work in those sites as their second-year placement. Sites must be able to support student engagement in all five areas of ministry. These five areas are: (1) Leadership and Administration; (2) Gathering, Proclamation, and Engagement; (3) Pastoral Care and Community Care; (4) Outreach, Mission, and Advocacy; and (5) Religious Education and Spiritual Formation. Students are supervised by a Site Mentor who is a ministry leader in the setting with a demonstrated capacity and commitment to aid students in theological reflection, vocational discernment, and spiritual formation. The site mentor is typically a fulltime employed, ordained pastor or person with comparable ministry experience and a graduate of an accredited seminary or possessing comparable education. Students will meet with their site mentors for receive 1.5 hours of biweekly mentoring from their site mentor.

Along with the site work, students are assigned to a bi-weekly reflection group facilitated by an experienced practitioner in ordained pastoral ministry. Groups typically meet in the sites in which students are serving. In addition to the site work and reflection group, students are required to take one Introductory Arts of Ministry course or P501 and one Contextual Education Elective (CEE) course while they are enrolled in Contextual Education II.

For additional information on the Contextual Education program, please visit <http://www.candler.emory.edu/academics/con-ed/index.html>.

## Episcopal and Anglican Studies Program

The Episcopal and Anglican Studies program forms and equips students for ministry in the Episcopal Church and all the churches of the Anglican Communion. The program

provides a community of learning, worship, and service for students, along with faculty and staff (including those with holy orders, those discerning holy orders, and those in all degree programs), including priests, deacons, postulants, aspirants, and laity, and those preparing for parish ministry, and those seeking to pursue God's call to ministry outside the parish.

Students seeking the Episcopal and Anglican Studies Certificate will fulfill their Contextual Education requirements through the Episcopal and Anglican Studies program. In the fall semester of the first year of Contextual Education for Episcopal and Anglican Studies, students enroll in Contextual Education Ia and Advising for Episcopal and Anglican Studies (CE551ANGa, 3 hours). Students are placed in parish settings and participate in a two-hour weekly reflection seminar in which they examine the parish as a situation of ministry. The class analyzes specific church ministry situations, acts of ministry, priorities and dilemmas, and development of an operational theory of ministry. First semester students also receive ongoing orientation to Candler and graduate theological studies through the weekly seminar (in place on the MDiv505 course taken by other first year MDiv students). In the spring semester, first-year students enroll in Contextual Education Ib for Episcopal and Anglican Studies (CE551ANGb, 2 hours). During the first year, students also enroll in an Introductory Arts of Ministry course of their choosing, typically W622/623/624.

In the second year, students will enroll in Contextual Education IIa for Episcopal and Anglican Studies (CE552ANGa, 2 hours) in the fall semester and Contextual Education IIb for Episcopal and Anglican Studies (CE552ANGb, 2 hours) in the spring semester. Second-year students also will enroll in a Contextual Education elective (CEE) and Introductory Arts of Ministry (IAM) course during fall or spring. In the third year and beyond, students enroll each semester in CE553ANGR. Contextual Education for Episcopal and Anglican Studies (2 hours per semester). A maximum of 18 hours of contextual education (CE) credits (including the 13 ordinarily taken for three years of Contextual Education for Episcopal and Anglican Studies as well as options such as internship and Clinical Pastoral Education) can be counted toward the required 86 hours for the Master of Divinity program.

For further information, contact Lang Lowrey, director, at [pierce.lang.lowrey.iii@emory.edu](mailto:pierce.lang.lowrey.iii@emory.edu).

## Teaching Parish Program

Master of Divinity students can fulfill their Contextual Education requirement through the Teaching Parish program, which allows students to serve as pastors-in-charge in local church communities or as assistant pastors to gain ministerial experience. The program is open to United Methodist students

appointed to student pastorates as well as students serving pastorates in other denominations and in non-denominational churches.

The program is a cooperative venture between Candler and UMC Conferences, other denominations and non-denominational churches.

For United Methodist students, normally only those students who are certified candidates for ordained United Methodist ministry are considered for appointment. For other denominational and non-denominational churches, students will need to already have a negotiated church position/ placement and the appropriate approval and support from their judicatories or boards for enrollment requirements.

Student-pastors in a geographic area constitute a Teaching Parish reflection group. Each reflection group meets together (presently on Mondays) throughout the fall and spring semesters. Each reflection group is led by a Teaching Parish Supervising Pastor serving in that area who has been chosen for this responsibility. The Supervising Pastor's job is to lead the Teaching Parish group in its work, to evaluate each student-pastor's performance, and to provide individual counsel to each student-pastor. Teaching Parish reflection groups do not meet during the summer, though there is an orientation for all student-pastors at the beginning of the fall semester.

Due to immigration regulations limiting off-campus employment to an 18-month term of service, international students will not be considered for a student-pastor placement in their first year of study. International students may be considered for placements during their final 18 months of study at Candler. For additional information regarding international students and student-pastor placements, please contact the Office of Admission at 404.727.6326.

In the fall semester of the first year in the Teaching Parish Program, students will enroll in a Contextualized Introductory Arts of Ministry Class and Contextual Education Ia for Teaching Parish (CE551TPa). In the spring semester, students will enroll in Contextual Education Ib for Teaching Parish (CE551TPb). In the second year, they will enroll in Contextual Education IIa Teaching Parish (CE552TPa) in the fall semester and Contextual Education IIb Teaching Parish (CE552TPb) in the spring semester. Second year students will enroll in a CEE and IAM during fall or spring. In the third year and beyond students enroll each semester in Teaching Parish (CE553TPR) for one or two hours of credit each semester. A maximum of 14 credit hours is granted for the Teaching Parish Program.

For further information, including application, contact Thomas Elliott Jr., Director, at 404.727.4178 or [thomas.elliott@emory.edu](mailto:thomas.elliott@emory.edu).

## Admission

Admission to the MDiv degree program requires a bachelor's degree from a regionally accredited college or university, a well-balanced program of work in the liberal arts, and an overall grade point average of at least 2.75 on a 4.0 scale. Strong candidates, including those who have been out of college for a number of years, are encouraged to apply. All completed applications, regardless of the GPA of the applicant, will be fully reviewed by the admissions committee.

Students enrolled as MRL, MRPL, MTS or as special students at Candler may apply for admission to the MDiv program. A new application with supporting materials must be submitted. If the applicant is admitted, coursework completed satisfactorily by an MRL, MRPL, MTS or special student will be considered toward the MDiv program. The registrar will determine which credits may be applied to the MDiv program with a maximum of twenty-six credits applied to the program.

Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited universities where they are studying religion at the graduate level, may be admitted as transfer students. These students may receive transfer credit approval for up to 26 credit hours for courses in which they earned a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). Twelve hours may be applied to Common Courses and fourteen hours may be applied to all other areas excluding Common Courses, Contextual Education, and First-Year Advising Groups. Transfer students are required to complete the two-year Contextual Education sequence. See the MDiv program transfer credit policy page.

### Application Deadline

Offers of admission to the MDiv program are made on a rolling admissions basis between November and August of each year. When an application is complete, it will be reviewed by the Admissions Committee. Typically, a decision will be reached within three weeks. Applications submitted and completed by November 1 will receive an admissions decision and preliminary scholarship award by December 15. (Submission of a FAFSA is required for a preliminary scholarship decision.) Further scholarship review, including review for the Woodruff Fellowships, will begin January 15. Applications received after January 15 will be considered for scholarship, based on the availability of funds. The final deadline for application is July 1 for the fall semester and December 1 for the spring semester.

Those admitted who do not matriculate at the time for which they were admitted may request, in writing, a deferral of status for one academic year. Application materials for those who do not matriculate and who do not request an enrollment deferral

will be kept on file for one academic year, after which applicants will be expected to submit a new application for admission to be considered for study in a future semester.

Applications for the MDiv program are not accepted for the spring semester or summer term, although applicants may request admission as special students for the spring semester or summer term. Coursework completed as a special student will be considered toward the MDiv.

### Application Procedures

Applicants should apply online at application. <http://apply.candler.emory.edu/apply>. For further information, contact the Office of Admissions and Financial Aid, Candler School of Theology, Emory University, Atlanta, Georgia 30322, telephone 404.727.6326, fax 404.727.2915, email [candleradmissions@emory.edu](mailto:candleradmissions@emory.edu).

To be considered for admission to the program, an applicant must supply the admissions office with the following:

1. Application for admission.
2. \$50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Resume.
4. Autobiographical statement: The three-four page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement is a way to introduce yourself to the Admissions Committee. It also will help faculty advisers guide and evaluate your learning experience in your program. With this in mind, write a reflective essay about your life that addresses the following:
  - ◆ Significant life experiences that have affected your view of self, God, and the world. Include references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
  - ◆ Aspects of your background that inform the unique perspective you would add to the diverse and vibrant community that exists at Candler School of Theology.
  - ◆ Your reasons for applying to Candler School of Theology.

- ◆ Your understanding of vocation, details of a call to ministry, and plans following completion of study at Candler School of Theology. United Methodist applicants should indicate plans for ordination as a deacon or elder in an annual conference and status in the United Methodist candidacy process, if applicable. An additional page may be added.
5. A sample of recent academic writing.
  6. Official transcripts from all colleges, universities, graduate schools, and seminaries, regardless of when the applicant attended, how many hours were completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.
  7. Three letters of recommendation from persons who are not family members: one pastoral reference, provided by a pastor; two additional references, provided by college or graduate school professors or by a work supervisor or a character reference who has known the applicant three or more years. Those seeking merit scholarships are strongly encouraged to have two academic references if currently enrolled or recently graduated from college or a graduate program. Applicants who have been out of college for more than five years and are unable to secure an academic reference should submit additional professional references. Episcopal students who wish to participate in the Episcopal Studies Program must submit a letter from their bishop stating that they are postulants or requesting that they be granted participation in the program.  
  
Students who have been enrolled previously at another theological institution must provide a letter certifying that they leave the school as students in good standing.
  8. The admissions committee welcomes, but does not require, the Graduate Record Exam (GRE). While not required, GRE scores may be considered in applications if applicants submit them. The institution code for Candler is 5198.
  9. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paper-based total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
  10. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately \$18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Students will not be allowed to register for classes—including Contextual Education—until the results of this report have been received and reviewed. Reports from criminal background checks are due August 15. Any student for whom the criminal background check has not been received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor.
  11. Stewards of Children—Adults Protecting Children from Sexual Abuse online training is required of first year MDiv and MRL students and those enrolled for internships. The training is offered on-line and at the expense of the school. Students will not be allowed to register for classes—including Contextual Education—until notification of completed training is received. Notification must be received by August 15 to participate in Contextual Education I.
  12. SAP-G training is required of all degree and nondegree students. SAP-G is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 15 for students interested in registering in future semesters.
  13. All incoming Emory students must meet the CDC and American College Health Association immunization guidelines prior to registration for classes. For additional information, please see the Immunization Requirement section of this Catalog/Handbook. To access the

Entrance Health Survey and Consent for Treatment Forms, visit [www.studenthealth.emory.edu](http://www.studenthealth.emory.edu).

In addition to supplying the above documents, international students (persons who are not US citizens or permanent residents) must comply with the following:

Upon admission, and before the visa process can begin, international students must complete the Emory University Financial Certificate, which indicates adequate financial resources to cover tuition, fees, travel, and living expenses for the first year of study in the United States. (An I-20 will not be prepared until this certificate has been approved; it must be approved by the university before July 1 for the fall semester.)

International students will be billed automatically for health insurance through Emory University unless insurance

compliance information indicating proof of comparable United States-based coverage is submitted by July 1. Information regarding insurance for international students can be found online at <http://iss.emory.edu/students/index.html>.

### **Admission Deposit**

A nonrefundable admission deposit of \$100 is required of all students enrolling at Candler School of Theology. This deposit is required by April 1 for fall admission, or within three weeks of notification of admission to the degree program after April 1, in order to secure the student's place in the program. The deposit will be posted as a credit to the student's Emory University account; students who pay the deposit but fail to enroll will forfeit the deposit.

# Master of Religion and Public Life

## Overview of the Program

The master of religion and public life (MRPL) curriculum serves professionals in fields other than theology and ministry who are curious about the impact of Christianity and other religious traditions upon society or who seek a better understanding of religion in order to improve their professional capacity and effectiveness.



Students may develop an individually tailored curriculum within the general framework of the MRPL requirements. The 36-hour program may be completed in as little as one year of full-time study, or (for those whose professional commitments make full-time study impractical) may be spread out over as many as five calendar years.

Through their study for a Master of Religion and Public Life degree, students will gain the ability to:

- ◆ describe some of the ways religion functions in society;
- ◆ articulate the basic beliefs of Christianity and one other religious tradition; and
- ◆ describe the relationship between beliefs, attitudes, and practices of adherents.

## Curricular Requirements

The MRPL requires a total of 36 credit hours for graduation, normally earned through the successful completion of eleven three-credit courses (three of which will fulfill Common Requirements for the program and eight of which will be elective courses), plus the completion of a final integrative paper worth three credits.

## Common Requirements

MRPL students enroll in MRPL505. MRPL Advising (zero hours) in the first semester. MRPL students will complete nine hours of foundational courses in (1) religion and society, (2) world religions (a Candler course with the WR designation or a non-Candler course approved by the registrar in consultation with the academic dean), and (3) basic beliefs, attitudes, and practices of Christians.

Courses fulfilling each of these requirements are selected in consultation with the program director.

## Electives

In consultation with the program director, students are free to choose for their additional 24 hours of electives any courses that are of the most interest and have greatest relevance to their professional contexts.

## Integrative Paper

Following completion of at least 15 credit hours and no later than the penultimate semester, MRPL students enroll in MRPL620. MRPL Integrative Paper Part A for one hour of credit. During this course students will determine an integrative paper topic in consultation with the program director and a

paper adviser and create a prospectus and initial bibliography for the paper. At the conclusion of MRPL 620, a grade of In Progress (IP) will be awarded and students then enroll in MRPL650. MRPL Integrative Paper Part B for two hours of credit, typically in the final semester. The Integrative Paper advisor will be the instructor of record for MRPL650. The final paper will typically be 25-35 pages in length and will integrate themes from the student's course of study. The paper advisor and program director will review the integrative paper and assign a letter grade. The minimum passing grade is B. in cases where the readers cannot agree on a final grade, the paper will be submitted to the academic dean for adjudication. Students who do not complete the paper satisfactorily by the last day of classes for the regular session of the semester in which they enroll in MRPL650 but who have completed all other courses needed for graduation are required to enroll in MRPL999R. MRPL Residency each semester until the paper has been successfully completed and the student graduates.

## Degree Requirements

To qualify for the MRPL degree, a candidate must complete common requirements in the following areas:

### Religion and Society

Students will choose one three-hour course that will assist them in understanding the role of religion in American society. Students choose from courses such as:

- ◆ SR515. Methods of Social and Congregational Analysis
- ◆ SR536. Religion and Health in Context: HIV
- ◆ SR593. Religion and Health in Context: Sexual and Reproductive Health
- ◆ SR601. Sociology of Religion
- ◆ SR603. Religion in American Society
- ◆ SR605. Contemporary American Religion and Politics
- ◆ SR612. The Church and Disabilities
- ◆ SR613. Gender in U.S. Religion
- ◆ SR615. Immigration, Religion, and the American Church
- ◆ SR617. Memory, Culture, and Redemption
- ◆ SR619. Congregation and Community
- ◆ SR620. Nonviolent Strategies for Social Change
- ◆ SR622. Ethnographic Research for Ministry in Congregations and Local Communities

- ◆ SR628. Ritual Practice and the Nature of Ritual Performance
- ◆ SR633. African American Religion and Culture
- ◆ SR634. Globalization and the Church's Mission
- ◆ SR653. Religion and Public Health
- ◆ SR658. Health and Healing: Understanding the Role of Religion
- ◆ SR698. Special Topics in Sociology of Religion
- ◆ ES610. Religion, Ethics, and Public Intellectuals
- ◆ ES661. Christianity and Politics
- ◆ ES683. History of Church-State Relations
- ◆ ST618. Theology, Art, and Urban Spaces

### World Religions

World Religions Students will choose one three-hour course that will assist them in understanding the beliefs, attitudes, and practices of adherents of at least one world religion such as Judaism, Islam, Hinduism, Buddhism, or any other religion outside of Christianity. Students choose from courses such as:

- ◆ WR510. Introduction to Judaism
- ◆ WR603. Ancient Judaism in the Mediterranean Diaspora
- ◆ WR605. Introduction to Islam
- ◆ WR607. Introduction to Hinduism
- ◆ WR614. Socially Engaged Buddhism
- ◆ WR624. Rastafari Religion
- ◆ WR630. Sacred Space in Judaism, Christianity, and Islam
- ◆ WR640. Religions of Atlanta
- ◆ WR650. Islam in America
- ◆ WR673. Krishna Meets Jesus: Hindu Christian Interactions on the Indian Subcontinent
- ◆ WR682. Jewish Law
- ◆ WR683. Islam and Democracy
- ◆ WR684. Islam and Politics
- ◆ WR685. Islamic Law
- ◆ WR686. Islamic Modernism

- ◆ WR690. Global Religions and Community Engagement
- ◆ WR698. Special Topics in World Religions

### **Beliefs, Attitudes, and Practices of Christians**

Students will choose one three-hour course that will assist them in understanding the beliefs, attitudes, and practices of Christians. Students choose from courses such as:

- ◆ BCS601. Introduction to Black Church Studies
- ◆ ES501. Christian Ethics
- ◆ ES/LA560. Principles and Practices of Moral Leadership
- ◆ ES609/M619. Social Mission of the Christian Church
- ◆ ES621. Christian Sexual Ethics
- ◆ ES624. Feminist and Womanist Ethics
- ◆ ES625. Sexuality and the Black Church
- ◆ ES651. Biomedical Ethics
- ◆ ES652. Healthcare Ethics: Interdisciplinary Perspectives
- ◆ ES654. Health as Social Justice
- ◆ ES661. Christianity and Politics
- ◆ HC654. Faith and Reason
- ◆ HC645. Theology in America
- ◆ HC661. The Black Church
- ◆ HC672. Modern Catholicism
- ◆ PC628. Care for Marginalized Populations
- ◆ ST501. Systematic Theology
- ◆ ST620. Black Theology and Ethics
- ◆ ST/W627. Theology of the Church and Sacraments
- ◆ ST/ES641. Christology and Ethics
- ◆ ST645. Ecclesiology
- ◆ ST677. Theological Arguments for Criminal Punishment Reform

### **Credit Hours**

In fulfilling the 36 hours required for the MRPL degree, students may not exceed the following limits: 3 hours for internship; 6 hours of electives taken on an S/U grading basis; 6 hours for summer courses; 3 hours for Atlanta Theological

Association cross-registration (counted as transfer credit); 6 hours for transfer credit, including ATA cross-registration, and 6 hours for directed study.

### **GPA Requirements**

Courses taken toward the MRPL degree must earn a letter grade of at least C, i.e., 2.0 on a scale of 4.0. Students may elect to take up to two elective courses on an S/U grading basis with instructor permission. Students who earn less than a C in a course will not receive credit for the course toward the degree, though it will remain part of the student's academic record. Students who earn less than a C in a course may choose to retake the course. However, the same course cannot be counted more than once toward the total credit hours for graduation. Both instances of a retaken course remain on the transcript and are factored into the official GPA. A cumulative GPA of at least 3.0 is required for successful completion of the program.

### **Advising and Assessment**

In addition to the curricular requirements listed above, students in the MRPL program are required to be advised each semester. Any student who fails to meet with their faculty adviser during the advising period will have a hold placed on registration until advising has taken place.

In the final semester of the MRPL program, students in the MRPL program will compile a program portfolio and submit it to their adviser, program director, and the Candler registrar via a secure online folder provided by the Candler registrar. The portfolio will include the following documents:

- ◆ A two-page self-reflection on work done in the degree program and evaluation of the progress made on the learning outcomes as well as further plans beyond graduation
- ◆ Paper or project from a world religions course that was used to fulfill the MRPL World Religions Common Requirement
- ◆ Paper or project from the course used to fulfill the Religion and Society Common Requirement
- ◆ MRPL Integrative Paper. NB, because the integrative paper may not be fully completed by the time of the final advising conversation, an earlier draft may be included for the advising conversation, and the final paper, along with the two reader assessments, would be added when complete.



## Residence

Students must complete a minimum of two full-time equivalent semesters, to include at least two fall/spring semesters with not more than six total summer term enrollment hours. For part-time or transfer students, the last two semesters of the program must be completed at Candler. Students with prior graduate work relevant to their work in the MRPL degree but not eligible for transfer credit may be granted up to six hours of advanced standing processed as shared credit with the approval of the Academic Dean, Registrar, and Dean of Admissions and Financial Aid. Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited universities where they are studying religion at the graduate level, may, with approval, transfer up to six credit hours. A maximum of three hours taken through cross-registration at Atlanta Theological Association (ATA) schools may be applied toward the degree, counted as transfer credit. Upon transfer of six hours, no additional transfer work or ATA cross-registration work will be allowed. Students who transfer into the MRPL program must complete a minimum of two semesters with at least 24 Candler semester hours. The maximum length of time allowed to complete the program is five calendar years. Students who do not complete the MRPL integrative paper in the semester of enrollment but have completed all courses are required to enroll in MRPL999R (MRPL Residency) during each semester until the paper is complete.

## Flexible Degree Delivery

Because the MRPL curriculum is exceptionally flexible, students may select courses to fulfill the Common Requirements and Electives for the program from among any of the available master's level offerings available through Candler. Students are free to engage the program as fully remote students if they prefer. Those who select this option will select, in consultation with their faculty advisor, courses to meet their requirements from among the more limited set of fully online courses available each semester. Students who are able to engage the program in a hybrid format (i.e. taking some courses online and some courses on campus) may elect to engage on campus classes that are offered in semester-long or intensive formats. Students who prefer to follow a fully on-campus course of study will have a wide range of options from among on-campus offerings at Candler and from across Emory University.

## Transfer Credit

Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited universities where they are studying religion at the graduate level, may be admitted as transfer students. These students may receive transfer credit approval for up to six

credit hours for courses in which they earn a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). Candler special/nondegree students and students in other degree programs may have all Candler coursework considered for transfer into the MRPL. See the detailed MRPL program transfer credit policy for more information.

## Application for the Degree

At the beginning of the semester in which a student plans to graduate, the candidate must submit a formal application for the Master of Religion and Public Life degree before the deadline stated in the academic calendar.

The application for degree is available in OPUS during a window of time set by the university registrar each semester, approximately four weeks prior to the submission deadline. A separate application is required for each degree received.

## Admission

Admission to the MRPL degree program requires a bachelor of arts, bachelor of science, or equivalent degree, with a wellbalanced program in liberal arts and a grade point average of 2.75 on a 4.0 scale from a regionally accredited college or university. Ordinarily, students are expected to have a master's degree in another field or significant professional experience. All completed applications, regardless of the GPA of the applicant, will be fully reviewed by the admissions committee.

Students enrolled as MDiv, MTS, MRL, or special students at Candler may apply for admission to the MRPL program. A new application with supporting materials must be submitted. If the applicant is admitted, coursework completed satisfactorily by an MDiv, MTS, MRL or special student will be considered toward the MRPL degree. The registrar will determine which credits may be applied to the MRPL program.

Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited universities where they are studying religion at the graduate level, may be admitted as transfer students. These students may receive transfer credit approval for up to 6 credit hours for courses in which they earned a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). See page 115 for the detailed MRPL program transfer credit policy.

## Application Deadline

Offers of admission to the MRPL program are made on a rolling admissions basis between November and August of each year. When an application is complete, it will be reviewed by the Admissions Committee. Typically a decision will be reached within three weeks. The final deadline for application

is July 1 for the fall semester and December 1 for the spring semester.

Those admitted who do not matriculate at the time for which they were admitted may request, in writing, a deferral of status for one academic year. All application materials for those who do not matriculate and who do not request an enrollment deferral will be kept on file for one academic year, after which applicants will be expected to submit a new application for admission to be considered for study in a future semester.

Applications for the MRPL program are not accepted for the summer term, although applicants may request admission for the summer term as special students. Coursework completed as a special student will be considered toward the MRPL.

## Application Procedures

Applicants should apply online at application.

<http://apply.candler.emory.edu/apply>. For further information, contact the Office of Admissions and Financial Aid, Candler School of Theology, Emory University, Atlanta, Georgia 30322, telephone 404.727.6326, fax 404.727.2915, email [candleradmissions@emory.edu](mailto:candleradmissions@emory.edu).

To be considered for admission to the program, an applicant must supply the admissions office with the following:

1. Application for admission.
2. \$50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Resume.
4. Autobiographical statement: The three to four-page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement is a way to introduce yourself to the Admissions Committee. It also will help faculty advisers guide and evaluate your learning experience in your program. With this in mind, write a reflective essay about your life that addresses the following:
  - ◆ Significant life experiences that have affected your view of self, God, and the world. Include references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
  - ◆ Aspects of your background that inform the unique perspective you would add to the diverse and

vibrant community that exists at Candler School of Theology.

- ◆ Reasons for applying to Candler School of Theology and the ways in which study in the Master of Religion and Public Life program will enhance your ministry.
  - ◆ Your understanding of vocation, your own call to ministry, and plans following completion of study at Candler School of Theology.
5. A two-to-three-page statement explaining how the applicant's proposed area of interest builds on his/her current professional expertise and personal interests, drawing on the resources of Candler and Emory and outlining a possible integrative paper.
  6. A sample of recent academic writing.
  7. Official transcripts from all colleges, universities, graduate schools, and seminaries, regardless of when the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.
  8. Three letters of recommendation from persons who are not family members: one academic reference, provided by college or graduate school professors; one pastoral reference, provided by a pastor, chaplain, campus minister, or equivalent; one professional reference, provided by a work supervisor or a person who has known the applicant for three or more years. If you are currently a student, you may submit a second academic recommendation in lieu of a professional recommendation. Applicants who have been out of college for more than five years and are unable to secure an academic reference should submit additional work or character references.
  9. The admissions committee welcomes, but does not require, the Graduate Record Exam (GRE). While not required, GRE scores may be considered in applications if applicants submit them. The institution code for Candler is 5198.
  10. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum

score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paper-based total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.

11. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately \$18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Students will not be allowed to register for classes, including Contextual Education, until the results of this report have been received and reviewed. Reports from criminal background checks are due August 15. Any student for whom the criminal background check has not been received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor (see page 92).
12. SAP-G training is required of all degree and nondegree students. SAP-G is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is

required by October 15 for students interested in registering in future semesters.

13. All incoming Emory students must meet the CDC and American College Health Association immunization guidelines prior to registration for classes. For additional information, please see page 101. To access the Entrance Health Survey and Consent for Treatment Forms, visit [www.studenthealth.emory.edu](http://www.studenthealth.emory.edu).

In addition to supplying the above documents, international students (persons who are not US citizens or permanent residents) must comply with the following:

Upon admission, and before the visa process can begin, international students must complete the Emory University Financial Certificate, which indicates adequate financial resources to cover tuition, fees, travel, and living expenses for the first year of study in the United States. (An I-20 will not be prepared until this certificate has been approved; it must be approved by the university before July 1 for the fall semester.)

International students will be billed automatically for health insurance through Emory University unless insurance compliance information indicating proof of comparable United States-based coverage is submitted by July 1. Information regarding insurance for international students can be found online at <http://iss.emory.edu/students/index.html>.

### **Admission Deposit**

A nonrefundable admission deposit of \$100 is required of all students enrolling at Candler School of Theology. This deposit is required by April 1 for fall admission, or within three weeks of notification of admission to the degree program after April 1, in order to secure the student's place in the program. The deposit will be posted as a credit to the student's Emory University account; students who pay the deposit but fail to enroll will forfeit the deposit.

# Master of Religious Leadership



## Overview of the Program

The Master of Religious Leadership (MRL) is designed to enhance the leadership potential of those interested in Christian service. The MRL aims to prepare students for forms of ministry beyond congregational-based pastoral ministry. These areas include pastoral care, conflict transformation, missions, music, worship leadership, and ministries with youth. This program offers students interested in specialized ministries a graduate theological program that provides a biblical, historical and practical foundation for their work. All students enrolled in the Candler MRL degree will upon its completion be able to:

- ◆ conduct a social analysis of their context of ministry;
- ◆ engage practices of ministry appropriate to their context and role; and
- ◆ locate their particular ministerial practice within a broader understanding of theology and leadership.

## Curricular Requirements

The 48-credit hour curriculum is structured to be completed in two years of fulltime study; the maximum length of time allowed to complete the program is six years. Students must complete the following courses and requirements in the Master of Religious Leadership curriculum.

## Common Courses

- ◆ MRL505. MRL Advising (0 hours)
- ◆ SR/CC515. Methods of Social and Congregational Analysis (3 hours)

## Contextual Education Experience

- ◆ CE545R. Internship (up to 6 hours) or
- ◆ CE546. Clinical Pastoral Education (up to 6 hours)  
Students must complete six hours of contextualized education in social ministry or ecclesial settings aligned with the program's five concentrations.

CE545R may be taken for a maximum of six credit hours. Each hour of CE545R credit requires 42 hours of work in the internship setting. Up to six academic credits are awarded for the successful completion of one unit of CPE. (See additional information regarding internships and Clinical Pastoral Education).

## Common Requirements

Students will complete 15 hours of additional foundational studies in leadership, biblical studies, history of Christianity, ethics and society, systematic theology, and church and community ministries or mission.

## Area of Specialization

Students must complete 18 hours in their chosen area of specialization.

### Mission, Evangelism, and World Christianity

This specialization produces practitioners who are critically aware of the complexity of the church universal as it engages in God's mission in the world.

Students enrolled in the Mission, Evangelism, and World Christianity Specialization will be able to:

- ◆ understand the theological dimensions of mission and evangelism;
- ◆ appreciate the importance of cultural and contextual analysis in mission, evangelism, and world Christianity; and
- ◆ acquire skills for cross-cultural and cross-racial ministry.

### Justice, Peacebuilding, and Conflict Transformation

This specialization contributes to the formation of religious leaders who are equipped to engage conflict constructively within their congregations and communities.

Students enrolled in the Justice, Peacebuilding and Conflict Transformation Specialization will be able to:

- ◆ mediate a dispute;
- ◆ facilitate a circle process;
- ◆ conduct a conflict analysis and an assessment of peacebuilding resources; and
- ◆ reflect theologically on conflict, violence, and conflict transformation.

### Pastoral Care

This specialization prepares persons to provide general pastoral care in congregational and community settings. It also provides initial training for those who may seek more advanced training in pastoral theology or pastoral counseling.

Students enrolled in the Pastoral Care Specialization will be able to:

- ◆ understand pastoral care as a theological discipline and as a ministry of the church;

- ◆ develop basic skills in pastoral assessment and constructing a plan of care;
- ◆ develop intercultural competency in pastoral care; and
- ◆ integrate theology and theories from human sciences and in practice of care.

### Ministries with Youth

This specialization prepares students for a range of ministries with youth in and beyond the congregation.

Students enrolled in the Ministries with Youth Specialization will be able to:

- ◆ develop innovative and collaborative models of ministries with youth;
- ◆ design curriculum and plan programs that engage youth in practices of leadership, discernment, and ongoing formation; and
- ◆ provide pastoral care to youth.

### Wesleyan Leadership and Heritage

This specialization prepares students for lay ministry in Methodist/Wesleyan contexts. This specialization also allows United Methodist students over the age of 35 who already hold a master's degree in their area of ministry work to complete the United Methodist Basic Graduate Theological Studies (BGTS) requirements in order to seek ordination as a Deacon. Students enrolled in the Wesleyan Leadership and Heritage Specialization will be able to:

- ◆ understand and engage practices of evangelism and worship leadership
- ◆ place their own ministry work in the larger context of Wesleyan/Methodist history, beliefs, and practices.

### Worship and Music

This specialization equips music and worship leaders and directors with creative and faithful ways to integrate music and worship.

Students enrolled in the Worship and Music Specialization will be able to:

- ◆ plan and lead worship, in a variety of styles and across the liturgical calendar; and
- ◆ place contemporary worship practices in historical context.

## Degree Requirements

To qualify for the MRL degree, a candidate must complete the following requirements:

- ◆ MRL505. MRL Advising (0 hours)
- ◆ SR/CC515. Methods of Social and Congregational Analysis (3 hours)
- ◆ 6 hours of contextualized education (CE545R or CE546R)
- ◆ 15 hours in core courses selected from across the major disciplinary areas of theological study, including:
  - ◆ 3 hours in Ethics and Society (any ES course; students in JPACT concentration are encouraged to take ES501)
  - ◆ 3 hours in Systematic Theology (any ST course)
  - ◆ 3 hours in Leadership and Administration or Practical Theology (any LA or PT course)
  - ◆ 6 hours in Bible (Biblical Interpretation, Old or New Testament) (any BI, OT or NT course; students in Wesleyan Leadership and Heritage must take one OT and one NT)
  - ◆ 3 hours in History (any HC course)
  - ◆ 3 hours in Church and Community Ministries (any CC course) or Mission (any M course) (students in Wesleyan Leadership and Heritage must choose an M course).
- ◆ 18 hours in a student's chosen specialization.

## Area of Specialization Courses

### Mission, Evangelism, and World Christianity

The MEWC Specialization requires a minimum of six credits in mission, six credits in evangelism and six credits in world Christianity courses. Courses that would meet these requirements include:

- ◆ EV501. Enabling an Evangelizing Church
- ◆ EV511. Issues in Renewal and Revitalization of the Church
- ◆ EV642. Religion, Culture, and Mission in Latin America
- ◆ EV697. World Methodist Evangelism Seminar
- ◆ M609. Global Church in God's Mission

- ◆ M/HC610. Survey of African Christianity: From Apollos to Adelaja
- ◆ M612. The Church in Asia
- ◆ M619. Social Mission of the Christian Church
- ◆ M635. Globalization and the Church's Mission
- ◆ M642. Religion, Culture, and Mission in Latin America
- ◆ M647. Theologies and Ecclesiologies of Brazil
- ◆ M655. The Church on the Border
- ◆ M675/HC675. Modern Christianity as a Global Phenomenon
- ◆ M697. World Methodist Evangelism Seminar
- ◆ HC509. Making of Global Christianity
- ◆ SR615. Immigration, Religion, and the American Church

### Justice, Peacebuilding, and Conflict Transformation (JPACT)

JPACT requires three credits of conflict transformation skills (ES671 and 672). The remaining 15 credits should include courses in nonviolence, restorative justice, and violence and peacebuilding. Students may choose among courses such as:

- ◆ ST647. Theology of Dietrich Bonhoeffer
- ◆ ST659. Theology of Martin Luther King, Jr.
- ◆ ES658. Christianity and the Holocaust
- ◆ ES669. Theology of Ethics and Reconciliation
- ◆ ES678. Morality of Peace and War
- ◆ ES663. Religion, Violence and Peacebuilding
- ◆ ES673. Voices of Nonviolence
- ◆ ES675. Restorative Justice
- ◆ ES609/M619. Theology of Social Ministry
- ◆ M655/CC655. The Church on the Border
- ◆ SR/CC617. Memory, Culture, and Redemption
- ◆ SR620/CC619. Nonviolent Strategies of Social Change
- ◆ SR621. Howard Thurman: Spirituality and Community
- ◆ RE527. Peacebuilding with Youth: Unlearning Violence, Learning Nonviolence

- ◆ RE645. Teaching Peace in Congregations
- ◆ WR614. Socially Engaged Buddhism
- ◆ WR650. Islam in America

## Pastoral Care

Students specializing in Pastoral Care will take PC502 and may choose PC offerings, including any of the following, for their remaining 15 units:

- ◆ PC610. Crisis Ministry
- ◆ PC615. Theological Dimensions of Pastoral Care
- ◆ PC620. Short-Term Counseling in the Parish
- ◆ PC628. Care for Marginalized Populations
- ◆ PC640. Pastoral Care of Women: International Perspectives
- ◆ PC645. Spiritual Care in African Religious Traditions
- ◆ PC/RP660. Reading Lives: Narrative and Pastoral Care
- ◆ PC650. International Perspectives on Pastoral Care
- ◆ PC698. Special Topics in Pastoral Care
- ◆ CE546R. Clinical Pastoral Education (three hours maximum)

## Ministries with Youth

Students specializing in Ministries with Youth are required to take:

- ◆ RE501. Religious Education as Formation and Transformation
- ◆ At least one Ministries with Youth course, such as RE517. Introduction to Ministries with Youth, RE526. Empowering Youth for Global Citizenship or RE527. Peacebuilding with Youth: Unlearning Violence, Learning Nonviolence
- ◆ PC502. Pastoral Care in Congregation and Community
- ◆ Or CHP501. Introduction to Chaplaincy

The remaining six units can include courses such as:

- ◆ RE515. The Art of Teaching
- ◆ RE517. Introduction to Youth Ministry
- ◆ RE526. Empowering Youth for Global Citizenship

- ◆ RE527. Peacebuilding with Youth: Unlearning Violence, Learning Nonviolence
- ◆ RE540. Teaching the Bible
- ◆ RE610. Be(com)ing Christian: Theology, Education, and Public Life
- ◆ RE636. Religious Education and Our Ecological Context
- ◆ RE645. Teaching Peace in the Congregation
- ◆ RP648. Reading in Psychology of Religion
- ◆ PC628. Care for Marginalized Populations

## Wesleyan Leadership and Heritage

Students specializing in WLATT will take courses in:

### Evangelism and Worship Leadership

- ◆ Evangelism (Any EV course) (3 hours)
- ◆ Worship (Any W course) (3 hours)

### Methodist History, Doctrine, and Polity

- ◆ DS501. Methodist History and Doctrine (3 hours)
- ◆ DS502. Methodist History and Polity (3 hours)

The remaining courses, chosen from the list below and not already used to fulfill other general or Area of Specialization requirements, fulfill the final 6 hours for the Area of Specialization:

- ◆ CC502. Church and Community Development (3 hours)
- ◆ DS698. Special Topics in Denominational Studies: General Conference (1-3 hours)
- ◆ ES609/M619. Social Mission of the Church (3 hours)
- ◆ ES615. John Wesley's Ethics (3 hours)
- ◆ ES621. Christian Sexual Ethics (3 hours)
- ◆ ES628. Religion, Ethics, and Civil Rights (3 hours)
- ◆ ES632. Pastoral Ethics (3 hours)
- ◆ ES663. Religion, Violence, and Peacebuilding (3 hours)
- ◆ ES669. Theology and Ethics of Reconciliation (3 hours)
- ◆ ES671. Skills in Conflict Transformation I (1 hour)
- ◆ ES672. Skills in Conflict Transformation II (3 hours)

- ◆ ES/LA560. Principles and Practices of Moral Leadership (3 hours)
- ◆ HC616. Pietism: The Development of Modern Piety (3 hours)
- ◆ HC619. Reforming the Church and the People: 16th Century Models (3 hours)
- ◆ HC/SR633. African American Religion and Culture (3 hours)
- ◆ HC646. Method of Early Methodism (3 hours)
- ◆ HC647. The Holiness Movement and American Methodism (3 hours)
- ◆ HC/W699. History and Theology of Eucharistic Worship (3 hours)
- ◆ M609. The Church's Mission in the World (3 hours)
- ◆ M/SR634. Globalization and the Church's Mission (3 hours)
- ◆ M698. Special Topics in Mission (3 hours)
- ◆ PT501. Introduction of Practical Theology
- ◆ PT503. Vocational Discernment for a Sustained Life in Ministry (3 hours)
- ◆ PT515. The Art and Practice of Christian Prayer (3 hours)
- ◆ PT615. Good Food (3 hours)
- ◆ PT625. Cross-Cultural Communication (2 hours)
- ◆ PT550. Contemporary Wesleyan Spirituality and the Means of Grace (3 hours)
- ◆ PT600. Creative Writing as Theological and Spiritual Practice (3 hours)
- ◆ PT/CC633. Fearless Dialogues (3 hours)
- ◆ RE501. Religious Education as Formation and Transformation (3 hours)
- ◆ RE610. Be(com)ing Christian: Theology, Education, and Public Life (3 hours)
- ◆ SR620/CC619. Nonviolent Strategies for Social Change (3 hours)
- ◆ SR631. Gender, Sexuality, and Race in Methodist Church (3 hours)
- ◆ ST605. God and Evil (3 hours)
- ◆ ST607. Doctrine of God: Women's Voices Past and Present (3 hours)
- ◆ ST631. Christian Initiation: Baptism, Confirmation, and Renewal (3 hours)
- ◆ ST/ES641. Christology and Ethics (3 hours)
- ◆ ST/W627. Theology of Church and Sacraments (3 hours)
- ◆ ST/W628. Liturgical Theology (3 hours)
- ◆ WR/M675. Interfaith Dialogue as Congregational Mission (3 hours)
- ◆ Any course that applies to student's area of ministry, with approval of Area of Specialization Advisor in conversation with the Academic Dean and Registrar.

### **Worship and Music**

Students specializing in Worship and Music are required to take W501. Public Worship and W638. Planning Christian Worship. Students should work closely with their advisors to achieve a balance of method and theory in their remaining 12 units, choosing from courses such as:

- ◆ CM530R. Candler Chorale (six hours maximum)
- ◆ CM550R. Candler Voices of Imani (six hours maximum)
- ◆ CM600. Candler Singers (six hours maximum)
- ◆ CM610. Congregational Song
- ◆ CM615. Introduction to Church Music
- ◆ CM620. Music and Worship in the Black Church
- ◆ W503. Global Perspectives in Christian Worship
- ◆ W603. Liturgy, Spirituality, and Community Formation
- ◆ W622, W623, W624. Practica in Liturgical Leadership
- ◆ W632. Contemporary Christian Worship: Origins, Theory, Practice
- ◆ W642, 643, 644, 646, 648. Practica in Worship
- ◆ W/HC669. The History and Theology of Eucharistic Worship
- ◆ HC617. Early Christian Worship
- ◆ ST/W627. Theology of the Church and Sacraments



- ◆ ST/W628. Liturgical Theology
- ◆ ST631. Christian Initiation: Baptism, Confirmation, and Renewal

## Credit Hours

In fulfilling the 48 hours required to complete the MRL degree, students may not exceed the following limits: 6 hours internship; 6 hours clinical pastoral education (Pastoral Care area of specialization); 3 hours course(s) taken on S/U basis (area of specialization course(s) only); 12 hours of summer courses; 9 hours for Atlanta Theological Association cross-registration (up to 6 hours toward area of specialization requirements), counted as transfer credit; 15 total hours for transfer credit (up to 6 hours toward area of specialization requirements), including ATA cross-registration; and, 3 hours for directed study (area of specialization credit only, with permission of the academic dean).

## GPA Requirements

Courses taken to fulfill Common Course requirements, Common Requirements, and area of specialization requirements must earn a letter grade of at least C., i.e. 2.0 on a scale of 4.0. Students may elect to take one area of specialization course S/U with instructor permission. Students who earn less than a C in a course will not receive credit for the course toward the degree, though it will remain as part of the student's academic record. Students who earn less than a C in a course may choose to retake the course. However, the same course cannot be counted more than once toward the total credit hours for graduation.

## Advising and Assessment

In addition to the curricular requirements listed above, students in the MRL program are required to be advised each semester. Any student who fails to meet with their faculty advisor during the advising period will have a hold placed on registration until advising has taken place.

In the final semester of the MRL program, students will compile a program portfolio and submit it to their adviser, program director, and the Candler registrar via a secure online folder provided by the Candler registrar. The portfolio will include the following documents:

- ◆ A two-page self-reflection on work done in the degree program and evaluation of the progress made on learning outcomes as well as plans beyond graduation

- ◆ Supervisor and self-evaluations from the internship portion of the degree (Contextual Education, Internship, or CPE)
- ◆ Copy of the final project for the internship if CE545R was used to fulfill the internship portion of the degree
- ◆ Contextual analysis paper from SR/CC515
- ◆ Paper or project from an advanced elective within the Area of Specialization (AoS) that demonstrates a concentration of the specific learning outcomes for the AoS
- ◆ A paper from a Common Requirement course taken in the last two semesters of the program; if no Common Requirement course was taken in the final part of the program, a paper from any Common Requirement course may be substituted

## Residence

Students must complete a minimum of four full-time equivalent semesters, to include at least three fall/spring semesters with not more than 12 total summer term hours. The last two semesters of the program must be complete at Candler. Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited universities where they are studying religion at the graduate level, may, with approval, transfer up to 15 credit hours. A maximum of 9 hours taken through cross-registration at Atlanta Theological Association (ATA) schools may be applied toward the degree, counted as transfer credit. Upon transfer of 15 hours, no additional transfer work or ATA cross-registration work will be allowed. Students who transfer into the MRL program must complete a minimum of three semesters with at least 33 Candler semester hours. The MRL is structured to be completed in two years of full-time study. The maximum length of time allowed to complete the program is six calendar years.

## Transfer Credit

Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited universities where they are studying religion at the graduate level, may be admitted as transfer students. These students may receive transfer credit approval for up to 15 credit hours for courses in which they earn a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). Up to Six hours may be applied to area of specialization requirements. See the detailed MRL program transfer credit policy.

## Hybrid Degree Delivery

Students in the JPACT, Ministries with Youth, and Wesleyan Leadership and Heritage Areas of Specialization may choose to engage the MRL via hybrid delivery. Hybrid delivery allows students who live outside the Atlanta area or who for other reasons prefer to take classes online to engage the majority of their MRL courses online. MRL students in the hybrid program are required to complete at least two Area of Specialization courses on campus, typically through engagement in on campus intensive classes available in August, January, and/or during the summer, though students who are local may opt to take semester-long on campus classes. Students in these areas of specialization are welcome to take more on-campus classes if that is their preference. Students in other areas of specialization may take online classes as they are available but can expect to be required to take more than two on-campus classes and to need classes that will meet on campus during the regular semester in order to finish their requirements for the program.

## Application for the Degree

At the beginning of the semester in which a student plans to graduate, the candidate must submit a formal application for the Master of Religious Leadership degree before the deadline stated in the academic calendar.

The Application for Degree is available in OPUS during a window of time set by the university registrar each semester, approximately four weeks prior to the submission deadline. A separate application is required for each degree received.

## Admission

Admission to the MRL degree program requires a bachelor of arts, bachelor of science, or equivalent degree, with a well-balanced program in liberal arts and a grade point average of 2.75 on a 4.0 scale from a regionally accredited college or university. Strong candidates, including those who have been out of college for a number of years, are encouraged to apply. All completed applications, regardless of the GPA of the applicant, will be fully reviewed by the admissions committee.

Students enrolled as MDiv, MRPL, MTS, or special students at Candler may apply for admission to the MRL program. A new application with supporting materials must be submitted. If the applicant is admitted, coursework completed satisfactorily by an MDiv, MRPL, MTS, or special student will be considered toward the MRL degree. The registrar will determine which credits may be applied to the MRL program. Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited

universities where they are studying religion at the graduate level, may be admitted as transfer students. These students may receive transfer credit approval for up to 15 credit hours for courses in which they earned a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). Up to six hours may be applied to track requirements. See detailed MRL program transfer credit policy page.

## Application Deadline

Offers of admission to the MRL program are made on a rolling admissions basis between November and August of each year. When an application is complete, it will be reviewed by the Admissions Committee. Typically a decision will be reached within three weeks. For priority scholarship consideration, applications should be submitted by January 15 for the fall semester. Applications received after January 15 will be considered for scholarship, based on the availability of funds. The final deadline for application is July 1 for the fall semester. The priority scholarship and final deadline for admission for the spring semester is December 1.

Those admitted who do not matriculate at the time for which they were admitted may request, in writing, a deferral of status for one academic year. All application materials for those who do not matriculate and who do not request an enrollment deferral will be kept on file for one academic year, after which applicants will be expected to submit a new application for admission to be considered for study in a future semester.

Applications for the MRL program are not accepted for the summer term, although applicants may request admission for the summer term as special students.

## Application Procedures

Applicants should apply online at <http://application.candler.emory.edu/apply>. For further information, contact the Office of Admissions and Financial Aid, Candler School of Theology, Emory University, Atlanta, Georgia 30322, telephone 404.727.6326, fax 404.727.2915, email [candleradmissions@emory.edu](mailto:candleradmissions@emory.edu).

To be considered for admission to the MRL degree program, an applicant must supply the admissions office with the following:

1. Application for admission.
2. \$50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.

4. Autobiographical statement: The three to four-page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement is a way to introduce yourself to the Admissions Committee. It also will help faculty advisers guide and evaluate your learning experience in your program. With this in mind, write a reflective essay about your life that addresses the following:
- ◆ Significant life experiences that have affected your view of self, God, and the world. Include references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
  - ◆ Aspects of your background that inform the unique perspective you would add to the diverse and vibrant community that exists at Candler School of Theology.
  - ◆ Reasons for applying to Candler School of Theology and the ways in which study in one of the Master of Religious Leadership concentrations—Mission, Evangelism, and World Christianity; Justice, Peacebuilding, and Conflict Transformation; Pastoral Care; Ministries with Youth; or Worship and Music—will enhance your ministry.
  - ◆ Your understanding of vocation, your own call to ministry, and plans following completion of study at Candler School of Theology.
5. A sample of recent academic writing.
6. Official transcripts from all colleges, universities, graduate schools, and seminaries, regardless of when the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.
7. Three letters of recommendation from persons who are not family members: one academic reference, provided by college or graduate school professors; one pastoral reference, provided by a pastor, chaplain, campus minister, or equivalent; one professional reference, provided by a work supervisor or a person who has known the applicant for three or more years. If you are currently a student, you may submit a second academic recommendation in lieu of a professional recommendation. Applicants who have been out of college for more than five years and are unable to secure an academic reference should submit additional work or character references. Students who have been enrolled previously at another theological institution must provide a letter certifying that they leave the school as students in good standing.
8. The Admissions Committee welcomes, but does not require, the Graduate Record Exam (GRE). GRE scores, while not required, may be considered in an application if applicants submit them. The institution code for Candler is 5198.
9. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paperbased total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
10. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately \$18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15. Students will not be allowed to register for classes—including internships—until the results of this report have been received and reviewed. Any student for whom the criminal background check has not been received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor.
11. Stewards of Children—Adults Protecting Children from Sexual Abuse online training is required of first year MDiv and MRL students and those enrolled for internships. The training is offered on-line and at the expense of the school. Students will not be allowed to

register for classes—including internships—until notification of completed training is received. Notification must be received by August 15 in the fall or December 15 to participate in a spring internship. Additional information about the Stewards of Children training will be provided to incoming students following admission.

12. SAP-G training is required of all degree and nondegree students. SAP-G is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15 for fall enrollment or December 15 for spring enrollment. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 15 for fall enrollees or March 15 for spring enrollees.
13. All incoming Emory students must meet the CDC and American College Health Association immunization guidelines prior to registration for classes. For additional information, please see page 101. To access the Entrance Health Survey and Consent for Treatment Forms, visit <http://studenthealth.emory.edu>. In addition to supplying the above documents, international

students (persons who are not US citizens or permanent residents) must comply with the following:

Upon admission, and before the visa process can begin, international students must complete the Emory University Financial Certificate, which indicates adequate financial resources to cover tuition, fees, travel, and living expenses for the first year of study in the United States. (An I-20 will not be prepared until this certificate has been approved; it must be approved by the university before July 1 for the fall semester and November 15 for the spring semester.)

International students will be billed automatically for health insurance through Emory University unless insurance compliance information indicating proof of comparable United States-based coverage is submitted by July 1. Information regarding insurance for international students can be found online at <http://emory.edu/ISSS/students/index.htm>.

## Admission Deposit

A nonrefundable admission deposit of \$100 is required of all students enrolling at Candler School of Theology. This deposit is required by April 1 for fall admission, or within three weeks of notification of admission to the degree program, in order to secure the student's place in the program. The deposit will be posted as a credit to the student's Emory University account; students who pay the deposit but fail to enroll will forfeit the deposit.

# Master of Theological Studies

The master of theological studies (MTS) curriculum serves persons who wish to explore disciplines within theology and religion, without the objective of preparing for ordained ministry. Students who wish to prepare for the ordained ministry should consider the MDiv program. Students preparing for some specialized ministries should consider the MRL program.

## Overview of the Program

The MTS is especially suited for persons interested in teaching and research or engagement in social issues and is not intended for those whose primary immediate interests are in pastoral ministry, counseling, or other areas addressed by the MRL or MDiv program. Students who plan to continue their advanced study of religion or to teach at the secondary school level might seek this degree.

Students may develop an individually tailored curriculum within the general framework of the MTS requirements. Normally a two-year program consisting of 48 credit hours, the degree must be completed within six calendar years.

Through their study for a Master of Theological Studies degree, students will gain:

- ◆ Basic knowledge of religious texts, traditions, theologies, and practices;
- ◆ Basic knowledge and experience of a multiethnic, intercultural, ecumenical, and religiously diverse world;
- ◆ Proficiency in analysis of religious and theological knowledge and practices;
- ◆ Skills in critical and imaginative thinking, responsible interpretation, and effective communication;

- ◆ The ability to identify and evaluate the ways in which religious thought intersects public discourse; and
- ◆ The ability to produce a summative research project that reflects knowledge of the present state of the question addressed, supported by appropriate use of primary and secondary sources.

## Curricular Requirements

MTS505. MTS Advising Group: Fall semester, first year.

First-year MTS students are required to enroll in the First Year Advising Group (MTS505). This course assists entering students with library research skills, academic writing, and professional development in support of their scholarly formation.

## Common Requirements (21 hours)

Incoming MTS students declare an area of focus in one of three areas: History, Scripture, and Tradition of Christianity; Modern Religious Thought and Experience; or Global Religions.



### **Core Courses (18 hours)**

All students, regardless of their area of focus are required to complete 6 hours of courses designated as History, Scripture, and Tradition of Christianity (typically designated as Biblical Interpretation, New Testament, Old Testament, and History of Christianity), 6 hours of courses designated as Modern Religious Thought and Experience (typically designated as Systematic Theology, Ethics and Society, Religion and Personality, and Sociology of Religion); and 6 hours of courses in Global Religions (typically designated as World Religions, world Christianity, REL, and MESAS). With the faculty adviser's and registrar's approval courses in the three areas of focus may be substituted by equivalent courses from other subject areas.

### **Professional Development Elective (3 hours)**

Students are required to complete one three-hour course from a list of approved electives (or one negotiated with the faculty adviser) that corresponds to their post-MTS vocational goals.

### **Area of Focus (18–21 hours)**

MTS students take 18 additional hours related to their declared focus in History, Scripture, and Tradition of Christianity; Modern Religious Thought and Experience; or Global Religions. MTS students may count three credit hours per semester-long language course toward the MTS degree as Area of Focus or elective hours.

### **MTS520. Research Methods Seminar (3 hours)**

During the second semester of their first year full-time students will enroll in a Research Methods Seminar. The course will focus on research in the various fields of religious and theological studies by considering both theoretical and functional approaches to critical research and writing in the respective areas of focus. Students who are matriculating on a part-time basis are encouraged to complete this seminar in the same time sequence as full time students.

### **MTS600. Capstone Course (3 hours)**

Students are required to complete a Capstone Course related to their Area of Focus during their final spring semester of coursework. In practice, all three MTS capstone sections are one integrated interdisciplinary seminar in which students focus on the completion of their Capstone writing projects and explore a unifying religious studies theme. Completion of the Research Methods course is a prerequisite for the Capstone course. A component of the Capstone course is the completion of the MTS portfolio.

### **Focus Courses (12 hours)**

In addition to the 6 hours of Common Area of Focus courses taken in each area of focus, students will also complete 12 additional elective hours in their declared area of focus.

### **MTS Thesis Option (1–3 hours)**

In addition to the Capstone course students may enroll in MTS650. MTS Thesis for up to 3 hours of additional credit in the fall or spring of the final year for research and writing a master's thesis.

### **Additional Electives (6–9 hours)**

Elective hours may be drawn from courses throughout Candler, Emory University, the Atlanta Theological Association, or Atlanta Regional Council for Higher Education Consortium pending approval of the faculty adviser. The number of elective hours required depends upon the election of the thesis or portfolio.

## **Degree Requirements**

To qualify for the MTS degree, a candidate must complete the following requirements:

### **Credit Hours**

In fulfilling the 48 credit hours required to complete the MTS degree, students may not exceed the following limits: six credit hours for the MTS Thesis (including three hours of Capstone); eight credit hours for Contextual Education (including internship hours taken for PDE or elective credit); nine credit hours for elective courses taken on an S/U basis (including a maximum of four hours for participation in the Chapel Choir, Candler Voices of Imani, Candler Singers, or Emory Concert Choir); 12 hours for summer term, nine hours for Atlanta Theological Association cross-registration (counted as transfer credit), 17 hours for transfer credit (including ATA cross-registration), and 12 hours for directed study.

## Requirements for MTS Program

Credit hours may be earned through courses, seminars (including PhD seminars, subject to permission of the instructor), or directed study. Courses may be selected from Candler, the Graduate Division of Religion, or other university offerings subject to approval of the program director.

Prerequisites for advanced courses taken at Candler usually do not apply to MTS students. Students will complete the degree with coursework plus a thesis or portfolio. Students who plan to write a thesis enroll in MTS650. MTS Thesis, in addition to MTS600, MTS Capstone, in the year in which they intend to complete the thesis (credit, three hours maximum). There is no general language requirement.

In keeping with the flexibility of the program, no maximum limit is placed on the number of courses taken in the Area of Focus. At the same time, a candidate should pursue a cluster of courses that reasonably constitutes interests outside of the Area of Focus in order to balance depth with breadth in a course of study. Theses or portfolio should be written within the declared Area of Focus.

### Advising

All students admitted to the MTS program pursue a core-group study, MTS505. Master of Theological Studies Advising Group, in the first semester (credit, 0 hours). Taught by the MTS program director, and other members of the Candler faculty and staff, the advising groups focus on library research skills, academic writing, and professional development. In addition to completion of MTS505, students are assigned a faculty adviser. This faculty adviser will assist the student in proper course selection to enhance his or her study in an area of focus. Each semester students must have an advising conversation with their faculty adviser during the advising period. Students who do not have an advising conversation prior to preregistration will have a hold placed on their OPUS account. This hold will prevent the student from registering until advising is completed and the faculty adviser notifies the registrar's office.

### Portfolio

The portfolio option is selected at the end of the MTS520 MTS Research Methods course in consultation with the MTS520 instructor, the director of the MTS program, and the students' faculty advisors. The portfolio has four components, all of them tied in some way to the program's coursework. The four components of the portfolio are:

1. An expanded and revised research paper from a graduate-level research course in any relevant field. The revision may require additional research in primary or secondary literature, and gives the student an

opportunity to expand on and follow through on work likely finished earlier. The final product should be appropriate for submission to a journal for publication and for graduate school applications.

2. EITHER a second revised research paper, as outlined above, OR a revised historiographic/literature review/state of the field essay of the type submitted in many graduate readings courses, both inside and outside Candler.
3. An annotated bibliography in/of a field of interest to the student, defined in collaboration with the student's advisor and the MTS director. This bibliography should showcase the student's ability to collect and organize literature on a particular topic, akin to the #Charlestonsyllabus model.
4. A report on a professional activity relevant to the student's interest. The student might engage in an internship, a relevant work-study assignment, or an ongoing professional engagement outside the MTS program. In this report, the student will both report and reflect on the experience and the student's own sense of vocation or professional interests as a result of the experience.

### Thesis

MTS650. MTS Thesis is for students who plan to write a thesis and focuses on the preparation of a thesis along the guidelines for the MTS thesis. To be permitted to write a thesis, a student, in consultation with his or her adviser, and the MTS520 instructor, must obtain the approval of the MTS program director and must have at least a cumulative 3.50 grade point average at the end of the equivalent of two semesters (24 credit hours) of study at Candler. A student wishing to write a thesis must declare his or her intent by the end of the second semester. Following the approval of a thesis proposal and selection of a thesis director chosen in consultation with the MTS program director and the MTS520 instructor, the student may proceed to work on the thesis. Students who choose to write a thesis are expected to have done substantive coursework with Candler faculty in the area in which they wish to write. A topic and a thesis director must be secured before MTS650. MTS Thesis elective is begun. In order to enroll in MTS650, students must complete the MTS650 form and submit it with all required information and signatures to the Candler registrar's office, ordinarily by the completion of the MTS520 Research Methods Seminar. Enrollment in MTS650 usually takes place in the fall of the second year. Placement of this course for dual degree or part-time students should be in the semester prior to enrollment in

the Capstone course. MTS650 enrollment requires regular participation in writing groups with the program director throughout the semester of enrollment. The completed thesis, ordinarily 60 to 90 pages in length, is evaluated by the thesis director and a second faculty member, and is subject to approval by the MTS director. The thesis must demonstrate original research in a limited subject area. Students may receive up to 6 hours of credit for the thesis (letter grade only) through MTS650 (three hours) and MTS600 (three hours). The thesis must be submitted by the deadline announced by the director of the MTS program (usually the first Monday in April). The thesis must be taken for a letter grade and the minimum passing grade is a B. Students who do not complete the thesis but have completed all courses are required to register for MTS999R. MTS Residency use during each semester until the thesis is complete.

## Total Credit Hours for the MTS Degree

First-year Advising Sessions: 0 hours Common Requirements: 21 hours (History, Scripture, & Tradition of Christianity—6 hours; Modern Religious Thought & Experience—6 hours; Global Religions—6 hours; Professional Development Elective—3 hours) Area of Focus: 18 hours (12 hours in Area of Focus; Research Methods Seminar—3 hours; Capstone Course—3 hours; Thesis, if elected, up to 3 hours) Additional Electives: 6–9 hours Total: 48 hours

## Application for the Degree

Early in the graduating semester, the candidate must submit a formal application for the MTS degree before the deadline stated in the academic calendar. The Application for Degree is available in OPUS during a window of time set by the university registrar each semester. A separate application is required for each degree. Students are required to be enrolled during the semester of graduation.

## Residence

Students must complete a minimum of three full-time equivalent semesters in residence and earn at least 48 hours of credit with a cumulative grade point average of not less than 2.0, and with at least 31 credit hours at Candler. A maximum of 12 hours may be earned during the summer term. Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited universities where they are studying religion at the graduate level, may, with approval, transfer up to 17 hours. A maximum of nine credit hours taken through cross-registration at Atlanta Theological Association schools may be applied toward the degree, counted as transfer credit. Students who do not complete the portfolio or thesis but have completed all

courses are required to register for MTS999R (MTS Residency) during each semester until the paper or portfolio is complete.

## Admission

Admission to the MTS degree program requires a bachelor's degree with a grade point average of at least 3.0 from a regionally accredited college or university. For students with other graduate or professional training, the admissions procedure emphasizes the transcript (undergraduate or graduate) most appropriate to coursework at Candler. Students enrolled as MRL, MRPL, MDiv, or special students at Candler may apply for admission to the MTS program. A new application, including three letters of recommendation, is required. Current MRL, MRPL, MDiv, or special students who wish to apply to the MTS program must do so before beginning the second year of fulltime study. Up to 26 hours of coursework completed satisfactorily by an MRL, MRPL, MDiv, or special student will be considered toward the MTS program. Contextual Education credits will be counted as elective credit. Students in good standing at other seminaries accredited by the Association of Theological Schools, or at other regionally accredited universities where they are studying religion at the graduate level, may be admitted as transfer students. These students may receive transfer credit approval for up to 17 credit hours for courses in which they earned a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). The registrar will determine which credits will be accepted for transfer into the MTS program. See detailed MTS transfer credit policy page.

## Application Deadline

Offers of admission to the MTS program are made on a rolling admissions basis between November and August of each year. When an application is complete, it will be reviewed by the Admissions Committee. Typically a decision will be reached within three weeks. For priority scholarship consideration, applications should be submitted by January 15 for the fall semester. Applications received after January 15 will be considered for scholarship, based on the availability of funds. The final deadline for application is July 1 for the fall semester. Those admitted who do not matriculate at the time for which they were admitted may request, in writing, a deferral of status for one academic year. All application materials for those who do not matriculate and who do not request an enrollment deferral will be kept on file for one academic year, after which applicants will be expected to submit a new application for admission to be considered for study in a future semester. Applications for the MTS program are not accepted for the spring semester or summer term, although applicants



may request admission for the spring semester or summer term as special students.

## Application Procedures

Applicants should apply online at application.

[candler.emory.edu/apply](http://candler.emory.edu/apply). To be considered for admission to the MTS degree program, an applicant must supply the admissions office with the following:

1. Application for admission.
2. \$50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.
4. Autobiographical statement: The three to four page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement is a way to introduce yourself to the Admissions Committee. It also will help faculty advisers guide and evaluate your learning experience in your program. With this in mind, write a reflective essay about your life that addresses the following:
  - ◆ Significant life experiences that have affected your view of self, religion, and the world. Include references to family members and significant others, courses, and experiences in college, religious organizations, service-related activities, and employment.
  - ◆ Academic and other interests that motivate you to engage in theological studies.
  - ◆ Ways the Master of Theological Studies program at Candler School of Theology fits your interests.
  - ◆ Your plans following completion of study at Candler School of Theology.
5. A two- to three-page statement explaining how the applicant's proposed topic of research is best suited to Candler's offerings.
6. A sample of recent academic writing.
7. Official transcripts from all colleges, universities, graduate schools, and seminaries, regardless of when the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts

should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and /or conferral of a degree.

8. Three letters of recommendation from persons who are not family members: two academic references, provided by college or graduate school professors; and one professional reference, provided by a work supervisor or someone who has known the applicant for three or more years. Applicants who have been out of college for more than five years and are unable to secure an academic reference should submit additional work or character references. Students who have been enrolled previously at another theological institution must provide a letter certifying that they leave the school as students in good standing.
9. The Admissions Committee welcomes, but does not require, the Graduate Record Exam (GRE). GRE scores, while not required, may be considered in an application if applicants wish to submit them. Applicants who plan to continue to doctoral study or who choose to submit the GRE scores as further evidence of their academic potential are encouraged to have these scores included in their admission file. The institution code for Candler is 5198.
10. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paperbased total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
11. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately \$18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Students will not be allowed to register for classes until the results of this report have been received and reviewed. Reports from criminal background checks are due August 15. Any student for whom the criminal background check has not been

received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor.

12. SAP-G training is required of all degree and nondegree students. SAP-G is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 15 for students interested in registering in future semesters.
13. All incoming Emory students must meet the CDC and American College Health Association immunization guidelines prior to registration for classes. To access the Entrance Health Survey and Consent for Treatment Forms, visit <http://studenthealth.emory.edu>. In addition to supplying the above documents, international students (persons who are not U.S. citizens or permanent residents) must comply with the following:

Upon admission, and before the visa process can begin, international students must complete the Emory University Financial Certificate, which indicates adequate financial resources to cover tuition, fees, travel, and living expenses for the first year of study in the United States. (An I-20 will not be prepared until this certificate has been approved; it must be approved by the university before July 1 for the fall semester.) International students will be billed automatically for health insurance through Emory University unless insurance compliance information indicating proof of comparable United States–based coverage is submitted by July 1. Information regarding insurance for international students can be found online at <http://emory.edu/ISSS/students/index.htm>.

## Admission Deposit

A nonrefundable admission deposit of \$100 is required of all students enrolling at Candler School of Theology. This deposit is required by April 1 for fall admission, or within three weeks of notification of admission to the degree program, in order to secure the student's place in the program. The deposit will be posted as a credit to the student's Emory University account; students who pay the deposit but fail to enroll will forfeit the deposit.

# Master of Theology



The Master of Theology degree (ThM) is a one-year program of study beyond a first-level theological master's degree, such as the Master of Divinity.

## Overview of the Program

The ThM is intended for students who wish to deepen their knowledge in a particular area of study in order to enhance their ministry or prepare for new vocational directions and challenges. It is intended both for international students who desire to further their education through the experience of studying abroad and for domestic students who wish to gain greater expertise in a particular area of ministry or study. The program is designed as an intensive one-year course of study, although some students may find it advantageous to extend their program into a second year. ThM students focus on one of many possible courses of study, such as Bible, preaching and worship, pastoral care, theology, history, ethics, World Christianity, or Black Church Studies. Through their study for a Master of Theology degree, students will gain:

- ◆ Advanced knowledge in a particular area of theological study (e.g., Christian texts, traditions, theologies, ethics, ministerial practice) in the context of a multiethnic, intercultural, ecumenical and religiously diverse world;
- ◆ Proficiency in the analysis of a particular area of religious and theological knowledge or practice;
- ◆ Advanced skills in critical and imaginative thinking, responsible interpretation, and effective communication; and
- ◆ The ability to produce a substantial, summative research project that reflects knowledge of and serious engagement with the present state of scholarship on a particular topic, supported by appropriate use of primary and secondary sources.

## Curricular Requirements

### ThM501 Master of Theology Project Seminar

(fall semester, 1 hour)

### ThM650 Master of Theology Project

(spring semester, 2 hours)

### ThM-Level Courses

Three ThM-level courses of the student's choice taken for a total of 9-12 hours. ThM-level electives may be extensions of Candler courses (three-hour course and one-hour ThM600 for a total of four hours), directed studies (four hours), or Graduate Division of Religion courses (usually three hours).

## Electives

The balance of the 24 hours required for graduation will be satisfied by elective courses.

## Degree Requirements

To qualify for the ThM degree, a candidate must complete the following requirements:

### Credit Hours

24 credit hours. In fulfilling this requirement, students may not exceed the following limits: six credit hours for clinicals and internships, four credit hours for academic courses taken on an S/U basis, three hours for transfer credit (including ATA cross-registration), and nine hours for directed study. Prerequisites for mastery-level courses typically do not apply to ThM students.

### ThM Additional Requirements

All ThM students are required to complete the ThM Project Seminar and a major research paper, both of which will have a focus on the student's primary area of interest.

### ThM Seminar and Major Research Paper

In consultation with the director and one other faculty member, the student must write a major research paper (typically thirty-five pages in length) on work done in the student's area of concentration. This paper is part of the work of the ThM seminar and must be completed before the deadline in the academic calendar for the semester in which the student expects to graduate. The student will receive three total credit hours for the ThM project seminar (ThM501, 1 hour) and ThM project (ThM650, 2 hours). Both the project seminar and ThM650 must be taken for a letter grade and will receive the same grade. The minimum passing grade is a B.

### Residence

Each candidate's program of study is arranged in consultation with the director of the ThM program who serves as the academic adviser for ThM students. Two regular semesters of study (24 credit hours) are required. Up to six hours may be credited for clinical or internship work. A minimum of 12 credit hours must be taken at the ThM level, including the required ThM project seminar, ThM project, and three ThM-level courses. Credit hours may be earned from regular courses or directed studies. Students must earn a minimum cumulative

grade point average of 3.0. Normally a one-year program, the degree must be completed within two calendar years.

## Application for the Degree

Early in the graduating semester, the candidate must make formal application for the ThM degree by the deadline stated in the academic calendar. The Application for Degree is available in OPUS during a window of time set by the university registrar each semester.

## Admission

Admission to the ThM program requires a bachelor's degree from a regionally accredited college or university, and a first-level master's degree such as the Master of Divinity, from a theology school accredited by the Association of Theological Schools (or an equivalent accrediting body outside the United States and Canada) with a grade point average of at least 3.0.

Those admitted who do not matriculate at the time for which they were admitted may request, in writing, a deferral of status for one academic year. All application materials for those who do not matriculate and who do not request an enrollment deferral will be kept on file for one academic year, after which applicants will be expected to submit a new application for admission to be considered for study in a future semester.

## Application Deadline

Offers of admission to the ThM program are made on a rolling admissions basis between November and August of each year. When an application is complete, it will be reviewed by the admissions committee. Typically, an admissions decision will be reached within three weeks. For priority scholarship consideration, applications should be submitted by February 15 for the fall semester. Applications received after February 15 will be considered for scholarship, based on the availability of funds. The final deadline for application is July 1 for the fall semester. Applications are not accepted for the spring semester or the summer term, although applicants may request admission for the spring semester or summer term as special students.

## Application Procedures

Applicants should apply online at [application.candler.emory.edu/apply](http://application.candler.emory.edu/apply). For further information, contact the Office of Admissions and Financial Aid, Candler School of Theology, Emory University, Atlanta, Georgia 30322, telephone 404.727.6326, fax 404.727.2915, email: [candleradmissions@emory.edu](mailto:candleradmissions@emory.edu).

To be considered for admission to the ThM degree program, an applicant must supply the admissions office with the following:

1. Application for admission.
2. \$50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.
4. Autobiographical statement: The three-to four-page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement is a way to introduce yourself to the Admissions Committee. It also will help faculty advisors guide and evaluate your learning experience in your program. With this in mind, write a reflective essay about your life that addresses the following:
  - ◆ Significant life experiences that have affected your view of self, God, and the world. Include references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
  - ◆ Aspects of your background that inform the unique perspective you would add to the diverse and vibrant community that exists at Candler School of Theology.
  - ◆ Your reasons for applying to Candler School of Theology.
  - ◆ Your plans following completion of study at Candler School of Theology.
5. A two- to three-page statement explaining how your proposed topic of research in a course of study such as Bible, preaching and worship, pastoral care, theology, history, ethics, World Christianity or Black Church Studies is best suited to Candler's offerings in those areas.
6. A sample of recent academic writing.
7. Official transcripts from all colleges, universities, graduate schools, and seminaries, regardless of when the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or

delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and /or conferral of a degree.

8. Three letters of recommendation from persons who are not family members: two academic references, provided by college or graduate school professors; and one professional reference, provided by a work supervisor or someone who has known the applicant for three or more years. Ordained persons should also provide an ecclesial reference from a bishop, district superintendent, or denominational executive showing support for participation in the program. Students who have been enrolled previously at another theological institution but have not graduated must provide a letter certifying that they have left the school as students in good standing.
9. The admissions committee welcomes, but does not require, the Graduate Record Exam (GRE). GRE scores, while not required, may be considered in applications if applicants submit them. The institution code for Candler is 5198.
10. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paperbased total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
11. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately \$18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15. Students will not be allowed to register for classes— including Contextual Education—until the results of this report have been received and reviewed. Any student for whom the criminal background check has not been received by August 15 will forfeit the

opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor (see page 92).

12. SAP-G training is required of all degree and nondegree students. SAP-G is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 15 for students interested in registering in future semesters.
13. All incoming Emory students must meet the CDC and American College Health Association immunization guidelines prior to registration for classes. To access the Entrance Health Survey and Consent for Treatment Forms, visit <http://studenthealth.emory.edu>. In addition to supplying the above documents, international

students (persons who are not U.S. citizens or permanent residents) must comply with the following:

Upon admission, and before the visa process can begin, international students must complete the Emory University Financial Certificate, which indicates adequate financial resources to cover tuition, fees, travel, and living expenses for the first year of study in the United States. (An I-20 will not be prepared until this certificate has been approved; it must be approved by the university before July 1 for the fall semester.)

International students will be billed automatically for health insurance through Emory University unless insurance compliance information indicating proof of comparable United States–based coverage is submitted by July 1. Information regarding insurance for international students can be found online at <http://emory.edu/ISSS/students/index.htm>.

## **Admission Deposit**

A nonrefundable admission deposit of \$100 is required of all students enrolling at Candler School of Theology. This deposit is required by April 1 for fall admission, or within three weeks of notification of admission to the degree program, in order to secure the student's place in the program. The deposit will be posted as a credit to the student's Emory University account; students who pay the deposit but fail to enroll will forfeit the deposit.

# Doctor of Ministry

## Overview of the Program

The Doctor of Ministry is designed for experienced ministers who want to strengthen the connection between theology and ministry practice.

The program will provide ministry professionals with advanced training and the skills necessary to analyze ministry practices through sustained biblical, ecclesiological, and theological reflection, and to discern, shape, and disseminate new practices in the service of the gospel. The curriculum is designed for experienced ministers—those who have received their MDiv and have at least three years of experience—offering two tracks, Church Leadership and Community Witness, and Biblical Interpretation and Proclamation.

Course delivery is predominantly online and supported by an exceptional digital learning staff. Each course week runs from Wednesday to Tuesday with two live online sessions: 90 minutes every Wednesday and 60 minutes every Monday. DMin students also make full use of the renowned Pitts Theological Library, with remote access to digital resources and the option to receive physical books via mail.

Upon completion of the degree, all students enrolled in the Candler DMin degree will upon completion of the degree be able to:

- ◆ articulate a theoretically integrated and theologically grounded understanding of oneself as a reflective practitioner;
- ◆ analyze a ministry setting, using appropriate research methods and exhibiting contextual sensitivity
- ◆ publicly interpret and disseminate discoveries in the church and to the broader community; and

- ◆ engage in collaborative approaches to ministry with other reflective practitioners.

## Degree Requirements

For either of the DMin tracks, a total of 32 credit hours is required for graduation: 26 awarded for the successful completion of a combination of a course on strategies and resources for online learning, six three-credit classes and related colloquies, and a further six for the successful completion of the final project.

Though course delivery will be predominantly online, all three years will include time on Candler's campus. In the first year, this will involve general orientation and meeting cohort members in the fall. In the third year, the fall visit is constructed to help equip students for the design of their final project and the spring Festival of Learning includes formal presentation and review of the final project. One further residential component falls in the middle of the second year: a track specific residential course offered in the January term.

The DMin program offers two tracks. The Church Leadership and Community Witness track is geared toward students interested in the practices of contemporary leadership, while the Biblical Interpretation and Proclamation track will help graduates deepen their engagement with Scripture. Both tracks are designed to enhance students' competence in congregational analysis, integrating theology and practice, sharing best practices in ministry, and facilitating collaboration.



## Track One: Church Leadership and Community Witness

Students enrolled in the Church Leadership and Community Witness track will be able to articulate an integrated model relating to church leadership or community witness; and design, implement, and evaluate an original and research-based ministry project that engages a critical issue in church leadership and/or community witness.

### Year One

- ◆ DM500. Strategies and Resources for Online Learning (August Intensive; Online and Residential)
- ◆ DM700. Becoming a Reflective Practitioner Understanding Community (Fall)
- ◆ DM701. First Year Colloquy I (Fall)
- ◆ DM702. First Year Colloquy II (Spring)
- ◆ DM711. Understanding Community (Spring)

### Year Two

- ◆ DM703. Second Year Colloquy (Fall and Spring)
- ◆ DM712. Ecclesiologies in Action (Fall)
- ◆ DM713. Leadership as a Practice (January Intensive; Residential)
- ◆ DM714. Leadership and Witness 1: Cultivating Church (Spring)

### Year Three

- ◆ DM704. Final Project Colloquy (Fall and Spring)
- ◆ DM715. Leadership and Witness 2: Engaging the World (Fall)
- ◆ DM750. Doctor of Ministry Final Project (Spring)

## Track Two: Biblical Interpretation and Proclamation

Students pursuing the track in Biblical Interpretation and Proclamation will be able to articulate a coherent theology of Scripture that informs ministerial practice in the realms of teaching and/or homiletics; and design, implement, and evaluate an original and research-based ministry project that engages a particular issue in one's ministerial context.

### Year One

- ◆ DM500. Strategies and Resources for Online Learning (August Intensive; Online and Residential)
- ◆ DM700. Becoming a Reflective Practitioner Understanding Community (Fall)
- ◆ DM701. First Year Colloquy I (Fall)
- ◆ DM702. First Year Colloquy II (Spring)
- ◆ DM721. Scripture, Theology, Practice (Spring)

### Year Two

- ◆ DM703. Second Year Colloquy (Fall and Spring)
- ◆ DM722. Issues in Old Testament Interpretation (Fall)
- ◆ DM723. Teaching as a Practice (January Intensive; Residential)
- ◆ DM724. Issues in New Testament Interpretation (Spring)

### Year Three

- ◆ DM704. Final Project Colloquy (Fall and Spring)
- ◆ DM725. Preaching the Bible (Fall)
- ◆ DM750. Doctor of Ministry Final Project (Spring)

## Final Project

The final project for the DMin degree will be constructed and implemented in phases throughout the three-year program and build upon issues/questions that arise from coursework. While each student will engage in an individual project, all students will work in peer-learning groups within their cohort that will provide a setting for creative conversation, project design, feedback, critique, etc. of one another's work. The completion of the final project in the third year is thus tightly woven together with the progression through the program's first two and a half years. Also, it is expected that by working in peer-learning groups, students will hold one another accountable to the three-year timeline, as well as provide each



other space for creative conversation. Each project will have a primary faculty consultant.

In the first semester, students will undertake a study of the ministry setting in which they work. Using congregational studies and social analysis methods, students will study the history, conflicts, demographic makeup, etc. of their ministry settings. The second semester courses for both tracks will analyze the student's ministry setting in relation to the particular focus of the track.

At the start of the second year, each student will be asked to submit a brief project proposal document that outlines the proposed focus for his or her final project. On the basis of the topic area identified in that paper, the DMin director will assign the student a faculty consultant for the final project. During the first part of the third year, the project design (including any IRB requirements) will be finalized (no later than December 1). The latter half of the third year will be devoted to the completion of the final project. During this period the coordinator of the Final Project Colloquy, along with the project consultant, will act as the student's primary faculty resources for matters connected with the project's completion and implementation. The degree program culminates in a "Festival of Learning," in which students will present their final projects, receive questions and feedback in a public forum, and receive final approval for graduation.

A variety of possible media and audiences are envisioned for presentation of the final project. The purpose of the Festival of Learning is to share the rich learning/experiences of the DMin students with a wider audience.

There are three components to the final project:

- ◆ *Written Component:* A publishable article (10,000 words) that identifies the challenge and/or opportunity the project hoped to address, describes the project, and presents findings. The written component should show how the project engaged theories and practices studied in coursework, as well as how the project responds to the student's own ministerial setting. The written component will be submitted to the project consultant in mid-March.
- ◆ *Digital Component:* Given the online format of the degree, students will share their final projects with a wider audience through a media-rich digital component (examples might include minidocumentary videos, digital scrapbooks, audio files, digital portfolios, etc.), inviting colleagues in (and beyond) the program into their settings through images, sounds, and narratives.
- ◆ *Festival of Learning:* Students come together, face to face, and present their projects to one another and to

faculty. Final assessment of the projects in their entirety will be presented at the Festival of Learning in late April.

## Application for the Degree

At the beginning of the semester in which a student plans to graduate, the candidate must submit a formal application for the Doctor of Ministry degree before the deadline stated in the academic calendar.

The Application for Degree is available in OPUS during a window of time set by the university registrar each semester, approximately four weeks prior to the submission deadline.

## Residence

The DMin is designed to be completed in three years. In extraordinary circumstances, a student may be allowed to complete the Final Project during a fourth year. When such a program extension is granted, a student enrolls in DM799, Doctor of Ministry Library Use and must pay the residency fee (currently \$85 per semester) as well as other mandatory student fees for the fall and spring semester of the fourth year. Projects are then presented at the Festival of Learning at the end of the fourth year.

## Procedures and Regulations

### Techonology Recommendations:

Students experience in this online degree program is highly dependent on the quality and functionality of personal computer equipment. Students will be provided with minimum required specifications for their computer equipment and software versions, related to the tools that will be used in the program, once they are admitted.

### Satisfactory/Unsatisfactory (S/U) Grading System:

Grades in the DMin program are assessed on a satisfactory/unsatisfactory system. In order to achieve a grade of "Satisfactory", the student must attain to the B letter grade range (i.e. a minimum of 80%). Given the tight sequencing of the DMin degree, failure to complete a course with a satisfactory grade will result in immediate discontinuance from the program.

### Incompletes:

Incompletes will only be made for the most extreme, unusual, or extraordinary circumstances. Incompletes are at the discretion of the DMin director (in consultation with the faculty of record) and are negotiated on a case-by-case basis.

## Leaves of Absence:

Leaves of Absence are granted by the DMin Director (in consultation with the staff and academic dean) and are for one year only.

## Admission

Admission to the DMin degree program requires an MDiv degree with a superior academic record from an institution accredited by the Association of Theological Schools (or an equivalent accrediting body outside the United States and Canada); a sense of vocational identity in pastoral ministry and service to the church; and three years of professional ministry experience beyond the MDiv degree. All completed applications, regardless of the GPA of the applicant, will be fully reviewed by the Admissions Committee.

Those admitted who do not matriculate at the time for which they were admitted may request, in writing, admissions consideration for a future semester.

## Application Deadline

Offers of admission to the DMin degree program are made on a rolling admissions basis between November and June of each year. When an application is complete, it will be reviewed by the Admissions Committee. Typically, a decision will be reached within three weeks.

Those admitted who do not matriculate at the time for which they were admitted may request, in writing, admissions consideration for a future semester.

Applications for the DMin degree program are not accepted for the spring semester or summer term.

## Application Procedures

Applicants should apply online at [application.candler.emory.edu/apply](http://application.candler.emory.edu/apply). For further information, contact the Office of Admissions and Financial Aid, Candler School of Theology, Emory University, Atlanta, Georgia 30322, telephone 404.727.6326, fax 404.727.2915, email [candleradmissions@emory.edu](mailto:candleradmissions@emory.edu).

Offers of admission to the DMin degree program are made on a rolling basis, between November and July of each year.

To be considered for admission to the DMin degree program, an applicant must supply the admissions office with the following:

1. Application for admission.

2. \$50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.
4. Autobiographical statement: The three– four-page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement is your introduction to the Admissions Committee and will help faculty advisors guide and evaluate your learning experience. With this in mind, write a reflective essay about your life that addresses the following:
  - ◆ Significant life experiences that have affected your view of self, God, and the world. Include references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
  - ◆ Aspects of your background that inform the unique perspective you would add to the diverse and vibrant community that exists at Candler School of Theology
  - ◆ Your reasons for applying to Candler and the ways in which further study in one of the Doctor of Ministry concentrations— Biblical Interpretation and Proclamation or Church Leadership and Community Witness—will enhance your ministry.
5. A sample of recent academic writing.
6. Official transcripts from all colleges, universities, graduate schools, and seminaries, regardless of when the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.
7. Three letters of recommendation from persons who are not family members: one academic reference, provided by a graduate school professor; and one professional reference, provided by a layperson in a leadership position at your current ministry site; and one ecclesial reference from a bishop, district superintendent, or denominational executive showing support for your participation in the Doctor of Ministry program. Applicants who have been out of college for more than

five years and are unable to secure an academic reference should submit additional professional reference, either from a layperson or an ecclesial colleague. Students who have been enrolled previously at another theological institution must provide a letter certifying that they leave the school as students in good standing.

8. The Admissions Committee welcomes, but does not require, the Graduate Record Exam (GRE). GRE scores, while not required, may be considered in an application if applicants wish to submit them. Applicants who plan to continue to doctoral study or who choose to submit the GRE scores as further evidence of their academic potential are encouraged to have these scores included in their admission file. The institution code for Candler is 5198.
9. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paperbased total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
10. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately \$18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15. Students will not be allowed to register for classes until the results of this report have been received and reviewed (see page 92).
11. SAP-G training is required of all degree and nondegree students. SAP-G is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual

assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 15 for students interested in registering in future semesters.

12. All incoming Emory students must meet the CDC and American College Health Association immunization guidelines prior to registration for classes. For additional information, please see page 101. To access the Entrance Health Survey and Consent for Treatment Forms, visit <http://studenthealth.emory.edu>. In addition to supplying the above documents, international students (persons who are not U.S. citizens or permanent residents) must comply with the following:

Upon admission, and before the visa process can begin, international students must complete the Emory University Financial Certificate, which indicates adequate financial resources to cover tuition, fees, travel, and living expenses for the first year of study in the United States. (An I-20 will not be prepared until this certificate has been approved; it must be approved by the university before July 1 for the fall semester.)

International students will be billed automatically for health insurance through Emory University unless insurance compliance information indicating proof of comparable United States-based coverage is submitted by July 1. Information regarding insurance for international students can be found online at <http://emory.edu/issis/students/index.html>.

## Admission Deposit

A nonrefundable admission deposit of \$100 is required of all students enrolling at Candler School of Theology. This deposit is required by May 1 for DMin admits, or within three weeks of notification of admission to the degree program, in order to secure the student's place in the program. The deposit will be posted as a credit to the student's Emory University account; students who pay the deposit but fail to enroll will forfeit the deposit.

# Doctor Theology in Pastoral Counseling



## Overview of the Program

The doctor of theology in pastoral counseling (ThD) prepares persons for the ministry of pastoral counseling at the doctoral level by combining rigorous academic and theological work with supervised clinical practice. The degree is an equivalent of the PhD and is designed for those whose interest in pastoral counseling is primarily professional.

Emory University also offers a PhD program through its Graduate Division of Religion in the Person, Community, and Religious Life program. Through the PhD, students may pursue advanced studies in pastoral theology as preparation for a primarily academic career of research and teaching. The ThD, by contrast, offers doctoral-level preparation for the full-time professional practice of pastoral counseling.

The ThD helps students gain advanced understanding of appropriate theological and theoretical concepts. Students

also learn, under qualified supervision, the application of these concepts in pastoral counseling and how to promote professional integration of theory and skills in both pastoral care and counseling. In addition, each student designs and executes a research project appropriate to the student's professional practice and gives evidence of creative ability to contribute to the aspect of pastoral counseling that is the focus of the research project.

## Administration

The doctoral program is under the immediate direction of the ThD committee of the Atlanta Theological Association. This arrangement enables students to enroll through Candler for courses at Columbia Theological Seminary and the Interdenominational Theological Center. The Curriculum and Policy Committee of Candler School of Theology oversees Candler's participation in the program.

## Degree Requirements

The program requires 50 semester hours of academic and clinical practicum courses (21 core hours, 17 practicum hours, and 12 elective courses). Students must be continuously enrolled. Failure to maintain continuous registration will result in automatic termination from the ThD program. Students must complete the program within nine years. Extensions may be granted by the ThD committee only under unusual circumstances. The program comprises the following:

The **core seminars** deal with personality theory and theological anthropology, historical and social dimensions of pastoral counseling, pastoral theology, theories and practices

of psychotherapy and pastoral counseling, ethics, and the development of professional and multicultural competence.

**Elective courses** (12 semester hours), selected in consultation with a faculty adviser, are required during the first six semesters of study.

**Pastoral counseling practicum** (17 semester hours) is required over the first four semesters of study. The clinical setting for the practicum normally is the pastoral counseling service of the Care and Counseling Center of Georgia, located at 1814 Clairmont Road in Decatur, Georgia.

**Examinations** are undertaken following completion of all academic and practicum courses totaling 50 credits, and having earned a least a B average. The student will take a clinical performance exam (normally in May of the second year), showing competency in counseling. Following the performance exam, students will prepare for five qualifying exams, covering therapeutic relationship and personality theory, marriage and family theory, pastoral theology, sociocultural dimensions of pastoral counseling, and ecclesiological and ethical dimensions of pastoral counseling. The five written exams are followed by a comprehensive oral examination. Students must enroll in ATA 497: ThD Exams Process each semester until successful completion of qualifying exams.

The **research project and dissertation** are undertaken at the end of the program of study. The student executes an approved research project that demonstrates ability to utilize theological and theoretical knowledge in relation to some problem of professional pastoral care and counseling. The project should contribute useful findings and insights in the student's area of theological investigation. The student then writes a dissertation, reporting on, analyzing, evaluating, and interpreting the project. Following the successful completion of qualifying examinations, students must enroll in ATA499: ThD Dissertation Research until successful completion of the dissertation.

## Application for the Degree

Early in the graduating semester, the candidate must submit a formal application for the ThD degree before the deadline stated in the academic calendar. The Application for Degree is available in OPUS during a window of time set by the university registrar each semester. A separate application is required for each degree received. Students are required to be enrolled during the semester of graduation.

## Advising

ThD students initially are assigned a temporary course adviser. Later, the student works with a dissertation adviser, who chairs an advisory committee selected by the student and approved by the dissertation adviser. The committee consists of at least three persons, ordinarily two Candler faculty members and a member of another ATA school faculty. The committee is responsible for preparing examinations for the student and functions in an advisory capacity throughout the writing of the doctoral dissertation.

## Grading System

Grading of student work is based on the following scale: A=4.0, B=3.0, C=2.0, and F=0. Students must maintain a grade average of 3.0 or better to remain in doctoral programs. A grade of B– or lower in a core course or practicum is cause for review of the student's progress. A course grade of F normally results in termination of the student's program.

Work extending over two or more semesters, such as practicums or project/ dissertation supervision, receives an IP (in progress) at the end of each semester until the work is completed. All Candler students, including ThD students, are subject to Candler's policy on incomplete coursework, which can be found in the Procedures and Regulations section.

## Transfer of Credits

In planning the student's program with her/ his adviser or ThD program director, a student may request credit for work done prior to entry under the following guidelines:

- ◆ Credit for prior academic and/or clinical training must be approved by the ThD Committee, in conversation office of academic affairs at Columbia. All transfer credit must have been done at a PhD or ThD level and a grade of B or better must have been given for the prior coursework. The student must be able to show that the work is relevant to the ThD program. The coursework normally can be no older than five years old. No more than 12 credit hours may be transferred from either an earned degree or from other coursework. All classroom work transferred in will be counted as elective credit. In the case of clinical practicum work, a student may receive advanced standing with credit for practicum work that was done in conjunction with licensure, clinical work for another degree, or prior enrollment at the Care and Counseling Center of Georgia's practicum program. No more than 8 credit hours will be awarded for this work and will be credited toward the basic practicum requirement.

The student would be enrolled for the remaining 9 hours of practicum work at the advanced residency level.

- ◆ Credit for work done after entry into the program at schools and agencies not related to the ATA may be transferred to fulfill requirements for the ThD degree under the following guidelines:
  - ◆ Prior to registration for a course for which credit is to be transferred, the student must have written permission of his/her adviser or the ThD program director and the office of academic affairs at the student's school of enrollment.
  - ◆ The student pays his/her own fees to the school where such work is done at institutions not related to the ATA. The number of credits to be allowed within this limitation is, in each instance, subject to the approval of the respective ATA school.
- ◆ A limit of 12 semester hours is placed upon any work done at institutions not related to the ATA whether earned prior to enrollment or during enrollment in the program. All work transferred in will be credited as elective courses.

## Directed Study

ThD students may register for directed studies with members of the ATA faculty for a maximum of 9 hours. Prior to registering for directed study work, students must complete a Request for Directed Study form (available from the Candler Registrar website) and obtain the instructor's signature.

## Withdrawal/Leave of Absence

A ThD student who chooses to withdraw or to take a leave of absence must notify in writing the director of the ATA ThD program and the Candler registrar. In order to be acted upon by the ThD committee, requests for a leave of absence or withdrawal for an upcoming semester must be received by

both directors by April 1 for the fall semester or November 1 for the spring semester. In addition, the student must complete an exit interview with the Candler registrar. If the student withdraws during the semester and does not complete an exit interview, an F will be recorded for all courses, and the student will be responsible for any charges incurred.

## Readmission

Readmission may be granted by the ThD committee upon written request of the student, the recommendation of the primary adviser, and the approval of the director of advanced studies. The request must be received by the director of advanced studies by April 1 for the fall semester or November 1 for the spring semester. Written notification of a readmission decision will be sent to the student by the director of advanced studies. Students with unpaid balances or incomplete coursework will not be considered for readmission.

## Procedures and Regulations

Candler procedures and regulations are listed on pages 89–117. For a more thorough description of ThD program procedures, consult the Doctor of Theology in Pastoral Counseling Student Handbook, available from the registrar.

## Professional Certification

The supervision in pastoral counseling, an integral part of the ThD degree program, is provided according to the standards of the American Association of Pastoral Counselors and the American Association of Marriage and Family Therapists. The supervision may be used, therefore, to meet the requirements for counseling supervision of both the AAPC and the AAMFT.

## Admission

*Note: The ThD program is no longer accepting new applications.*

# Dual Degree Programs

## MDiv/JD

A dual Master of Divinity/Juris Doctor (MDiv/JD) degree program allows students to combine training in law with training in ministry. A student in this program applies to each school separately but concurrently and matriculates concurrently in the School of Law and Candler. Candidates for the dual degree program must apply to and be accepted by both Candler and the School of Law. The schools maintain independent application procedures.

Requirements for both degrees are completed in five years instead of the six required to attain the degrees separately. Typically, the first year is spent at the School of Law and the second year is spent at Candler. During the remaining three years, the student must register and pay tuition for three semesters in each school but may take courses in either school. Candler scholarships and grants are applicable only to those semesters in which students are in residence at the School of Theology.

In order to meet degree requirements for the MDiv, the student must complete a minimum of 73 hours at Candler. All requirements are the same as a traditional MDiv student but with fewer elective hours. In order to meet degree requirements for the JD, the student must complete a minimum of 79 hours at the School of Law.

For additional information about the JD portion of the MDiv/JD, contact [cslr@law.emory.edu](mailto:cslr@law.emory.edu). For information on the MDiv portion of the MDiv/JD, contact the Candler registrar's office at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu).

## MTS/JD

A dual master of theological studies/juris doctor (MTS/JD) degree program allows students to combine training in law

with training in religious studies. The program emphasizes scholarly rather than clinical and ministerial aspects of law and religion. A student in this program matriculates concurrently in the School of Law and Candler and may complete requirements for both degrees in four years (instead of the five required to attain the degrees separately). Candidates for the dual degree program must apply to and be accepted by both Candler and the School of Law. The schools maintain independent application procedures.

Typically, the first year is spent at the School of Law and the second year is spent at Candler. The student must register and pay tuition for five semesters in the School of Law and three semesters in Candler but may take courses in either school. Candler scholarships and grants are applicable only to those semesters in which students are in residency at the School of Theology.

In order to meet degree requirements for the MTS, the student must complete a minimum of 36 hours at Candler, including either the MTS Thesis or MTS Portfolio completed as part of the MTS capstone course. All requirements are the same as a traditional MTS student but with fewer elective hours. For MTS/JD students, the MTS PDE is fulfilled with a law course. In order to meet degree requirements for the JD, the student must complete a minimum of 79 hours at the School of Law.

For additional information about the JD portion of the MTS/JD, contact [cslr@law.emory.edu](mailto:cslr@law.emory.edu). For information on the MTS portion of the MTS/JD, contact the Candler registrar's office at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu).

## MDiv/MBA

A dual Master of Divinity/Master of Business Administration (MDiv/MBA) is offered in cooperation with Emory's Goizueta School of Business. This program allows the MBA and MDiv

degrees to be earned in four years instead of the usual five. Candidates for the dual degree program must apply to and be accepted by both Candler and the Goizueta School of Business. The schools maintain independent application procedures.

Typically, the first year is spent at Candler and the second year is spent at Goizueta. The student must register and pay tuition for five semesters at Candler and three semesters at Goizueta, but may take courses in either school. Candler scholarships and grants are applicable only to those semesters in which students are in residency at the School of Theology.

In order to meet degree requirements for the MDiv, the student must complete a minimum of 73 hours at Candler. All requirements are the same as a traditional MDiv student but with fewer elective hours.

For information on the MDiv portion of the MDiv/MBA, contact the Candler registrar's office at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu). For information on the MBA portion of the MDiv/MBA, contact Harriet Ruskin at [Harriet\\_Ruskin@bus.emory.edu](mailto:Harriet_Ruskin@bus.emory.edu).

## MTS/MBA

A dual Master of Theological Studies and Master of Business Administration (MTS/ MBA) is offered in cooperation with the Goizueta School of Business. This program allows the MTS and MBA degrees to be earned in three years (instead of the usual four to attain the degrees separately). Candidates for the dual degree program must apply to and be accepted by both Candler and Goizueta. The schools maintain independent application procedures.

Typically, the first year is spent at Candler and the second year is spent at Goizueta. The student must register and pay tuition for three semesters in Goizueta and three semesters in Candler but may take courses in either school. Candler scholarships and grants are applicable only to those semesters in which students are in residency at the School of Theology.

In order to meet degree requirements for the MDiv, the student must complete a minimum of 39 hours at Candler, including either the MTS Thesis or MTS Portfolio completed as part of the MTS capstone course. All requirements are the same as a traditional MTS student but with fewer elective hours.

For information on the MTS portion of the MTS/MBA, contact the Candler registrar's office at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu). For information on the MBA portion of the MTS/MBA, contact Harriet Ruskin at [Harriet\\_Ruskin@bus.emory.edu](mailto:Harriet_Ruskin@bus.emory.edu).

## MDiv/MPH

A dual Master of Divinity and Master of Public Health (MDiv/ MPH) is offered in cooperation with the Rollins School of Public Health. This program allows the MDiv and MPH degrees to be earned in four years (instead of the usual five to attain the degrees separately). Candidates for the dual degree program must apply to and be accepted by both Candler and Rollins. The schools maintain independent application procedures.

Typically, the first year is spent at Candler, the second year is spent at Rollins, and the third and fourth years are spent at Candler. The student must register and pay tuition for six semesters in Candler and two semesters in Rollins but may take courses in either school. Candler scholarships are applicable only to those semesters in which students are in residency at the School of Theology.

In order to meet degree requirements for the MDiv, the student must complete a minimum of 86 hours at Candler. All requirements are the same as a traditional MDiv student. In order to meet degree requirements for the MPH, the student must complete a minimum of 32 to 35 hours at Rollins, including the practicum and special studies project or thesis. Specific MPH degree requirements depend on the department. Rollins offers the dual degree program in seven departments (Behavioral Sciences and Health Education, Environmental and Occupational Health, Epidemiology, Global Environmental Health, Global Epidemiology, Global Health, and Health Policy and Management). MDiv/MPH dual-degree students may complete the MPH practicum requirement through completion of a clinical Contextual Education placement.

For additional information about the MPH portion of the MDiv/ MPH, contact Kathy Wollenzien at [kwollen@sph.emory.edu](mailto:kwollen@sph.emory.edu). For information on the MDiv portion of the MDiv/MPH, contact the Candler registrar's office at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu).

## MTS/MPH

A dual Master of Theological Studies and Master of Public Health (MTS/MPH) is offered in cooperation with the Rollins School of Public Health. This program allows the MTS and MPH degrees to be earned in three years (instead of the usual four to attain the degrees separately). Candidates for the dual degree program must apply to and be accepted by both Candler and Rollins. The schools maintain independent application procedures.

Typically, the first year is spent at Candler, the second year at Rollins, and the third year at Candler. The student must register and pay tuition for four semesters in Candler and two semesters in Rollins but may take courses in either school.



Candler scholarships are applicable only to those semesters in which students are in residency at the School of Theology.

In order to meet degree requirements for the MTS, the student must complete a minimum of 48 hours at Candler. All requirements are the same as a traditional MTS student. In order to meet degree requirements for the MPH, the student must complete a minimum of 32 to 35 hours at Rollins, including the practicum and special studies project or thesis. Specific MPH degree requirements depend on the department. Rollins offers the dual-degree program in seven departments (Behavioral Sciences and Health Education, Environmental and Occupational Health, Epidemiology, Global Environmental Health, Global Epidemiology, Global Health, and Health Policy and Management). MTS/MPH dual-degree students may complete the MPH special studies project or thesis in conjunction with the MTS Portfolio or thesis.

For additional information about the MPH portion of the MDiv/MPH, contact Kathy Wollenzien at [kwollen@sph.emory.edu](mailto:kwollen@sph.emory.edu). For information on the MDiv portion of the MDiv/MPH, contact the Candler registrar's office at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu).

## MDiv/MA-Bioethics

A dual MDiv/MA-Bioethics (Master of Arts in Bioethics) is offered in conjunction with the Laney Graduate School and the Center for Ethics. This degree allows students to earn both the MDiv and MA-Bioethics in four years. Candidates for the dual degree program must apply to and be accepted by both Candler and Laney. The schools maintain independent application procedures.

Typically, the first year is spent at Candler, the second year at the Center for Ethics, and the final two years at Candler. Students must register for and pay tuition for two semesters at Laney and six semesters at Candler but may take courses in either school during any semester in conversation with their adviser from each school. Candler scholarships and grants are applicable only to those semesters in which students are in residence at the School of Theology.

Students will complete the standard 30 credit hours for the MA-Bioethics curriculum as well as the 86 credit hours for the MDiv program. In order to ensure maximal integration, students will "share" two electives during the program: one three-credit elective in the MDiv program (likely ES651 or ES652), and one three-credit elective on Religion and Bioethics (BIOETH 505) from the LGS/ Center for Ethics. These electives, which will be completed in the final year of study, will ensure that students apply the methodologies and content of both programs to issues that affect the ethical practice of ministry. MDiv dual degree students will be slated to take the examination rather than write a thesis for the MA-

Bioethics in order to ensure they will be able to return to the MDiv program with no delay in time to degree.

For information about the MDiv portion of the MDiv/MA-Bioethics, please contact the Candler Registrar [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu). For information about the MA portion of MDiv/MA-Bioethics, please contact [mabioethics@emory.edu](mailto:mabioethics@emory.edu).

## MTS/MA-Bioethics

A dual MTS/MA-Bioethics (Master of Arts in Bioethics) is offered in conjunction with the Laney Graduate School and the Center for Ethics. This degree allows students to earn both the MTS and MA-Bioethics in two years rather than in the usual three. Candidates for the dual degree program must apply to and be accepted by both Candler and Laney. The schools maintain independent application procedures.

Typically, the first year is spent at the Center for Ethics and the second year at Candler. Students must register for and pay tuition for two semesters at Laney and two semesters at Candler but may take courses in either school. Candler scholarships and grants are applicable only to those semesters in which students are in residence at the School of Theology.

In order to meet degree requirements for the MTS, students must complete a minimum of 18 hours at Candler, including either the MTS Thesis or MTS Portfolio completed as part of the MTS capstone course. In addition, students enroll in the dual interdisciplinary seminar offered by Candler and the Center for Ethics. Dual degree students also enroll in ES501 and in a seminar that address issues of life, death, and/or health and theology (e.g., NT629). The MTS professional elective will be fulfilled by BIOETH601, the Bioethics Service Learning Practicum.

For information about the MTS portion of the MTS/MA-Bioethics, please contact Dr. Alison Greene, Director at [alison.collis.greene@emory.edu](mailto:alison.collis.greene@emory.edu). For information about the MA portion of MTS/ MA-Bioethics, please contact [mabioethics@emory.edu](mailto:mabioethics@emory.edu).

## MDiv/MDP

A dual Master of Divinity/Master of Development Practice (MDiv/MDP) program allows students to combine training and experience in international development with theological studies and formation for ministry. The MDP attends to both theoretical and applied methods of development and introduces students through interdisciplinary work to a variety of fields including global health, human rights, economics,

governance, ecosystems, gender, energy, and engineering. Research methods, program evaluation, and assessment are central to the MDP program.

A student in this dual degree program typically matriculates concurrently in Candler and the Laney Graduate School (MDP) and may complete the requirements for both degrees in four years (instead of the five required to attain the degrees separately). Candidates for the dual-degree program must apply to and be accepted by both Candler and the MDP program. The schools maintain independent application procedures and different tuition costs.

The typical sequence of courses requires students to enroll full time at Candler in the first year. The subsequent two years are in the MDP program and include two consecutive summers of full-time international field practicums. Those placements are arranged through the MDP with approved NGOs. The student is enrolled full time at Candler in the fourth year.

The student must register and pay tuition for four semesters in the MDP and four semesters at Candler, but may take MDP elective courses at Candler during the two years in the MDP to fulfill an MDP concentration. Students develop MDP concentrations in consultation with MDP faculty, drawing on resources at Candler in areas of study such as conflict transformation, religious leadership for the global church, faith and global health, etc. Candler scholarships and grants are applicable only to those semesters in which students are in residency at Candler.

In order to meet degree requirements for the MDiv, the student must complete a minimum of 68 hours at Candler. All requirements are the same as for a traditional MDiv except for the reduction of one Introductory Arts of Ministry (IAM) course and the reduction in total number of hours required. In order to meet degree requirements for the MDP, students must complete 51 hours in the MDP program plus the two international field practicums. In some cases, and with approval from both schools, credit for some MDP concentration courses can be counted as shared credit and thus used toward the credit hours required for both the MDiv and the MDP. With prior approval, students may also seek internship credit in addition to MDP field placement credit for their second field practicum.

For information on the MDP portion of the MDiv/MDP, contact the director of the program, David Nugent, at [david.nugent@emory.edu](mailto:david.nugent@emory.edu). For information on the MDiv portion of the degree, contact the Candler registrar's office at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu).

## **MDiv/MSW**

A dual Master of Divinity/Master of Social Work (MDiv/MSW) allows students to combine training and experience in social work with theological studies and formation for ministry. The MSW, offered through the University of Georgia, offers an enhanced awareness and engagement of public resources for community development and empowerment; skills for advocacy and social policy analysis; program design, methods, and administration of community-based agencies and programs; organizational analysis; and knowledge and experience of clinical practices in fields such as gerontology, and individual and family therapy.

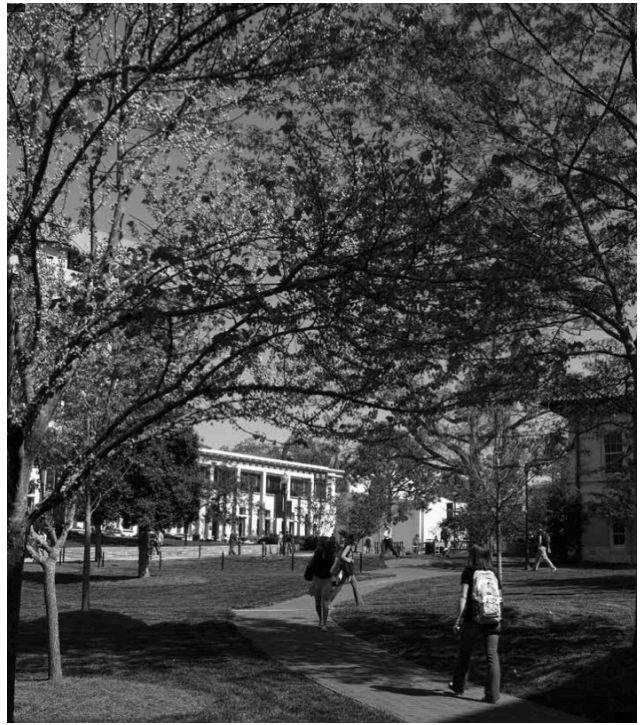
A student applies to each school separately as the schools maintain independent application procedures. Once admitted to both schools, students apply for the dual degree program and are assigned advisers at each school. Requirements for both degrees are met in four years instead of the five required to attain the degrees separately. Typically the first year is spent at Candler, the second and third years at UGA's School of Social Work, and the fourth year at Candler.

Social work students who become interested in the dual degree program during their first year of the MSW will spend the first two years at UGA and the third and fourth years at Candler. Prospective students are encouraged to apply to both degrees simultaneously prior to matriculating in either program; however, first-year students in each school may apply to the other program by February 15 of the first year and still be considered dual degree students. The student must register and pay for four semesters at Candler and four semesters at UGA. Candler scholarships are applicable only to those semesters in which students are in residency at the School of Theology.

In order to meet degree requirements for the MDiv, the student must complete a minimum of 68 hours at Candler. All requirements are the same as for a traditional MDiv student but for a reduction in the number of electives, and waiving of one Introductory Arts of Ministry (IAM) course and the Race, Ethnicity, and Gender (REG) course because MSW courses provide the kind of content intended by these two MDiv requirements. Students may fulfill some of the 68 hours requirement at Candler during their semesters at UGA by enrolling in Candler coursework via ARCHE cross-registration when possible. In order to meet degree requirements for the MSW, the student must complete all requirements as specified by UGA at the University of Georgia's School of Social Work through the full-time MSW program. Students who qualify for advanced standing in the MSW program due to completion of a BSW may still participate in the dual MDiv/MSW program.

For additional information about the MSW portion of the MDiv/MSW, contact the UGA School of Social Work at

877.535.6590. For information on the MDiv portion of the MDiv/MSW, contact the Candler registrar's office at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu).



# Special Students

Ministers in active service, missionaries on furlough, persons in training for mission service, persons preparing for United Methodist certification or ordination as a deacon in The United Methodist Church (UMC) through completion of Basic Graduate Theological Studies (BGTS), and other qualified persons who desire to enroll in a nondegree program may be admitted as special students.

Students may be admitted to Candler as special students rather than as degree candidates for various reasons, including the opportunity to strengthen the academic background necessary for admission to a degree program. Students who later begin a degree program at Candler are required to complete degree requirements effective the semester they enter as degree-seeking.

Classification as a special student applies only to the academic year for which admission is approved. Once admitted, the initial admission may be deferred one academic year. For continuation beyond one academic year, special students are required to submit an application for readmission form and a written statement. Special students are required to be readmitted at the start of each academic year, regardless of when they were admitted originally.

Institutional and federal scholarships and loans are not available to special students. External scholarships or private loans may be available; it is the responsibility of the student to secure funding from possible sources.

## Admission

Admission as a special student requires a bachelor's degree from a regionally accredited college or university, with a grade point average of 2.50 or better out of 4.0. All applications, regardless of the GPA of the applicant, will be fully reviewed by the admissions committee.

## Application Deadline

Offers of admission are made on a rolling admissions basis between November and August of each year. When an application is complete, it will be reviewed by the Admissions Committee. Typically, a decision will be reached within three weeks. Applications for admission must be submitted by May 1 for the summer term, August 1 for the fall semester, and December 1 for the spring semester.

## Application Procedures

The application for admission may be downloaded at [application.candler.emory.edu/apply](http://application.candler.emory.edu/apply). For further information, contact the Office of Admissions and Financial Aid, Candler School of Theology, Emory University, Atlanta, Georgia 30322, telephone 404.727.6326, fax 404.727.2915, email: [candleradmissions@emory.edu](mailto:candleradmissions@emory.edu).

To be considered for admission as a special student, an applicant must supply the admissions office the following:

1. Application for admission.
2. \$50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.
4. Reasons for applying to Candler, courses you hope to take, and the ways in which study as a special, nondegree student will enhance your professional and/or personal life.
5. Official transcript (conferring at least a bachelor's degree). Official transcripts should be sent directly from the institutions delivered in a sealed and signed

envelope. If currently enrolled at an institution, the applicant should send an official transcript of your work to date and ask that a transcript be sent promptly following the completion of the term and/ or conferral of a degree.

6. The admissions committee welcomes, but does not require, the Graduate Record Exam (GRE). GRE scores, while not required, may be considered in applications if applicants submit them. The institution code for Candler is 5198.
7. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paperbased total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
8. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately \$18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15 for fall enrollees, December 1 for spring enrollees, and May 1 for summer enrollees. Students will not be allowed to register for classes—including Contextual Education—until the results of this report have been received and reviewed. Any student for whom the criminal background check has not been received by August 15, December 1, or May 1 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor (see page 92).
9. SAP-G training is required of all degree and nondegree students. SAP-G is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the

expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15 for fall enrollees, December 15 for spring enrollees, and May 1 for summer enrollees. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 15 for fall enrollees, March 15 for spring enrollees, and July 15 for summer enrollees.

10. All incoming Emory students must meet the CDC and American College Health Association immunization guidelines prior to registration for classes. For additional information, please see page 101. To access the Entrance Health Survey and Consent for Treatment Forms, visit <http://studenthealth.emory.edu>. In addition to supplying the above documents, international students (persons who are not US citizens or permanent residents) must comply with the following:

Emory University is unable to sponsor visas for international students seeking admission as special students. In select cases, such as domestically residing international students and others who do not require visa sponsor, applications may be considered. Upon admission, and before the visa process can begin, international students must complete the Emory University Financial Certificate, which indicates adequate financial resources to cover tuition, fees, travel, and living expenses for the first year of study in the United States. (An I-20 will not be prepared until this certificate has been approved; it must be approved by the university before July 1 for the fall semester, November 1 for the spring semester, and March 1 for the summer term.)

International students will be billed automatically for health insurance through Emory University unless insurance compliance information indicating proof of comparable United States-based coverage, is submitted by July 1. Information regarding insurance for international students can be found online at <http://emory.edu/ISSS/students/index.htm>.

## Admission Deposit

A nonrefundable admission deposit of \$100 is required of all students enrolling at Candler School of Theology. This deposit is required within three weeks of notification of admission to the degree program, in order to secure the student's place in the program. The deposit will be posted as a credit to the student's Emory University account; students who pay the deposit but fail to enroll will forfeit the deposit.

# Programs and Academic Certificates



*All Candler academic certificates are awarded in conjunction with a Candler degree. Non-degree/special students are not eligible to participate in Candler academic certificate programs.*

## Baptist Studies

Baptist students at Candler come from all branches of the Baptist family: Alliance of Baptists, American Baptists, Cooperative Baptists, the National Baptists, Progressive Baptists, and Southern Baptists, as well as smaller Baptist groups and unaffiliated Baptist Churches. Baptists at Candler include students from all parts of the country and diverse ethnic backgrounds. In

addition to the core classes, the Baptist Studies Program includes opportunities for Baptist students to get to know one another and work together, typically in conjunction with a

Baptist faculty member. Camaraderie, collegiality, and shared learning are thus important and exciting aspects of the program.

## Certificate in Baptist Studies

Through the Baptist Studies Program described above, students may earn a certificate in Baptist studies, which prepares students for ministry licensing and ordination in Baptist churches. Students should declare their interest upon matriculation, or as soon as decided, to the directors of Baptist Studies and the Candler registrar. The certificate is 11 hours in length, and the requirements include:

### Academic

- ◆ DS521. Baptist History and Theology (2 hours)
- ◆ DS523. Baptist Polity and Church Praxis (2 hours)

### Placement

- ◆ A placement in a Baptist setting for Contextual Education II (6 hours)
- ◆ BAPS500. Baptist Studies Reflection Seminar during the Contextual Education II year (0 hours, both fall and spring semesters of Con Ed II enrollment)

### Integrative Colloquy

- ◆ BAPS501. Baptist Studies Colloquy in the final Spring semester of coursework (1 hour)

## Professional Development

- ◆ First Year Workshop on financial literacy and planning for Baptist Ministers (in partnership with the Candler Faith and Finance program)
- ◆ Second Year Workshop preparing and positioning students for employment in Baptist churches
- ◆ Third Year Workshop on retirement estate planning for Baptist Ministers

Opportunities are provided for formal and informal conversations with Baptist Studies co-directors, local Baptist clergy, and other Baptist faculty and alumni. Through these opportunities, the Baptist Studies Program seeks to help Baptist students discern their call, position themselves for licensing and ordination, and best prepare for their next steps in ministry.

For additional information, email Rev Dr Khalia J. Williams, Assistant Dean of Worship and Music, [khalia.j.williams@emory.edu](mailto:khalia.j.williams@emory.edu), or Rev Dr Damon P Williams, Senior Pastor of Providence Missionary Baptist Church, [damon.p.williams@emory.edu](mailto:damon.p.williams@emory.edu), co-directors of Candler's Baptist Studies Program.

## Black Church Studies

Candler's Program of Black Church Studies prepares men and women to provide learned, prophetic, and compassionate leadership in black and multiracial churches; and, educates the entire Candler community about the origins, development, and contemporary diversity of the black church tradition. The program also explores religious traditions among peoples of African descent across Africa and the diaspora. The program seeks to integrate black church studies into foundational courses at Candler and to expand and deepen black church studies courses. The program also seeks to respond to the need for literature in black religion, in particular the need for primary field research on black congregational life. The Program of Black Church Studies also sponsors chapel worship, orientation, and support events as well as an annual series of lectures on black religious life that include the Howard Thurman Lecture, the Anna Julia Cooper Lecture, and the Bishop James S. Thomas Lecture.

## Certificate in Black Church Studies

Candler students who desire to expand their knowledge of the black church may earn a certificate in black church studies in conjunction with the MDiv or MTS degree programs. The Black Church Studies (BCS) certification process provides an opportunity to develop theoretical and practical knowledge

about black religion and black church studies. Certification requirements include:

- ◆ BCS504. Black Church Studies Retreat (no credit) at least once
- ◆ BCS505. Black Church Studies Portfolio (no credit)
- ◆ Nineteen hours of course credit, including:
  - ◆ BCS601. Introduction to Black Church Studies (3 hours)
  - ◆ Contextual Education II, in an approved ecclesial setting (6 hours) or other contextual experience taken for credit
  - ◆ BCS500. Black Church Studies Reflection Seminar (no credit, must register both fall and spring semesters of Con Ed II)
  - ◆ BCS502. Black Church Studies Colloquy, in the final semester (1 hour, graded S/U)
  - ◆ Nine additional hours in approved BCS coursework

Additional details about the BCS Certificate including an updated list of approved courses is available online at <http://www.candler.emory.edu/programs-resources/specialinterest-area-programs/black-churchstudies/index.html>. To participate in the program, interested students must submit an Application for Certificate Enrollment Form to the Candler Registrar. For further information, contact Dr. Nichole Phillips, Director of Black Church Studies, [nichole.r.phillips@emory.edu](mailto:nichole.r.phillips@emory.edu).

## Catholic Studies

Candler's Catholic Studies program prepares leaders and scholars for ministry in the Catholic Church and research in the Catholic intellectual tradition. In a time when the center of U.S. Catholicism is shifting to the Southeast, Candler offers cutting-edge formation in one of the most diverse and rapidly expanding Catholic contexts in the country. The concentration in Catholic studies provides a structure for MDiv students to focus 15 units of their coursework on issues of particular relevance for effective ministry and research in Catholic contexts and to pursue contextual education in a Catholic parish, school, hospital, or other organization. Candler's affiliation with the Aquinas Center of Theology further enhances the Catholic presence at Candler and provides a range of programmatic and academic offerings that engage the Catholic community in the Atlanta area. In addition to coordinating the concentration, the Catholic Studies program sponsors chapel worship, the annual Aquinas Day celebration

and lecture, and other Catholic-focused programming throughout the year. For more information on the program, email Dr. Tony Alonso, director of Catholic Studies, at [antonio.alonso@emory.edu](mailto:antonio.alonso@emory.edu).

## Episcopal/Anglican Studies

The Episcopal/Anglican Studies program at Candler School of Theology is a fellowship dedicated to the formation and equipping of students for ministry in the Episcopal Church and all the churches in the Anglican Communion. The program is a community of learning, worship, and service within the wider Candler ecumenical community, and it includes faculty, staff, and students (including those with holy orders, those discerning holy orders, and those in all degree programs), including priests, deacons, postulants, aspirants and laity, and those preparing for parish ministry or chaplaincy and those seeking to pursue God's call to ministry outside the parish.

The primary gathering of the program is the weekly Solemn Evensong and Holy Eucharist, held in Cannon Chapel or the Wesley Teaching Chapel every Wednesday of the school year at 5:00 p.m. Other events include guest lectures by important figures in Anglicanism, periodic meetings of all Anglican and Episcopal students at Candler for discussion and fellowship, and courses taught by world-class scholars and teachers on the Candler faculty who are also active communicants of the Episcopal or Anglican Church.

## Certificate in Episcopal and Anglican Studies

The Certificate in Episcopal and Anglican Studies enables MDiv students seeking ordination in the Episcopal Church or another Anglican church to certify their preparation for ordination. The certificate is 29 hours in length, and certification requires the following:

### Academic

- ◆ DS531. History of the Anglican Church and the Episcopal Church (3 hours)
- ◆ DS533. Anglican Theologians (3 hours)
- ◆ DS534. Episcopal Prayer Book (3 hours)
- ◆ DS535. Episcopal/Anglican Polity and Canons (1 hour)
- ◆ W622. Practicum in Liturgical Leadership: Services of the Word and Baptism (1 hour)\*
- ◆ W623. Practicum in Liturgical Leadership: Eucharist (1 hour)\*

- ◆ W624. Practicum in Liturgical Leadership: Weddings, Funerals and Services of Confirmation (1 hour)\*
- ◆ Course in Liturgical/Sacramental Theology (3 hours), as determined by the Director of Episcopal and Anglican Studies (usually HC/W669)

### Placement/Integrative Seminar

- ◆ Supervised placement each semester
- ◆ CE551ANGa (3 hours)
- ◆ CE551ANGb (2 hours)
- ◆ CE552ANGa/b (2 hours each semester)
- ◆ CE553ANGR (2 hours each semester)
- ◆ Participation by students, faculty, and supervising parish priests in a weekly reflection and formation seminar

With approval of the director of Episcopal and Anglican Studies, a student may petition to complete the first-year Placement/ Integrative Seminar with CE551a/b and MDiv505. Students seeking ordination or with Holy Orders must complete all three years of Contextual Education through the Episcopal and Anglican Studies Program and should also complete a full unit of Clinical Pastoral Education (CPE). While not required to be taken for academic credit, CPE may be awarded up to six hours of elective credit toward the MDiv degree.

Those wishing to enroll for the Episcopal and Anglican Studies certificate must first be accepted and registered for classes in Candler's MDiv degree program. While not required to complete the certificate, students are also encouraged to enroll in related courses such as Special Topics in Leadership for Episcopal/Anglican studies, Issues in the Anglican Communion, Leadership in Episcopal/Anglican Preaching, and others taught by visiting ecclesial leaders and both permanent and visiting world renowned Episcopal and Anglican scholars in various disciplines. Those preparing for ordained parish ministry under the supervision of a bishop may enroll in the Episcopal and Anglican Studies certificate program in conjunction with the MDiv degree.

All academic courses in the program are open to any Candler student.

For further information, contact Lang Lowrey, Director, at [pierce.lang.lowrey.iii@emory.edu](mailto:pierce.lang.lowrey.iii@emory.edu).



## Methodist Studies

Methodist Studies at Candler promotes the ethos of the Wesleyan heritage through the encouragement of denominational and conference relations, course offerings, mentoring for candidates seeking ordination, and denominationally based and Pan-Methodist activities. A full range of opportunities for study and growth is available including assistance with processes of candidacy and preparation for commissioning and first appointments; hosting denominational guests and conference representatives; and providing programs on pertinent denominational issues. For further information, contact Brett Opalinski, Associate Dean of Methodist Studies, bopalin@emory.edu or 404.727.1351.

## Ordination in The United Methodist Church

As noted in The Book of Discipline, “within the church community, there are persons whose gifts, evidence of God’s grace, and promise of future usefulness are affirmed by the community and who respond to God’s call by offering themselves in leadership as ordained ministers.” Ordained deacons are called to ministries of word, service, compassion, and justice. Those called to ministry of service, word, sacrament, and order serve as elders.

## Candidacy for United Methodist Ordination

Those preparing for ordination in The United Methodist Church explore the call to ministry through a formal process of inquiry and candidacy as required in The Book of Discipline. Students interested in exploring the call to ministry are encouraged to begin the process before starting seminary by contacting the pastor of his/her local church, another ordained deacon or elder, or their district superintendent. Courtesy mentoring is available to students far from home upon the written approval of their district superintendents and home conference mentors. (Note: Students must have begun the candidacy process to be eligible for some United Methodist scholarships.)

## Mentoring and Support for Discernment and Preparation for Ordination

Support for students working through the process of candidacy and application to their Conference boards of ordained ministry is provided through one-on-one consultation with the Associate Dean of Methodist Studies and through a variety of programs tailored to address the issues that arise at each of the stages of the process.

## Course Requirements for Ordination in The United Methodist Church

The Book of Discipline requires specific courses in United Methodist history, doctrine, and polity. In addition, The Book of Discipline requires courses in evangelism, mission, and worship. Some conferences require specific courses of their students. Students are responsible for knowing if their conference has additional requirements. Persons applying for deacons orders have two options. First, if a student is under 35, he or she must complete the MDiv degree. Second, if a student is over 35 and has a master’s degree in the area in which one will be working in ministry (e.g., social work, counseling, law, or business management), then one may pursue the master of religious leadership (MRL) and shape it to fit the Basic Graduate Theological Studies format. Persons preparing for elders orders take the Basic Graduate Theological Studies courses as a part of the MDiv degree. Students who take remote/online courses are required by the General Board of Higher Education and Ministry to take at least one-third of their coursework for the MDiv in-person (typically on campus, though some in-person travel seminars may count). Some annual conferences may have additional or more specific requirements (e.g. the North Georgia Annual Conference requires both the Preaching course (a requirement beyond the BGTS for candidates in that Conference) and the Theology (ST) course to be taken in-person).

## Basic Graduate Theological Education The Book of Discipline 2016 ¶324.4.a

The Book of Discipline requires courses in ten subjects basic to graduate theological studies in preparation for ordination. Some annual conference Boards of Ordained Ministry expect candidates to take an introductory survey course covering a particular subject, especially if the candidate does not have previous background in that subject. Other boards will accept any course within a particular subject (as indicated by the course prefix, such as M for missions). Students who take remote/online courses are required by the General Board of Higher Education and Ministry to take at least one-third of their coursework for the MDiv in-person (typically on campus, though some in-person travel seminars may count). Some annual conferences may have additional or more specific requirements (e.g. the North Georgia Annual Conference requires both the Preaching course (a requirement beyond the BGTS for candidates in that Conference) and the Theology (ST) course to be taken in-person). Students are responsible for consulting with their board to be certain of its policy. The following courses in Candler’s curriculum meet the basic requirements (depending on your board’s policy):

### Old Testament

Credit, three hours.

OT501. Interpretation of the Old Testament or any course with OT course number.

### **New Testament**

Credit, three hours.

NT501. Interpretation of the New Testament or any course with NT course number.

### **Theology**

Credit, three hours.

ST501. Systematic Theology or any course with ST (systematic theology) course number.

### **Church History**

Credit, three hours.

HC501. Introduction to the History of Early Christian Thought or any course with HC (History of Christianity) course number.

### **Mission of the Church in the World**

Credit, three hours.

M609. The Church's Mission in the World or any course with M course number.

### **Evangelism**

Credit, three hours.

EV501. Enabling an Evangelizing Church or any course with EV course number.

### **Worship/Liturgy**

Credit, three hours

W501. Public Worship or any course with W course number.

## **Courses in United Methodism:**

### **United Methodist History and Doctrine**

Credit, three hours.

DS501. United Methodist History and Doctrine

### **United Methodist History and Polity**

Credit, three hours.

DS502. United Methodist History and Polity (prerequisite: DS501 or equivalent)

Total 27 hours.

## **Annual Conference/Jurisdictional Clubs**

United Methodist students represent more than forty annual conferences from throughout the world. Students may cultivate networks that not only provide them with community while in seminary but also will last throughout their ministries.

### **Annual Conference Visits**

Bishops, district superintendents, and Board of Ordained Ministry representatives from many annual conferences visit Candler each year. These visits strengthen relationships between students and their annual conferences and also provide an opportunity for students to get acquainted with conferences in which they might be interested in serving. Students are encouraged to make appointments or join in meals with conference visitors.

### **Teaching Parish Program**

The Teaching Parish Program offers mentoring and support for students serving as local pastors while in seminary. See MDiv section for more information.

### **United Methodist Certification Studies**

Professional certification is The United Methodist Church's recognition that an individual has been called in an area of specialized ministry. The church certification in specialized ministry is offered by the General Board of Higher Education and Ministry. Candler offers certain courses which fulfill various requirements for certification studies in the UMC. Professional certification provides biblical and theological training, knowledge of The United Methodist Church structure and resources, skill development, support, and accountability. Professional certification is available to lay persons, ordained deacons and elders, and diaconal ministers who meet the standards set by the General Board of Higher Education and Ministry. All nondegree certification and graduate theological studies students who register with the Board of Higher Education and Ministry may be eligible for scholarship assistance from the board. Paraprofessional United Methodist certifications are available, and more information can be found on the General Board of Higher Education and Ministry website.

### **Course of Study School for Licensed Local Pastors**

The Course of Study School educates and trains local pastors in The United Methodist Church who are not seeking a degree. The Course of Study School at Candler is sponsored by The United Methodist Church General Board of Higher Education and Ministry and Candler School of Theology. To be admitted to the Course of Study, a student must be a certified candidate for ministry, must have completed the requirements for license as a local pastor, have been tested in language skills

proficiency through a process determined by the annual conference, and received endorsement of the annual conference Board of Ordained Ministry. The Course of Study School is offered in multiple scheduling formats throughout the year to fit the needs of both part- and full-time local pastors. For further information about COS please see [<http://www.candler.emory.edu/programs-resources/course-study/index.html>](<http://www.candler.emory.edu/programs-resources/course-study/index.html>), or contact the director at 404.727.4587.

## Religious Education

The Program in Religious Education of Candler School of Theology prepares students to teach in faith communities and school settings, to provide leadership for educational ministries, to advocate for the strengthening of education in religious communities and society, and to facilitate conversations on religious education in and among academic and ecclesial contexts. The program sponsors lectures and workshops for all students interested in teaching ministries and includes courses that meet requirements of The United Methodist Church for certification in youth ministry and in Christian education. Students seeking UMC certification should consult with the program director about meeting these requirements in conjunction with the Candler Certificate in Religious Education Ministries.

## Certificate in Religious Education Ministries

The Certificate Program in Religious Education Ministries prepares persons for ministries related to teaching and learning in faith communities, schools, and the wider society. It is designed for Candler MDiv and MTS students who see some aspect of Christian religious education as central to their vocational identity, whether that be in ministry with youth, college students, and young adults; in popular education initiatives in their communities; in academic settings; or in congregations.

Most requirements for the certificate may be met within a student's program of study, adding minimal additional burdens to a student's schedule. Requirements include:

- ◆ Eight hours of professional development through workshops, conferences, and retreats reported to the director of the Religious Education Program. (RE508. 0 credit hours)
- ◆ Design of a curriculum or other educational event, submitted as an assignment in an elective course and forwarded to the director of the Religious Education

Program. This requirement is most easily met with work produced for religious education electives (not RE501) or contextual education electives (CEEs).

- ◆ 15–18 credit hours, allocated as follows:
  - ◆ RE501. Religious Education as Formation and Transformation (3 credit hours);
  - ◆ Contextualized educational ministry experience: For MDiv students, Contextual Education II meets this requirement; for MTS students, an internship (placement approved by the director of the Religious Education Program) of at least three credit hours meets this requirement. This placement may include serving on the staff of the Youth Theological Initiative. (Six hours for MDiv students enrolled in Contextual Education II; minimum of three hours for MTS students enrolled in internships).
  - ◆ 9 credit hours in electives, including at least six hours of religious education (RE) electives and an additional three hours in a religious education elective or other elective from the following preapproved list (Other electives may be approved on a case-by-case basis by the program director.):
    - ◆ HC609. Early Monastic Thought and Practice
    - ◆ HC/SR633. African American Religion and Culture
    - ◆ ST/RE621. Teaching with Authority
    - ◆ ST631. Christian Initiation: Baptism, Confirmation, and Renewal
    - ◆ ES/RP649. Psychology of Moral Development and Education
    - ◆ ES671/672. Skills in Conflict Transformation
    - ◆ OT637. The Ten Commandments
    - ◆ RP655. Erik Erikson: The Life Cycle and Ministry
    - ◆ SR/CC515. Methods of Congregational and Social Analysis
    - ◆ SR/CC617. Memory, Culture, and Redemption
    - ◆ SR621. Howard Thurman: Spirituality and Community
    - ◆ SR/CC622. Ethnographic Research for Ministry in Congregations and Local Communities
    - ◆ SR/642. Black Institutions: Then and Now
    - ◆ CC501. Church and Community Ministries

- ◆ CC619/SR620. Nonviolent Strategies for Social Change
- ◆ CC635. Fearless Dialogues in Church and Community
- ◆ PC628. Care for Marginalized Populations
- ◆ PC630. Pastoral Care with Adolescents
- ◆ PC640. Pastoral Care of Women: International Perspectives
- ◆ PC655. Care of Souls, Care of the World
- ◆ PC/RP660. Reading Lives
- ◆ PT501. Introduction to Practical Theology
- ◆ LA501. Introduction to Religious Leadership and Administration
- ◆ LA503. Leading the Congregation
- ◆ LA505. Leading the Small Membership Church
- ◆ LA/CC645. Nonprofit Leadership and Management
- ◆ PT600. Creative Writing as Theological and Spiritual Practice
- ◆ PT615. Good Food
- ◆ P634. Preaching with Children and Youth
- ◆ WR675. Interfaith Dialogue as Congregational Missions

To participate in the program, interested students must submit an Application for Certificate Enrollment with the Candler Registrar. Additional details about the RE certificate including a list of approved classes can be found at <http://candler.emory.edu/programs-resources/special-interest-area/programs/religious-education-ministries/index.html>. For additional information, contact Elizabeth Corrie, director, at 404.727.2917 or [ecorrie@emory.edu](mailto:ecorrie@emory.edu).

## Women, Theology, and Ministry

Candler's Women, Theology, and Ministry Program educates women and men to be transformative leaders and advocates for the well-being of girls and women in the church and in the world. The WTM Program seeks to fulfill this vision by offering opportunities to the entire Candler community for the academic study of women and religion, gender and culture, and womanist and feminist theologies; fostering vocational discernment and formation for women students; promoting research on women, gender theology, and religion; advocacy and activism to promote women's well-being in the church and society.

## Academic Study

A range of courses provides students in all degree programs opportunity for the academic study of women and religion and the interactions between gender, Christian theology, history, and practices of ministry. Students may pursue focused study of these issues through the Certificate in Women's Studies in Theology and Ministry. The certificate program builds on the academic offerings of the concentration and also includes structured opportunities for vocational discernment and professional development.

## Vocational Formation

Formal and informal mentoring is provided through opportunities for conversation with the WTM director, other women faculty, area clergy and alumna. Through these opportunities the WTM program seeks to help women discern their call, make an effective transition from seminary to the practice of ministry, and prepare them for the joys and challenges of ministry.

## Research

The WTM program promotes faculty and student research relevant to its mission through a variety of lectures and workshops. The Women's Forum Lectures brings outstanding women scholars to campus to address emerging issues in theology and religion relevant to women's lives and well-being. The Sharing Women's Wisdom Conversations provides opportunity for conversations between students, women faculty, alumni, and community members on a broad range of topics. WTM also sponsors research forums for women faculty.

## Advocacy

The WTM program works in collaboration with other programs at Candler and Emory University, as well as in the church and community, to engage students in advocacy, service, and leadership on local and global issues that affect women's well-being, such as women's ordination, women's leadership in the church, violence against women, women's health, and economic development.

## Certificate in Women's Studies in Theology and Ministry

MDiv and MTS students who desire to focus attention on women in theology and ministry may enroll in Candler's Women's Studies in Theology and Ministry (WTM) Certificate Program. This program integrates required and elective work

and seeks to (1) create an intellectual and supportive community focused explicitly on women in theology and ministry; (2) explore critical issues and enlarge perspectives on women and religion; and (3) nurture students' professional identities and assist vocational discernment. Students in the MDiv and MTS degree programs may enroll in the WTM Certificate Program. A total of 13 hours is required, including:

- ◆ PT503. Special Topics in Women, Theology and Ministry (3 hours) or PT503. Vocational Discernment for a Sustained Life in Ministry (3 hours)
- ◆ Nine hours of elective credit from the approved list of electives.
- ◆ WTM505. WTM Integrative Project (1 hour taken after the completion of 12 hours of coursework.)
- ◆ WTM500. Professional Development. Met either through participation in an Academic Conference (5 hours) or the WTM Mentoring program (5 hours.) {No credit hours given for either requirement}.
- ◆ WTM501. Women's Forum. Attendance at the WTM Forum once during the student's academic program.

To participate, interested students must submit an Application for Certificate Enrollment Form to the Candler Registrar. For additional information, contact Lahrona Little, director, lahrona.little@emory.edu.

## Additional Certificates

### Certificate in Religion and Health

The certificate in Religion and Health provides an opportunity for the interdisciplinary study of health and health promotion practices as they intersect with various religious or spiritual traditions and practices. Through the integration of perspectives from a variety of disciplines in the health and social sciences, particularly those in nursing, public health, theology, and religion, students will develop theories and practices in which the personal, communal, and social dimensions of health intersect. This interdisciplinary perspective will provide students with resources to analyze the way in which faith, understood as constituted by a set of religious and/or spiritual beliefs and practices, may contribute to the promotion or inhibition of health of persons and communities from various religious traditions.

Students in the MDiv and MTS programs wishing to complete the certificate must meet the following academic requirements:

- ◆ One of the following courses: CC/SR650. Faith and Health: Transforming Communities (3 hours), or SR658. Health and Healing: Understanding the Role of Religion (3 hours)
- ◆ Nine additional hours of Religion and Health approved electives. Students are encouraged to take at least two elective courses either cross-listed outside of Candler or outside of Candler.
- ◆ FH503. Religion and Health Integrative Paper (1 hour)
- ◆ MDiv students must participate in a Contextual Education I or II site which allows the student to address issues of faith and health and actively engage these issues.

For further information, please refer to <http://www.rphcemory.org/interdisciplinary-certificate-program/>, or contact Emmanuel Lartey, coordinator, at [elartey@emory.edu](mailto:elartey@emory.edu).

### Emory Graduate Certificate in Human Rights

The Emory Graduate Certificate in Human Rights is an integrated, innovative, and cooperative approach to human rights scholarship and training. The certificate combines the teaching and research strength of Emory University with the applied programs of Emory's professional partners, including CARE USA, The Carter Center, and the US Centers for Disease Control and Prevention among others. The Certificate is available to students in all of Emory's professional schools, pending approval by each school, and is awarded by each professional school.

The Human Rights Certificate is overseen by the Executive Director of the Emory Institute for Human Rights, Dabney Evans, a faculty member at the Rollins School of Public Health. The certificate is available to students in all of Candler's degree-seeking programs and only awarded in conjunction with a Candler degree.

Students are required to complete three courses and a practicum or final paper. The director approves the available courses and the practicum, and confirms that requirements have been met.

For additional information, refer to <http://humanrights.emory.edu/subeducational.html> or contact Dabney Evans, Director, at [dabney.evans@emory.edu](mailto:dabney.evans@emory.edu).

# Additional Opportunities for Study

## Internships

Internships are a student-initiated practical experience for which academic credit is given. Students may intern with a church, an agency, or an existing internship program. Internships provide students with an opportunity to tailor their course of study to meet specific learning goals, to enrich and/or complement their courses, to gain more experience in a particular aspect of ministry, or to obtain greater exposure to a range of vocational pathways and professional opportunities.

They can be an important avenue for discernment of the student's professional ministry, service, and calling. To get ideas for an internship opportunity, visit <http://candler.emory.edu/academics/con-ed/internship.html>. Internships may be taken for variable credit hours, with no more than six hours granted toward the MDiv or MTS degree. MRL students are required to take a total of six hours of internship credit. MRPL students are allowed to take up to three hours of internship credit.

Students wishing to receive credit for an internship will find instructions on how to enroll at <http://candler.emory.edu/academics/con-ed/internship.html>. Credit will be awarded when all the reporting required to confirm successful completion of the internship has been submitted to and approved by the Contextual Education Office.

To be eligible to participate in internships, students must be certified to be in good academic standing by the Candler Registrar. Students participating in internships will be required to complete Stewards of Children—Adults Protecting Children from Sexual Abuse training, SAP-G training, and a criminal background check. To learn more about internships, students can contact the Office of Contextual Education at 404.727.4178 or visit <http://candler.emory.edu/academics/con-ed/internship.html>.

## Clinical Pastoral Education

Basic Clinical Pastoral Education (CPE) is available to seminarians during the fall, spring, and summer of each year at sites accredited by the national Association for Clinical Pastoral Education (ACPE). CPE is most often located in hospitals, clinics, and community agencies, and the program has a concentrated focus on pastoral care, counseling, and relational skills development. Some traditions (e.g., Episcopal, particular UM Conferences) require CPE for ordination. In those cases, students are responsible for determining and fulfilling these requirements. CPE can be a part of a person's preparation for parish ministry, chaplaincy, lay ministry, teaching, and counseling. Students apply directly to the site where they would like to do CPE. Once accepted into a particular CPE program, students can apply for Candler academic credit for CPE through the Office of Contextual Education. Students may be awarded variable credit hours for CPE, with no more than six hours granted toward the MDiv degree as Contextual Education elective credit.

To learn more about Clinical Pastoral Education, visit <http://candler.emory.edu/academics/con-ed/clinical-pastoral-education.html>.

## U.S. Educational Opportunities

Candler has agreements for its students with the General Theological Seminary (New York, N.Y.) and Wesley Theological Seminary (Washington, D.C.). Registration, financial aid, and approval for transfer credit for these programs must be approved prior to study. To be eligible to participate, students must be certified to be in good academic standing by the registrar. For further information, contact the assistant dean of students, Allison Henderson Brooks, at

404.727.4143 or [allison.michelle.henderson-brooks@emory.edu](mailto:allison.michelle.henderson-brooks@emory.edu).

## The General Theological Seminary

<http://gts.edu>

Located in the Chelsea neighborhood of New York City, The General Theological Seminary's mission is to educate and form leaders for the church in a changing world. Chartered by the General Convention in 1817, General's very name was chosen to reflect the intention of its founders: that it would serve the entire Episcopal Church. Church leaders conceived a theological institution that would belong to the whole Episcopal Church, where students from all parts of the country would come to prepare for ordination. The school unites academics, worship, and life in community in the process of formation for ministry, whether lay or ordained. While students who live on campus are free to develop their own individual routines, nearly all worship in General's chapel as a part of their daily life, as do faculty members and many members of the staff. Services in the chapel include the Eucharist, Morning and Evening Prayer, and Compline. In addition to numerous degree offerings, General is home to a Center for Christian Spirituality. Candler students may apply for a one semester or yearlong exchange at General.

## National Capital Semester for Seminarians (NCSS)

<http://wesleyseminary.edu/degreeprograms/ncss>

Candler is a participating seminary in the National Capital Semester for Seminarians (NCSS), a semester-long, intensive program of study in ethics, theology, and public policy. It brings together seminary students from accredited theological schools across the country for a combination of classroom experience, field visits, and internships. The NCSS program takes place in the spring semester and is open to any student who has completed at least one year of a degree program accredited by the ATS and is recommended by their home seminary. Tuition is paid at the regular tuition rate to the student's home institution. Housing and meals are made available at Wesley Theological Seminary and paid for by the student.



## International Educational Opportunities

Candler offers many opportunities for international involvement. In addition, Emory's campuswide international programs offer exposure to other cultures and discussion of current international issues through speakers, forums, films, and festivals.

Candler organizations, including the Candler International Student Association (CISA), the Candler African Theological Students Association (CATSA), the Emory Korean Graduate Student Association (EKGSA), and the Candler Latin American Community also sponsor internationally focused programs. Students may study with visiting professors from other nations and may participate in courses with short-term international study components. Listed below are Candler's regular offerings for short- and long-term theological study abroad. Registration, leave of absence, financial aid, and approval of transfer credit for study abroad programs must be arranged prior to study. To be eligible to participate in courses and programs that require significant travel students must be certified to be in good academic standing by the Candler Registrar. This includes all Candler-sponsored international programs. For further information, contact the assistant dean of students, Allison Henderson-Brooks, at 404.727.4143 or [allison.michelle.henderson-brooks@emory.edu](mailto:allison.michelle.henderson-brooks@emory.edu).

## Aarhus University (AU)

<http://au.dk/en/>

Established on the east coast of the Jutland peninsula as a fortified Viking settlement, Aarhus is now the second-largest city in Denmark. Established in 1928, Aarhus University is

Scandinavia's largest university and its leading public research university. The university has a total of 49 departments and schools and places a high priority on a close connection to business and industry. Candler's exchange agreement is specifically with the School of Culture and Society.

## Africa University

<http://africau.edu>

Located just outside the eastern highlands city of Mutare in Zimbabwe, Africa University is a private, international higher education institution with both undergraduate and graduate programs, founded in March 1992 by the United Methodist Church. The faculty of theology offers seminars in major and minor areas in the following theological disciplines: Old Testament, New Testament, Church History, Theology, and Ethics and areas in Applied Theology. Africa University is an English-speaking institution.

## Georg-August Universität

<http://uni-goettingen.de/en/19855.html>

The Theology School at Georg-August Universität, in Göttingen, Germany, is committed to the legacy of the Enlightenment. In addition to the traditionally strong disciplines of biblical studies and church history in the combination of systematic and practical theology in recent years, another focus emerged: the study of specific self-understanding and social perception of the Christian religion in the last two centuries. Most courses are taught in German, but there are summer institute scholarships available for immersion in German language. Students live in community with other German theology students and within walking distance of the city center and the university.

## Ludwig-Maximilian-Universität (LMU)

<http://en.evtheol.uni-muenchen.de/faculty/index.html>

Ludwig-Maximilian-Universität is in Munich, Germany, and offers studies in Protestant, Catholic, and Orthodox theology. Today, the faculty of Protestant Theology at LMU Munich has seven departments comprising 12 professorships: Old Testament Studies and New Testament Theology; Church History; Systematic Theology; Fundamental Theology and Ecumenics; Practical Theology; and Missiology and Studies of Religion. All lectures and seminars at the facility are held in German. Budget accommodations in convenient locations are available at the international Collegium Oecumenicum and in several Protestant halls of residence.

## Methodist Theological University (MTU-Seoul)

[http://mtu.ac.kr/mtu\\_eng/c3/sub4.jsp](http://mtu.ac.kr/mtu_eng/c3/sub4.jsp)

Methodist Theological University (MTU) is located in Seoul, South Korea, where studies are offered in both English and Korean in the following areas: Bible, theology/ethics, church history, ecumenics, missiology, practical theology, cultural studies, and religious education.

## St. Paul's University Faculty of Theology

<http://spu.ac.ke>

St. Paul's is an ecumenical private chartered university founded in 1903 and located in Kenya, 30 kilometers from Nairobi. The university offers graduate degrees in Community Pastoral Care and HIV/AIDS, Theology, and Islam and Christian-Muslim Relations. The university provides accommodation for single students as well as married students who wish to bring their families with them.

## Stockholm School of Theology

<http://ths.se/english>

Located in Bromma (a few kilometers from Stockholm) and close to the Castle of Åkeshof and its surroundings, Stockholm School of Theology (THS) is a place for intensive studies and reflection. THS provides graduate education in theology and offers a strong program in human rights. Most programs are in Swedish, but periodically courses or seminars are offered in the English language, according to need and interest. Scholarships are available from THS for Candler students participating in spring travel seminar to Israel and Palestine.





---

## Trinity Theological College, Singapore

<http://ttc.edu.sg/>

Located in Bukit Timah, Singapore, Trinity Theological College (TTC) serves all Christian churches and denominations by educating and equipping Christian leaders for the manifold ministries of the church across Asia. TTC houses the Center for the Study of Christianity in Asia which focuses on three research areas: Asian Christianity, Faith and Society, and Mission Practice. Other areas of study for students include Liturgy/Worship, Sacred Music and Christian Education. Unique to TTC is a rooftop prayer garden, supporting the school's emphasis on student spiritual formation. Courses are taught in English.

## Universidade Metodista de São Paulo

<http://metodista.br/>

The School of Theology (FaTeo) is the founding faculty of Methodist University and has around 225 full-time students at its campus in São Bernardo do Campo just outside São Paulo. Methodist University has over 15,000 students in all degree programs, and is known for the strength of its programs in theology and religion as well as communications and business. Theology students live on-campus but participate in ministry sites throughout the São Paulo metropolitan region.

## University of Helsinki

<http://helsinki.fi/rre/research/areas.htm>

The Faculty of Theology is one of many undergraduate and graduate schools at the University of Helsinki in Helsinki,

Finland. UH offers a unique masters program in RRE, Religious Roots of Europe.

## University of KwaZulu-Natal

<http://ukzn.ac.za>

Located in South Africa, SORAT strives to create dialogue between academic reflection and social and community engagement on the African continent. There are programs in African theology, biblical studies, Catholic theology and Christian spirituality, comparative religion, gender and religion, Hindu studies, history of Christianity, Islamic studies, ministerial studies, religion and social transformation, religious education, systematic theology, and theology and development.

## Wesley House

<http://wesley.cam.ac.uk>

The Wesley House is a Methodist theological college that has access to and is affiliated with the University of Cambridge. Its program emphasizes formation of lay and ordained leaders through a community of scholarship and discipleship. Students at Wesley House live alongside students of the Centre for Jewish-Christian Relations and the Institute for Orthodox Christian Studies near the center of the city of Cambridge. This requires a full year of study.

## New Opportunities

New opportunities for academic exchange and pastoral internships are being developed. For information regarding pastoral internships, contact Thomas Elliott Jr., director of contextual education II, [thomas.elliott@emory.edu](mailto:thomas.elliott@emory.edu) or 404.727.4178. For information on Candler's international initiatives, contact Steffen Loesel, director of international initiatives, at [sloesel@emory.edu](mailto:sloesel@emory.edu) or 404.727.2816. For information regarding student exchanges, contact Allison Henderson-Brooks, assistant dean of students, at [allison.michelle.henderson-brooks@emory.edu](mailto:allison.michelle.henderson-brooks@emory.edu) or 404.727.4143. Information regarding new opportunities also may be found at <http://candler.emory.edu/academics/international-study/index.cfm>.

## Candler Writing Center

Candler offers academic enrichment to all interested students through the Candler Writing Center, under the direction of the Candler writing center director. In addition to one-on-one tutoring sessions, the center includes an array of workshops to

facilitate academic success. From basic academic skills to refreshers on grammar and writing practices to advice on the particular types of writing required in Candler courses, the Writing Center supports students in doing their best. Participation in the ADVANCE Program is required for students admitted on academic probation. For international students, students for whom English is not the first language, or students who have been educated in English outside of North America, Candler academic support coordinates an English for Speakers of Other Languages (ESOL) assessment, courses in written and oral communication, and tutoring. Courses are tailored to support students' academic success in theological studies.

## Study in Other Divisions of the University

Candler students may enroll in courses at other Emory schools with instructor permission. The student must obtain approval via email from the course instructor and forward the permission to [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu) for enrollment to be processed in OPUS.

### Emory College

With the exception of modern language study, MDiv, MRL, MRPL, MTS, and ThM students who take a course at the undergraduate level through Emory College require additional work agreed upon by the student and instructor to meet graduate level course requirements. Permission of the instructor and the contract form found at <http://candler.emory.edu/academics/registrar/forms.html> are required for enrollment in the course.

### Graduate Division of Religion

Students whose aptitude in a given field of study qualifies them for advanced work may register for graduate seminars in the Graduate Division of Religion with the approval of the instructor. Permission must be obtained via email from the instructor and forwarded to [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu) for processing. Emory's Graduate Division of Religion offers the doctor of philosophy (PhD) in religion in the areas of American religious cultures; ethics and society; Hebrew Bible; historical studies in theology and religion; Jewish religious cultures; New Testament; person, community, and religious life; theological studies; and West and South Asian religions. This program is oriented toward teaching and research, and admission generally presupposes a master's level theological degree or equivalent. For further information, refer to <http://gdr.emory.edu>.

## Centers, Institutes, and Affiliates

### Aquinas Center of Theology

An affiliate of Emory University, the Aquinas Center is a Dominican-inspired, lay-funded center whose mission is to assist inquiring persons to enhance their knowledge of the living Catholic tradition so they can better engage the spiritual and moral life of the Church. More specifically, the Aquinas Center sponsors lectures, community events, lifelong learning classes, the major Catholic Speaker Series, the Catholic Studies Minor, and partners with parishes in the Archdiocese of Atlanta. For further information contact Alice Cameron, Acting Executive Director, at 404.727.8860, or visit their webpage at <http://aquinas.emory.edu>.

### Center for the Study of Law and Religion

A university-wide Law and Religion program is available for students to explore the religious dimensions of law, the legal dimensions of religion, and the interaction of legal and religious ideas and institutions. The program offers courses, several joint-degree programs, and clinical programs. The program also sponsors conferences and lectures on the interaction of law and religion.

The program offers courses in law and religion open to MDiv candidates, MTS candidates, and students in the law school, Emory College, and the Laney Graduate School. Courses include Western Legal Tradition, Law and Theology: Problems in Moral Accountability, History of Church-State Relations in the West, Jewish Law: Background and Process, and American Constitutional Law: Church and State. For additional information on the Center for the Study of Law and Religion see <http://cslr.law.emory.edu>.

### Rollins Center for Church Ministries

The guiding purpose of the Rollins Center for Church Ministries is the integration of theological education and the ministries of Christian congregations. The center promotes research on congregational life and mission and provides opportunities for students to learn methods of congregational study, particularly through the Teaching Parish Program. The Rollins Center for Church Ministries was given by O. Wayne Rollins in memory of his mother, Claudia A. Rollins.

### World Methodist Evangelism Institute

The World Methodist Evangelism Institute (WMEI), a cooperative missional ministry of World Evangelism (WME), World Methodist Council, and Candler School of Theology, offers additional opportunities for study and research in the

nature and practice of evangelism. In partnership with churches around the world and using a multiracial and multinational faculty, the WMEI brings world evangelism leaders, lay and clergy, faculty and students together at Candler and at other places abroad, and sends faculty to different countries to share insights and learn from the experience of others. Connecting, encouraging, mentoring, resourcing, training, and providing cross-cultural experiences in world evangelism, the WMEI has been instrumental in the work of strengthening the pan-Methodist/Wesleyan family as a movement that is mission driven, situated in time and space, in each culture and conjuncture. Annually, Candler students and students from other seminaries are permitted to enroll in the institute's international and regional evangelism seminars for academic credit. Located on the Emory campus, the institute also provides opportunities for pastors and laypersons to earn continuing education credits while gaining experience in evangelism in other cultures, offers training in faith-sharing in a non-confrontational approach, and provides opportunities for Christian leaders and seminary students to engage in dialogue with other seminar participants and students from other seminaries across the world. For further information, contact the WMEI program coordinator at the Faculty Support Office (FSO) on the third floor of Candler's RARB or its director, L. Wesley de Souza, at [l.wesley.de.souza@emory.edu](mailto:l.wesley.de.souza@emory.edu). 404.727.7196.

## Youth Theological Initiative

Founded in 1993, the Youth Theological Initiative (YTI) is a center of research and teaching dedicated to the theological education of youth for the benefit of church and society. The program strives to:

- ◆ foster recognition among youth and adults of the theological abilities of youth
- ◆ equip youth to engage in theological reflection and to bring theology into action for the betterment of church and society
- ◆ promote a vision of youth ministry that takes the theological abilities and questions of youth seriously
- ◆ equip youth workers to engage in innovative forms of youth ministry

YTI hosts workshops, trips, online groups, and residential programs that help high school students to engage in faithful and critical theological reflection on social and public issues. YTI studies the theological perspectives and practices of adolescents, practices of youth ministry, and theological pedagogies. YTI offers training in youth ministry to lay and ordained youth leaders.

For further information, contact the director, Jill Weaver, at [jweaver@emory.edu](mailto:jweaver@emory.edu) or visit <http://yti.emory.edu>.

## Associated Organizations

### Atlanta Theological Association

Through the Atlanta Theological Association, Candler School of Theology is affiliated with Columbia Theological Seminary, Erskine Theological Seminary, the Interdenominational Theological Center (ITC), Lutheran Theological Southern Seminary, and the McAfee School of Theology. The association coordinates the educational programs and resources of these member institutions, which include more than 1,200 students, one hundred faculty, and six hundred thousand library volumes. The Candler ThD is jointly sponsored by Candler, Columbia, and ITC. Other cooperative endeavors include cross-registration; sharing of faculty, library, and lectureship resources; interseminary courses; experimental programs in various academic disciplines and professional specializations.

### Association for Clinical Pastoral Education

In addition to its relationship to the Care and Counseling Center of Georgia, Candler is a member seminary in the Association for Clinical Pastoral Education, a national organization with centers in hospitals, parishes, correctional institutions, community mental health centers, and a variety of other community agencies and institutions. Through this relationship, Candler students may complete basic credits for CPE concurrent with their enrollment or during the summer. CPE may be taken for academic credit (one to six hours) or without credit. For more information about the Association for Clinical Pastoral Education, visit <http://acpe.edu>.

### Hispanic Theological Initiative Consortium

Candler School of Theology is a member of the Hispanic Theological Initiative Consortium (HTIC), a consortium comprised of eighteen PhD-granting institutions seeking to support and advance the work of Latina/o scholars in order to address the need for more representation of Latina and Latino students and faculty in higher theological and religious studies education. Candler supports the mentoring and networking costs for HTIC scholars. Additionally, Candler recognizes that pooling resources and building communities are essential elements for securing a stronger and more diverse scholarly theological body. For additional information, see <http://htiprogram.org>.

## Hispanic Summer Program

Candler is a participating member of the Hispanic Summer Program (HSP), an ecumenical program in theology and religion, which sponsors a two-week academic program mainly designed for Latina/o seminarians hosted by participating seminaries in June. Hispanic and non-Hispanic students enrolled in seminaries and departments of religion, Hispanic seminary graduates seeking continuing education, and other students interested in Hispanic ministries are welcome and encouraged to apply.

HSP sets fees for the program each year. Students are able to enroll in a course taught in Spanish by Latinx faculty. Courses cover a wide range of topics in the theological curriculum and course credits are transferable to Candler. HSP offers study and fellowship with Hispanic peers, Hispanic professors and leadership, experience in prayer and celebration, and enhanced cultural awareness.

HSP also offers Through Hispanic Eyes, a cross-cultural annual seminar open to non-Hispanic faculty and

administrators only. For further information, go to <http://hispanicsummerprogram.org>, or contact Susan B. Reynolds, Candler's liaison for the HSP Governing Board, at [susan.bigelow.reynolds@emory.edu](mailto:susan.bigelow.reynolds@emory.edu).



# Worship and Music

Worship is integral to Candler's identity in the Wesleyan tradition of piety and ecumenicity, and to its mission of preparing "faithful and creative leaders for the church's ministries in the world." Worship forms and transforms the school as a community of faith. As a distinctive time when members of the Candler community, alumni, and visitors gather collectively before God to confess, pray, sing, profess, testify, listen, and celebrate communion, worship deepens our Christian witness before God, one another, and the world.

## Worship and Spiritual Formation

Spiritual formation at Candler is nurtured through shared worship and through participation in diverse program offerings supporting spiritual life and growth. Worship at Candler centers the daily and weekly rhythms of our gathered community. In worship we are part of a larger, global community, which is both formative and expressive of Christian life, faith, and practice. Under the direction of the Office of Worship, student staff and volunteers plan and lead worship that embodies many styles and traditions. The community gathers for a Service of Word and Table on Tuesdays, a Service of Word on Thursdays, and a Eucharist service each Friday. Episcopal Evensong or Holy Eucharist is celebrated on Wednesday evening. Candler students are also welcome at University Worship services. For more information, visit [<http://candler.emory.edu/life-at-candler/spiritual-life/worship-music/index.html>](<http://candler.emory.edu/life-at-candler/spiritual-life/worship-music/index.html>).

The assistant dean of student life and spiritual formation coordinates an array of small groups and focused programs to enhance student spiritual life and development. These include group and individual retreats, spiritual direction, and opportunities to learn about various spiritual practices. Recent "spiritual learning" events have focused on discernment,

contemplative practices, spirituality and the arts, spiritual direction, and spirituality and food.

In Cannon Chapel, a new spiritual formation space provides resources for both curricular and non-curricular programming that enhances student learning and spiritual growth. With a smart classroom, labyrinth, kitchen, and the adjacent Emma McAfee Cannon Prayer Chapel, the space offers opportunities for retreats, special seasonal activities, workshops on varieties of prayer, meditation, and other forms of spiritual practice, spiritual direction, and vocational discernment as well as quiet space for individual prayer and meditation.



---

Students create and facilitate small groups for prayer, meditation, and discipleship. Students and faculty also find spiritual nurture through informal gatherings and through programs initiated by student organizations and certificate programs. Relationships with faculty and staff, as well as with other students, also provide spiritual guidance and nurture.

## Religious Programs of the University

The Office of the Dean of the Chapel and Religious Life is the center of religious life and programming for the Emory campus. Opportunities for worship, education, study, service, and community life reflect the religious diversity of the Emory student body.

University Worship, an ecumenical service led by the dean of the chapel and religious life, is held at 11:00 a.m. each Sunday in Cannon Chapel. The Whole Earth Choir and the Voices of Inner Strength Choir lead the choral life of these services. All Emory students, faculty, and staff are invited to join the choirs. Roman Catholic Mass is held at 9:00 a.m. and 6:00 p.m. each Sunday during the academic year. For detailed information about the various religious programs of the university, please visit [www.religiouslife.emory.edu](http://www.religiouslife.emory.edu).

Music at Candler The diverse music groups at Candler provide musical leadership for weekly chapel services. The Candler Chorale, open to all members of the community, rehearses and sings weekly, and is available for credit. The Candler Singers, an auditioned choir, sings weekly in chapel and represents Candler at events in the city and beyond, with concerts and brief tours. Candler Voices of Imani, a gospel

choir, rehearses weekly and sings in chapel several times each semester. The newly formed team, "WorshipNew," explores a variety of contemporary genres. Students are encouraged to volunteer their gifts as instrumentalists, soloists, and liturgical dancers, either individually or in small ensembles. The larger Emory University choirs, orchestra, and wind and percussion ensembles also are open to Candler students. For more information, visit [www.candler.emory.edu/life-at-candler/spiritual-life/worship-music/index.html](http://www.candler.emory.edu/life-at-candler/spiritual-life/worship-music/index.html).



# Course Descriptions



Courses listed in this section are a sample of the courses offered at Candler. These courses are not guaranteed to be offered during a particular semester, except where noted, or each academic year.

Biblical Studies. Introduction to Biblical Studies .....	88
Biblical Studies. Biblical Interpretation .....	89
Biblical Studies. Old Testament .....	91
Biblical Studies. New Testament .....	94
Biblical Studies. Biblical Languages .....	96
History and Interpretation of Christianity. History of Christianity .....	98
History and Interpretation of Christianity. Systematic Theology .....	104
Christianity and Culture. Ethics and Society .....	109
Christianity and Culture. Mission .....	116
Christianity and Culture. Religion and Personality .....	119
Christianity and Culture. Sociology of Religion .....	121
Christianity and Culture. World Religions .....	126
Church and Ministry. Church and Community .....	130
Church and Ministry. Chaplaincy .....	133
Church and Ministry. Church Music .....	134
Church and Ministry. Evangelism .....	136
Church and Ministry. Pastoral Care and Counseling .....	138

Church and Ministry. Practical Theology .....	141
Church and Ministry. Preaching .....	144
Church and Ministry. Religious Education .....	147
Church and Ministry. Religious Leadership and Administration .....	151
Church and Ministry. Worship .....	154
Denominational Studies .....	156
Contextual Education .....	158
Directed Studies .....	161
Certificate Studies .....	162
Administrative and Degree-Specific Courses .....	164



# Introduction to Biblical Studies

## **OT501. Interpretation of the Old Testament I**

Fall. Credit, three hours. (Faculty)

Introduction to the Pentateuch and Former Prophets, with attention to the history and cultural context of ancient Israel and to the interpretation of Old Testament prose literature.

## **OT502. Interpretation of the Old Testament II**

Spring. Credit, three hours. Prerequisite: OT501. (Faculty)

Introduction to the Latter Prophets and the Writings, with attention to the cultural context of ancient Israel and the interpretation of Old Testament poetic literature.

## **NT501. Interpretation of the New Testament I**

Fall. Credit, three hours. MDiv students must complete the Old Testament Sequence before enrolling in NT501. (Faculty)

An introduction to the contents and concepts of the New Testament writings, with attention to the historical, literary, and theological dimensions of these biblical books.

## **NT502. Interpretation of the New Testament II**

Spring. Credit, three hours. Prerequisite: NT501. (Faculty)

An introduction to the practice and theory of interpreting the New Testament, which emphasizes the development of exegetical skills through the writing of papers, the reading of secondary literature, and engagement with diverse hermeneutical approaches.

# **Biblical Interpretation**

## **BI540. Teaching the Bible**

Credit, three hours. (Hysten) (Same as RE540.)

This course equips students with the methodology to enable others to experience the Bible as an intelligible, relevant, and powerful force in daily life. It examines how the Bible shapes personal faith and corporate life. (BI540CEE when offered as a Contextual Education elective)

## **BI603. Ancient Judaism in the Mediterranean Diaspora**

Credit, three hours. (Wilson) (Same as WR603.)

A survey of the literature and religion of the Jewish people during the Second Temple period, with special attention to their interactions with Greek culture and Roman rule.

## **BI615. Feminist Interpretation of Bible**

Credit, three hours. Prerequisite: OT 501/502 and NT501/502 or equivalent, or permission of the instructor. (Faculty)

A seminar exploring biblical texts and interpretations as they relate to issues of gender, power, and sexuality. The course will include attention to texts from both the Old Testament and New Testament as well as apocryphal materials. We will explore feminist interpretations from a variety of cultures and consider the future of feminist biblical interpretation. (Race, Ethnicity, and Gender)

## **BI617. African American Biblical Interpretation**

Credit, three hours. (Faculty)

This course explores traditions and methods of Biblical Interpretation in the context of African American communities. (Race, Ethnicity, Gender)

## **BI620. Bible, Race, and Reception History**

Credit, three hours. (Kemp)

This course introduces students to the ways the Bible has been used throughout American history to construct, support, and challenge America's racial caste systems. (Race, Ethnicity Gender)

## **BI625. Global South Biblical Hermeneutics**

Credit, three hours (Dube)

The biblical text has travelled into various continents, countries, and cultures, but what are the methods and theories employed for its interpretation and for what purposes? This course will explore how the biblical text is read in various contexts of the global south. It will analyze the intersection of the context, method and interpretation of the biblical text and how global class, race, gender, sexuality, ethnicity, postcoloniality, cultural diversity, among others, inform and shape the reading and interpretation of the Bible in the global

south. It will also expect learners to apply some encountered methods to selected texts. Articles from various contexts of the global south and their diaspora communities will be read for their offerings. (Race, Ethnicity, Gender)

### **BI634. Through the Museum with the Bible: Biblical Text and Material Culture**

Credit, three hours. Prerequisites: OT501/502 or equivalent. (LeMon)

In this course students encounter artifacts in the Michael C. Carlos Museum and explore how they affect the interpretation of biblical texts and the understanding of the sociocultural milieu from which the Bible arose.

### **BI649. Bible and Sermon**

Credit, three hours. (Faculty) (Same as P649.)

This course helps students move from exegetical work to the sermon, attending to preaching that continues both the substance of the biblical text and its form and function. (BI649CEE when offered as a Contextual Education elective)

### **BI670. Bible, Law, & Religion in America**

Credit, three hours (Kemp)

Through an examination of the Bible, historical texts from America's founding, Court cases, & secondary literature, students will investigate some of the ways the Bible has influenced the structure, values, & function of aspects of America's judicial system. Particular emphasis will be placed upon the development of & debates surrounding the 1st Amendment provisions governing "freedom of religion." As part of this course, students will explore various perspectives on how the "separation of church and state" is related to questions of the proper place of religion in politics and public life.

### **BI698. Special Topics in Biblical Interpretation**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Old Testament

## **OT601. Genesis**

Credit, three hours. (Faculty)

Study of selected texts in Genesis, using diverse methods and with special attention to literary and theological issues.  
(OT601CEE when offered as a Contextual Education Elective)

## **OT602. Exodus**

Credit, three hours. (Faculty)

Study of selected texts in Exodus, using diverse methods and with special attention to literary and theological issues.

## **OT605. Interpreting Deuteronomy**

Credit, three hours. Prerequisite: OT501 or equivalent.  
(Faculty)

An exegetical study of the book of Deuteronomy focusing on the book's strategies of repetition, revision, and rhetoric. Deuteronomic theology and its pivotal importance in the Old Testament will also be treated.

## **OT607. Judges**

Credit, three hours (Faculty)

Study of the book of Judges.

## **OT615. The Wisdom Literature**

Credit, three hours (Faculty)

Course includes study and interpretation of Proverbs, Ecclesiastes, and other Hebrew Bible wisdom literature texts.

## **OT616. Job**

Credit, three hours. (Faculty)

Detailed exegetical and hermeneutical explorations of the book of Job, including modern responses to the issues raised by the book.

## **OT617. Psalms**

Credit, three hours. (LeMon)

An exegetical study of the book of Psalms with special attention to the Psalms' rhetoric and theology and their function as prayer. (OT617CEE when offered as a Contextual Education elective)

## **OT619. The Book of Ecclesiastes**

Credit, three hours. (Faculty)

An exegetical study of the book of Ecclesiastes with special attention to: (1) its placement in the Wisdom Literature and the larger canon of scripture, (2) its theology, and (3) its resonance with contemporary issues and discourses.

## OT620. Isaiah

Credit, three hours (Faculty)

Study of selected texts from the book of Isaiah.

## OT622. Jeremiah

Credit, three hours. (Wright)

An exegetical study of the book of Jeremiah with special attention to its role as a prophetic text. (OT622CEE when offered as a Contextual Education Elective)

## OT630. Hebrew Exegesis

Credit, three hours. Prerequisite: BL511/512 or equivalent. (Faculty)

An introduction to exegesis of the Hebrew Bible using the original language and with reference to selected texts from representative genres. (OT630J. Hebrew Exegesis: Jeremiah [Wright].)

## OT633. Ezekiel

Credit, three hours. (Kemp)

An exegetical study of the book of Ezekiel focusing on how the book addresses fundamental theological questions, including the reasons for human suffering and what it means to be in a covenantal relationship with God.

## OT637. The Ten Commandments

Credit, three hours. (Bonfiglio)

This course explores the historical, ethical, and theological dimensions of the Ten Commandments, with special attention to how they are engaged in popular culture and their on-going relevance for the church today. (OT637CEE when offered as a Contextual Education elective)

## OT653. Ancient Israel's Neighbors

Credit, three hours. (Nam)

The subject of this course is the neighbors of ancient Israel: the Philistines, Phoenicians, Ammonites, Moabites, Edomites, Arameans, and many others. These peoples were in close contact with ancient Israel and influenced its history, culture, economy, etc. We will study the cultures and histories of these

peoples as they appear in biblical and extrabiblical texts, and as they are reflected in the archaeological remains uncovered in recent excavations.

## OT655. This Strange and Sacred Scripture: Wrestling with the Old Testament and All its Oddities

Credit, three hours (Bonfiglio)

For many Christians, the Old Testament can seem strange and even disturbing. How do we make sense of texts that portray God as wrathful? Why does the OT contain so much violence? What do we do with all of the strange laws and rituals? How can we respond to its portrayal of women, foreigners, and strangers? What do we make of topics like purity, holiness, justice, and lament in light of the challenges and realities of ministry today? How can we make sense of all the contradictions and what does it mean to read the OT as Christian Scripture? By addressing these and related questions, the goals of this course are threefold: (1) To help students better understand and explain that which is especially strange and vexing about the Old Testament. (2) To equip students in the practice of theological exegesis – a mode of interpretation that attends closely to how the various theological expressions in the OT can relate to and inform Christian discipleship and the various ministries of the church today. (3) To inspire and encourage curiosity about and love for the Old Testament as Christian Scripture.

## OT659. Texts of Terror: Strategies for Interpreting Troublesome Texts from the Hebrew Bible

Credit, three hours. (Wright)

A course focusing on biblical texts that deeply trouble us, causing us outrage or pain. (OT659CEE when offered as a Contextual Education Elective)

## OT660. Preaching Torah

Credit, three hours. Prerequisites: OT501 and P501. (Faculty) (Same as P660.)

The course provides an entrée into the problem and promise of Christian preaching of the Old Testament by focusing on the Torah, or first five books of the Bible. Taking inspiration from the polyvalent nature of the Hebrew word torah ("law, instruction, etc."), the class attends to the different genres beyond just law that are found in the Pentateuch. Exegetical

work on the three large Torah genres (narrative, law, poetry) will be conducted with an eye toward, and eventual fulfillment in, sermon writing and performance. In these ways, the course will attend to both big picture issues (the Pentateuch as a whole, Christian preaching of the Old Testament, the problem of law/ gospel) as well as to more detailed matters (specific books/texts/genres, exegesis, sermon production, etc.).

## **OT665. The Bible and Poverty**

Credit, three hours. (Bonfiglio)

This course examines biblical views on and responses to poverty, including its various causes, dimensions (social, ethical, and theological), forms, and outcomes. Emphasis will be placed on how church leaders can use biblical frameworks not only to diagnose traditional models of benevolence and outreach but also to develop more effective and just poverty solutions.

## **OT667. Hebrew Bible and Political Theology**

Credit, three hours. (Wright)

With its walls razed to ground by Babylon's armies, Jerusalem joined a long line of ancient vanquished cities. Some recovered from the destruction, others did not. But none responded to political catastrophe by fashioning the kind of elaborate & enduring monument to their own downfall that we find in the Bible. Working through colorful biblical and ancient Near Eastern texts, and drawing on an array of comparative

examples, we will study the thoroughgoing manner with which biblical authors responded to defeat by advancing a demotic agenda that places the community at the center.

## **OT670. The Bible and Care of the Earth**

Credit, three hours. (Faculty)

An investigation of the relation between contemporary concerns for environmental ethics and texts from the Bible relevant to those issues. (OT670CEE when offered as a Contextual Education Elective.)

## **OT675. Faith and Justice in the Prophets**

Credit, three hours. (Kemp)

This course focuses on themes of faith and justice within the prophetic books of the Old Testament. (OT675CEE when offered as a Contextual Education Elective.)

## **OT698. Special Topics in Old Testament**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# New Testament

## **NT601. Matthew**

Credit, three hours. (Faculty)

This course is an introduction to and close reading of the Christian gospel commonly attributed to Matthew. It studies the historical and theological context of the gospel, including its literary forms, as a means of practicing the art of exegesis.

## **NT602. Mark**

Credit, three hours. (Faculty)

This course uses historical and literary tools to investigate the theology of the Gospel of Mark, particularly its portrayal of Christology and discipleship.

## **NT603. Luke**

Credit, three hours. (Faculty)

An exegetical study of the Gospel of Luke that gives attention to literary, theological, and historical issues.

## **NT604. The Fourth Gospel**

Credit, three hours. (Faculty)

This course focuses on exegesis of the Gospel of John, including familiarity with distinctive traits of John, the Johannine portrait of Jesus, and Johannine theology.

## **NT607. Parables of Jesus**

Credit, three hours. (Faculty)

This course focuses on the parables of Jesus in their literary and historical context and comparing them to ancient and modern forms of parabolic language (e.g., Rabbinic, Greek poetry, modern authors such as Borges, Kafka, etc.).

## **NT611. The Acts of the Apostles**

Credit, three hours. (Faculty)

An exegetical study, giving special attention to how Acts relates to Mediterranean life and culture in the first century C.E.

## **NT612. Romans**

Credit, three hours. (Faculty)

An exegetical study of Paul's letter to the church at Rome.

## **NT613. I Corinthians**

Credit, three hours. (Faculty)

An exegetical study of I and/or II Corinthians with special attention to its Greco-Roman context.

## **NT619. Revelation and its Interpreters**

Credit, three hours. Prerequisite: NT501 or equivalent. (Hysten)

This course equips students with skills to interpret Revelation for the church today and to evaluate other interpretations.

## **NT622. The New Testament and Healing**

Credit, three hours. (Wilson)

Explores various perspectives on health, sickness, and healing practices in the New Testament and its world and the meaning these may have for the healing practices of congregations today. (NT622CEE when offered as a Contextual Education Elective)

## **NT625. The Theology of Paul**

Credit, three hours. Prerequisites: NT501 or equivalent. (Faculty)

A study of Paul's letters that focuses on how Paul's thinking about God and life in light of the death and resurrection of Jesus can instruct contemporary theology.

## **NT639. Sexuality in the Bible**

Credit, three hours. (Faculty)

Contemporary Christian conversations and conflicts over issues of sexuality tend to focus on a tiny portion of scripture's full and complex witness to this fundamental dimension of human life. This course considers passages of scripture that touch upon erotic love, marriage, divorce, virginity, same-sex love, and sex relations. (NT639CEE when offered as a Contextual Education elective)

## **NT641. Early Christian Women**

Credit, three hours. (Hysten) (Same as HC641.)

This course explores the roles and authority of women in the early church (first to fourth centuries) and the ways this history is used in modern arguments about women's leadership. (Race, Ethnicity, and Gender)

## **NT642. Gender, Sexuality, and the New Testament**

Credit, three hours. (Hysten)

This course explores the social history of the New Testament period with respect to issues of sex, gender, identity and expression, and sexuality. (Race, Ethnicity, and Gender)

## **NT650. Greek Exegesis**

Credit, three hours. Prerequisites: NT501, NT502, BL521, and BL522, or equivalent. (Faculty)

This is an exegesis course based on the Greek text. Students will learn how to read in context, follow an argument, recognize elements of rhetoric, as well as consider the puzzles arising from the subjects the text discusses and the way it discusses them. The course is meant to provide an advanced experience both in Greek and in exegesis.

## **NT679. Colloquy Leadership**

Credit, two hours.

Offered each semester by invitation of the instructors of NT501 or NT502. Does not fulfill area requirements.

## **NT698. Special Topics in New Testament**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.



# Biblical Languages

## **BL510. Concise Hebrew**

Credit, three hours. (Faculty)

A one semester slimmed down orientation to biblical Hebrew focusing on basic tools and software for exegesis and preaching.

## **BL511. Introduction to Biblical Hebrew I**

Fall. Credit, three hours. (Faculty)

The first of two courses comprising a yearlong introduction to biblical Hebrew grammar, with an emphasis on reading the Old Testament in Hebrew. Standard reference works for biblical exegesis will be presented.

## **BL512. Introduction to Biblical Hebrew II**

Spring. Credit, three hours. Prerequisite: BL511 or equivalent. (Faculty)

Continuation of BL511, with an emphasis on reading the Old Testament in Hebrew. Standard reference works for biblical exegesis will be presented. The course will culminate in extended reading, with some exegetical treatment, of small books in the Old Testament.

## **BL 515. Introduction to Biblical Hebrew (Summer Intensive)**

Credit, six hours. (Faculty)

This six-hour course covers the equivalent of BL 511 and 512, providing an introduction to biblical Hebrew grammar, vocabulary, and syntax, with an emphasis on reading the Old Testament in Hebrew.

## **BL520. Concise Greek**

Credit, three hours. (Faculty)

A one semester, slimmed-down orientation to New Testament Greek focusing on basic tools and software for exegesis and preaching.

## **BL521. Introduction to Biblical Greek I**

Fall. Credit, three hours. (Faculty)

An introduction to Koine Greek as reflected in the New Testament and early emphasis on learning the basic vocabulary, grammar, and syntax required to read the New Testament and to do biblical exegesis.

## **BL522. Introduction to Biblical Greek II**

Spring. Credit, three hours. Prerequisite BL521 or equivalent. (Faculty)

Continuation of BL521, with special emphasis on reading representative portions of the Greek New Testament.

## **BL525. Introduction to Biblical Greek (Summer Intensive)**

Credit, six hours. (Faculty)

This six-hour course covers the equivalent of BL 521 and 522, providing an introduction to Koine Greek as reflected in the New Testament with emphasis on learning the basic vocabular, grammar, and syntax required to read the New Testament in Greek and to do biblical exegesis.

## **BL611R. Readings in Biblical Hebrew**

Credit, three hours. Prerequisites: BL511/512 or equivalent. (Faculty)

Selected reading from the Hebrew Bible with a focus on standard narrative prose with the goal of acquiring greater facility with vocabulary and grammatical-syntactical constructions. This course may be repeated for credit when the reading selections vary.

## **BL621R. Readings in Biblical Greek**

Credit, three hours. Prerequisites: BL521/522. (Faculty)

Emphasis on increasing student's knowledge of Koine Greek vocabulary, grammar, and syntax through weekly readings covering portions of the New Testament and other Greek literature. This course may be repeated for credit when the reading selections vary.

# History of Christianity

## **HC501. History of Early Christian Thought**

Spring. Credit, three hours. (Faculty)

Survey of the theological and doctrinal developments of the Christian church in its cultural setting in the first 500 years.

## **HC502. Medieval Christian Thought**

Credit, three hours. (Bogue)

Survey of the theological, doctrinal, and institutional developments of the western church from the Carolingian renewal to the eve of the Reformation.

## **HC503. History of Theology from the Reformation to the Twentieth Century**

Fall. Credit, three hours. (Faculty)

Survey of the theological and doctrinal developments of the Christian church in its cultural setting from the reformations of the sixteenth century to the transitions of the mid-twentieth century.

## **HC504. Introduction to the Reformation and Early Modern Christianity: 1450–1750**

Spring. Credit, three hours. (Strom)

This course is part of a sequence designed to introduce students to foundational materials of Christian history and theology as well as historical method as part of theological education. This course will deal primarily with the early modern period, beginning in the late medieval period and concluding with the rise of Protestant Evangelical and Enlightenment movements. The primary focus will be on the reforming traditions of the 16th century and their implications for modern Christianity.

## **HC505. History of Christianity in America. (Kim, Greene)**

Spring. Credit, three hours.

This course introduces the religious history of the region that is now the United States from its indigenous origins to the present. We will focus on the history of American Christianity, its distinct theologies, and its relationship to race, gender and sexuality, class, and nation. We will also examine U.S. Christianity in relation to other religious traditions. Students will learn basic familiarity with United States Christian history through both primary sources and scholarly secondary literature. More important, students will learn to think about how this nation's religious history—along with conversations and claims about that history—has shaped its present.

Assignments will emphasize primary source analysis and interpretation, critical thinking, and clear writing.

## HC509. The Making of Global Christianity

Credit, three hours. (Hanciles)

Christianity was a demonstrably global faith (with its center of gravity in Africa, Asia, and the Middle East) before it became a predominantly Western religion (c. 1500). Now, after roughly five centuries, it has once again reemerged as a hugely non-Western phenomenon. A full historical account reveals a faith that is inherently global because it is ultimately local and therefore never fully defined by any historic phase or context. This course provides an exploration of Christianity's 2,000 year history with a primary focus on the processes of cross-cultural transmission and the critical elements that have defined the experience and expression of the faith in successive heartlands. Five core issues will guide the discussion: the translation principle (or indigenous appropriations and vernacular expressions of the faith); the agents and agencies of missionary expansion; major movements of reformation and renewal; interaction with other major faiths; and causative factors in the periodic shifts or extermination of the faith.

## HC609. Early Monastic Thought and Practice

Credit, three hours. (Briggman)

A study of major writings of fourth- and fifth-century monasticism, from Aphrahat of Persia to the Rule of Benedict. Themes will include the influence of Jewish traditions, conceptions of God, practices of prayer, and ascetic practices—especially eating habits, celibacy, and the withdrawal from familial relations. (HC609CEE when offered as a Contextual Education elective) (Theology)

## HC610. Survey of African Christianity: From Apollos to Adelaja

Credit, three hours. (Hanciles) (Same as M610.)

This course explores the establishment and growth of Christianity in Africa. Regional experiences and developments form the building blocks of the study. But the assessment aims less to provide detailed historical coverage of the church in every region of the subcontinent than to negotiate major

themes, currents and developments constituent to the rise of African Christianity—including the vital role of indigenous religious culture and the interaction with Islam. The significance of colonialism as well as the role and impact of Western missionary enterprise form an overarching theme, but central emphasis will be placed on African initiatives, agency, and enterprise as indispensable elements in the development and prospects of the African Church. The emergence of African Christianity as a major factor within world Christianity also will receive attention. (Race, Ethnicity, and Gender)

## HC611. Francis and Clare

Credit, three hours (Faculty)

This course attends equally to the historical, real-life Francis (insofar as he can be retrieved) and to the Francis of piety and legend, i.e., to the historical reception of Francis. This reception includes the several lives, the movements that trace their origins to Francis, and his deception in visual art. The course explores the paradoxes of the Francis phenomenon and the tensions and divisions of the Franciscan movement. The course also looks at two very different women in relation to the saint: Clare of Assisi (1193/94-1253), an early disciple for whom Francis established a severely cloistered way of life, quite unlike that of the mediant friars; and Angela of Foligno (d. 1309), a Franciscan Tertiary who lived among the people, worked with and cherished lepers, enjoyed supernatural visions, and attracted a network of disciples.

## HC612. Doctrines and Creeds of the Early Church

Credit, three hours. (Briggman)

This course considers the development of central doctrines of the Christian tradition, with particular attention given to Trinitarian theology, Christology, and Pneumatology. Readings include selections from key figures of this period, as well as statements formulated by early church councils. Prerequisite of HC501, or permission of the instructor, for MDiv students. (Theology)

## HC614. Earliest Christian Belief about the Holy Spirit

Credit, three hours. (Briggman)

This course considers the earliest Christian beliefs about the Holy Spirit, with particular attention to the influence and importance of Jewish traditions and forms of thought concerning the Spirit. Readings shall include selections from

the Hebrew Scriptures, intertestamental literature, the New Testament writings, Greco-Roman philosophy, and early Christian authors. (Theology)

## **HC615. Women in Radical Protestantism**

Credit, three hours. (Strom)

Examination of the role of women in radical Protestant movements from the sixteenth to eighteenth centuries. Particular attention is given to writing and prophecy by women in the Anabaptist, radical Puritan, Quaker, Pietist, and Methodist movements. (Race, Ethnicity, and Gender)

## **HC616. Pietism: The Development of Modern Piety**

Credit, three hours. (Strom)

This course will focus on religious renewal movements in the wake of the Reformation, especially continental Pietism with further attention given to cognate movements such as Puritanism, Quietism, and Methodism. (Theology)

## **HC617. Early Christian Worship**

Credit, three hours. (E. Phillips)

This seminar examines the sources and evolving methods for the study of early Christian worship and sacrament from the New Testament into the late patristic period, including the development of Eucharistic prayers, the rites of initiation, the liturgical year, and daily prayer. (Theology)

## **HC618. Ethics of Aquinas**

Credit, three hours. (Faculty) (Same as ES618.)

Thomas's treatment of the foundations of ethics, including topics such as human action, free will, the passions, habits, vice and virtue, and law, as explained in his *Summa theologiae*. Teaching involves lectures, seminars, and close reading of primary texts. (Theology)

## **HC619. Reforming the Church and the People: Sixteenth-Century Models**

Credit, three hours. (Strom)

An investigation of Protestant, Catholic, and radical reform movements as responses to the challenges of the sixteenth century. Special attention will be given to doctrinal issues and ecclesial developments, as well as to the implications for lay piety, the family, and social and political structures.

## **HC620. Theology in the Monastic Tradition**

Credit, three hours. (Faculty)

This course has a foreground and a background. In the background is the institutional and social history of monasticism and related religious movements, from the origins of Christian monasticism to the end of the Middle Ages. In the foreground are some classic and perennially popular examples of monastic writing, from Benedict's Rule to the 14th-century *Cloud of Unknowing*, which we read closely by analyzing the theological arguments and by interpreting them in light of their historical context. (Theology)

## **HC623. Theology of Augustine**

Credit, three hours. (Faculty)

The development of Augustine's thought across his life and career, with attention to contemporary issues of the church and theology. (Theology)

## **HC625. Theology of Thomas Aquinas**

Credit, three hours. (Faculty)

Thomas's understanding of the nature, methods, and aims of theology (*sacra doctrina*), as explained in his *Summa theologiae*. Teaching involves lectures, seminars, and close reading of primary texts. (Theology)

## **HC627. Theology of Luther**

Credit, three hours. (Strom)

An examination of Luther's work and theology in the context of the Protestant Reformation movement and 16th-century German society. (Theology)

## **HC629. Mystical Theology**

Credit, three hours. (Faculty)

An examination of a wide variety of medieval mystical theologians in light of the shared concept, or paradigm, of mystical theology. Emphasis is on close reading of primary texts in translation. Authors include Plato, Plotinus, Augustine, Gregory the Great, and ps.-Dionysius (for the foundational paradigms), and then William of St. Thierry, Guigo II, Bonaventure, Mechtild of Magdeburg, Marguerite Porete, Meister Eckhart, and The Cloud of Unknowing. (Theology)

## **HC633. African American Religion and Culture**

Credit, three hours. (N. Phillips) (Same as SR633.)

This interdisciplinary course offers a panoramic view of cultural practices that have been the social glue for African Americans, historically and advancing into the present. We will move through the ways ecclesial and nonecclesial religious belief and practice have intersected with black folk tradition, ritual, music, art, literature and other material and non-material cultural forms to give rise to a vibrant and enduring black social, political and economic life in America. In this culturally thematic course, we will also wrestle with ethical subjects and issues that despite the strength of black spirituality possess the potential to contribute to forms of black social death.

## **HC636K. Reformation Theology and Historiography**

Credit, three hours. Instructor permission required. (Strom)

This advanced seminar will examine issues of Reformation theology and historiography from a variety of methodological perspectives. Topics include the significance of the Reformation for the modern era, the growing impact of new historical methods, the place of religion and theology in early modern history, popular culture and piety, research methods, and bibliographical resources. The seminar will focus primarily on Germany and Europe, but attention will also be given to the expansion of early modern Christianity to Asia. The course assumes a familiarity with the basic themes of Reformation history. (Theology)

## **HC640. Theology of Friedrich Schleiermacher**

Credit, three hours. (Faculty)

A study of the genesis and development of Schleiermacher's thought on Christ and religion, from the "Speeches on

Religion," "The Christmas Eve Dialogue," "The Soliloquies," and "The Christian Faith." (Theology)

## **HC641. Early Christian Women**

Credit, three hours. (Hylen) (Same as NT641.)

This course explores the roles and authority of women in the early church (first to fourth centuries) and the ways this history is used in modern arguments about women's leadership. (Race, Ethnicity, and Gender)

## **HC642. History of Clergy and Their Office**

Credit, three hours. (Strom)

An overview of the theologies of clerical office from the late medieval to modern era with an emphasis on autobiographical writings. (HC642CEE when offered as a Contextual Education elective)

## **HC645. Theology in America**

Credit, three hours. (Faculty)

Lectures and discussions on theology in America from the seventeenth century to the 21st century, exploring figures, movements, and denominational traditions of Christian thought. (Theology)

## **HC651. History of Christian-Muslim Relations**

Credit, three hours. (Womack) (Same as WR652.)

This course introduces students to the history of Christian-Muslim relations from the early Islamic period to present and acquaints them with recent initiatives for interfaith dialogue. Attention is given to multiple global contexts and to the cultural and theological diversity of both Islam and Christianity. Part I of the course introduces significant events, themes, and players in the history of Christian-Muslim relations. Part II centers upon Christian-Muslim dialogue initiatives since the mid-20th century.

## **HC653. World Evangelism in an Age of Empire**

Credit, three hours. (Jones) (Same as EV653, M653.)

From the beginning of the 19th century until the middle of the 20th century, Christians from North America and Europe were involved in a massive effort to conquer and Christianize the world. This course examines the relationship between Western imperial missions and religious missions, noting the ways in which they both conflicted and cooperated in their endeavors. Attention will be given to indigenous Christians in Asia, Africa and Latin America, whose life, work and witness was crucial in shaping religious responses to imperialism.

## HC654. Faith and Reason

Credit, three hours. (Faculty)

A seminar exploring the differing conceptions of “faith” and of “reason” in both classical (Anselm, Aquinas, Luther, Calvin) and modern thinkers (Kant and Schleiermacher), with emphasis upon the ways in which faith and reason are more frequently related than opposed. Readings from Jean Luc Marion and Luce Irigaray will introduce criticisms of the emphases of this tradition of thinking. (Theology)

## HC658. Women and Gender in U.S. Religion

Credit, three hours. (Kim)

This course is a seminar on the history of women, gender, and religion in America. We will primarily draw on historical and social scientific methods of investigation and proceed thematically as we ask several related questions. How have religious communities in America shaped understandings of gender and sexuality? How have individuals used religious beliefs, texts, and practices to defend or criticize gender norms? Given that women have historically dominated membership rolls but not pulpits in America, what happened when women began to preach and teach? (Race, Ethnicity Gender)

## HC659. U.S. Religion and Politics since the Civil War

Credit, three hours. (Greene)

What is the relationship between religion and politics in the United States? More fundamentally, what is (and what is not) religion, and what is (and what is not) politics—should we speak of “religion and politics” or of “political religions” or “religious politics”? Do religious organizations provide a refuge from the public sphere or an organizing force within it? What prompts religious institutions and communities to support, ignore, or impede social change? What power do religious

institutions and communities have to shape American life? In this course emphasis is on depth over breadth: rather than taking a tour through American religious and political history since 1865, students will focus on three key themes divided into three units: race and empire, gender and sexuality, and religious and political realignments since the civil rights era. Students will learn about each theme through scholarly books and articles, supplemented with related primary source materials, memoir, essays, film, and music.

## HC660. Piety and Politics: Evangelicalism in America

Credit, three hours. (Kim)

What is the evangelical tradition? What are the social, cultural, and political contexts out of which evangelicalism emerged and evolved? What does “evangelical” signify in America and the world today? This course will address these questions as students study the evangelical tradition in America from the 18th century to the present. The course begins with the transatlantic awakenings, the Enlightenment, the rise of the foreign missionary enterprise, and the Second Great Awakening, and moves into the Fundamentalist-Modernist controversies, Pentecostalism, civil rights, neo-evangelicalism, the rise of the Christian Right, prosperity gospel, and televangelism. We also analyze categories of gender, sexuality, race, and immigration. Students will study the evangelical tradition as a historical and multiracial phenomenon in relation to American culture and politics and within transnational and global contexts. Assignments will focus on primary source analysis to engage critical thinking and train students in historical research.

## HC661. The Black Church

Credit, three hours. (Erskine)

This course seeks to investigate the evolution of the black church in America. We will not attempt a chronological history of this church but will choose decisive moments in the life of this church for examination. There will be a sustained discussion with E. Franklin Frazier, Melville Herskovits, Albert Raboteau, Julia Foote, and Marilyn Richardson. (Race, Ethnicity, Gender)

## HC665. Catholicism in America: Migration, Transnationalism, and Devotion

Credit, three hours. (S. Reynolds) (Same as SR665.)

This course explores the history and present of U.S. Catholicism by tracing the migrations that have shaped Catholic life in the Americas throughout the past five centuries, beginning with an examination of accounts of the Guadalupe apparition and of Catholic slaves and slaveholders. We attend in a particular way to the role of the parish and popular religious practices in immigrant communities throughout the nineteenth and twentieth centuries, as well as to dynamics of race, culture, and borders in shaping U.S. Catholic identities through the present day. (Race, Ethnicity, and Gender).

## **HC669. The History and Theology of Eucharistic Worship**

Credit, three hours. (Faculty) (Same as W669.)

A liturgical and theological study of the origins and evolution of the Eucharist and related practices. The subject is covered in terms of the major cultural, philosophical, and historical movements which formed the background of this evolution. (HC669CEE when offered as a Contextual Education elective) (Theology)

## **HC672. Modern Catholicism**

Credit, three hours. (Alonso, Lösel) (Same as ST678.)

This course introduces students to modern Catholicism both from a historical and a theological perspective. We trace the significant theological and ecclesiastical changes the Catholic Church has undergone from the eighteenth century through the Second Vatican Council (1962–1965) and in its aftermath. Along with the major documents from Vatican II, authors we engage may include Henri de Lubac, Karl Rahner, Hans Urs von Balthasar, Elizabeth Johnson, Jon Sobrino, Mark Jordan, and Cyprian Davis. (Theology)

## **HC676. Modern Christianity as a Global Phenomenon**

Credit, three hours. (Hanciles) (Same as M676.)

This course serves as an introduction to the historical study of Christianity as a global phenomenon. It will survey major developments within, as well as significant encounters between, the church in Europe, North and South America, Africa, Asia, and the Pacific from roughly 1600 to the present. Course material will highlight the complex actors and trends that have shaped the church as an indigenous social institution and examine major historical developments that reflect concrete ways in which the church (as a community of faith) has impacted its immediate context and the wider world. Special attention will be given to the critical role of various forms of outreach and missions in Christianity's global expansion as well as the significant role of non-Western initiatives in shaping global Christianity.

## **HC679R. Colloquy Leadership**

Credit, two hours.

Offered each semester by invitation of the instructors of HC501 and HC503. Does not fulfill area requirements, provides elective credit. 152

## **HC698. Special Topics in History of Christianity**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.



# Systematic Theology

## **ST501. Systematic Theology**

Fall and Spring. Credit, three hours. (Erskine, Lösel, McDougall, McFarland, Soulen)

Survey of figures and issues in contemporary theology, including doctrines of God, Christ, holy spirit, revelation, humanity, salvation, and eschatology. Opportunities for students to do constructive theology.

## **ST604. Theology of Atonement**

Credit, three hours. (Soulen)

A seminar focusing on the Christian doctrine of the atonement from the patristic period to the present, with special attention to the doctrine's variety of forms in both traditional and contemporary contexts.

## **ST605. God and Evil**

Credit, three hours. (Soulen)

This course allows students to consider what we may—and may not—say regarding God's fidelity, love, and redemptive power in the face of evil, suffering, chaos, and death by examination of traditional and contemporary Christian approaches to these issues.

## **ST606. The Doctrine of Atonement**

Credit, three hours. (Soulen)

This course is a seminar on the reconciling work of Jesus Christ, also known as the doctrine of atonement. Emphasizing close engagement with primary sources, the course will explore the tremendous breadth of approaches to the doctrine in both classical and contemporary theology, with the aim of helping students to better formulate their own best understanding of the doctrine.

## **ST607. Doctrine of God—Women's Voices Past and Present**

Credit, three hours. Prerequisite: ST501 or equivalent. (McDougall)

A biblical and theological study of the relationship of gender to the doctrine of God. Particular attention to the historical retrieval of women's theological traditions as well as to contemporary women's formulations of language about God, the nature of divine power and the God-world relation, and Trinitarian versus non-Trinitarian approaches to the doctrine of God. (Race, Ethnicity, and Gender) (ST607CEE when offered as a Contextual Education elective)

## **ST610P. Redeeming the Body**

Credit, three hours. (McDougall) (Instructor permission required.)

This advanced seminar (which is crosslisted as a doctoral seminar) examines Christianity's historical attitudes to the female body in conjunction with feminist proposals for retrieving and reformulating Christian doctrines that impact the

female body today. Throughout the seminar emphasis will be placed on both historical re-workings of Christian traditions as well as constructive feminist theological aims. (Race, Ethnicity, and Gender)

## **ST618. Theology, Art and Architecture**

Credit, three hours. (Lösel)

Explores theological approaches to art, architecture, and the built environment, both from historical and systematic perspectives. With the help of four recent theological monographs on art, architecture, taste, and the built environment, Christian approaches to art through the centuries is studied.

## **ST619. Liturgy and Architecture**

Credit, three hours. (Lösel)

This course seeks to explore questions at the intersection of Christian sacramental liturgy and architecture, from historical, anthropological, and theological perspectives. We will study how Christians have understood the nature and function of their worship, how they have used architectural spaces for their liturgical purposes, and which role gender has played in this context. (ST619CEE when offered as a Contextual Education elective)

## **ST620. Black Theology and Ethics**

Credit, three hours. (Erskine) (Same as ES620.)

The contributions of some of the leading theologians will be considered placing their work in conversation with more recent contributors, in particular womanist theologians. In light of discussion of theological themes in black and womanist theologies, we will identify critical and ethical issues that come to the fore. (Race, Ethnicity, and Gender)

## **ST621. Teaching with Authority: Scripture, the Church, and Congregational Self-Understanding**

Credit, three hours. Pre- or corequisite: ST 501 or equivalent. (McFarland) (Same as RE621.)

This course is designed to help congregational leaders engage specifically theological questions in their communities

by focusing on the way in which authority is exercised in the church. As such, it will explore two basic issues: 1) the sorts of attitudes and practices do Christian leaders need to develop in order to “teach with authority” in church and society, and 2) how authoritative teaching plays out in concrete questions of the church’s self-definition, as exemplified in practices like baptism and the Lord’s Supper. (ST621CEE when offered as a Contextual Education Elective)

## **ST623. Theology of Karl Barth**

Credit, three hours. (Soulen)

A study of Barth’s theology across the course of his career, with attention to his influence on contemporary theology.

## **ST626. The Preacher as Theologian**

Credit, three hours. Prerequisites: P501, ST501, or equivalent. (McDougall/Faculty) (Same as P626.)

This course helps students with the act of theological reflection and emphasizes the crafting of sermons that express in accessible ways careful thinking about theological issues.

## **ST627. Theology of the Church and Sacraments**

Credit, three hours. (Alonso) (Same as W627.)

Biblical and theological understandings of the church, baptism, and the Lord’s Supper are discussed. Attention is also given to other traditional sacraments and to ecumenism.

## **ST628. Liturgical Theology**

Credit, three hours. (Alonso) (Same as W628.)

This course introduces students to central texts and themes in theological reflection on Christian worship as they have coalesced into the field of liturgical theology. Through historical, theological, biblical, practical, and pastoral approaches, we will explore the ritual, symbolic, aesthetic, cultural, kinesthetic, and textual dimensions of worship and consider how they both shape and express Christian thought and practice.

## **ST631. Christian Initiation: Baptism, Confirmation, and Renewal**

Credit, three hours. (E. Phillips)

Historical, theological, and pastoral study of baptism, confirmation, and renewal. This course pays special attention to twentieth-century reforms in theology and practice. (ST631CEE when offered as a Contextual Education elective.)

## **ST637. Asian and Asian American Theologies**

Credit, three hours. (Kwok)

This course introduces students to the development and issues in Asian and Asian American theologies from a transnational perspective. Particular attention will be given to racial identity construction and development, biblical interpretation, interreligious dialogue, feminism, ecology, migration, war and reconciliation, and worship and ministry in diverse cultural contexts. (Race, Ethnicity, Gender)

## **ST641. Christology and Ethics**

Credit, three hours. (Erskine) (Same as ES641.)

This course investigates the relationship between Jesus Christ and the moral life. Two foci will be preeminent: (a) to isolate and clarify the fundamental principles of the Christian life and (b) to discern and interpret how the Christian community needs to make moral judgments in the light of its faith claims and religious convictions. (ST/ ES641CEE when offered as a Contextual Education elective.)

## **ST644. Latino/a/x Theologies**

Credit, three hours. (Alonso)

This course will constructively evaluate distinctive methods & approaches that have emerged from Latino/a/x theologians over the last several decades: *lo cotidiano*, the centrality of popular religion, liberation theologies, *teología en conjunto*, & *mujerista* theology. We will be particularly attentive to the ways in which these methods & approaches are used to critique & deepen reflection on enduring questions in systematic theology. And we will discern the practical implications, possibilities, and limitations of this work for ecclesial & academic contexts. (Race, Ethnicity, Gender)

## **ST645. Ecclesiology**

Credit, three hours. (Lösel)

This course explores the theological nature, the structures, and the mission of the Christian Church from an explicitly ecumenical perspective. We focus on the church's nature as rooted in the liturgy, the church's role in God's economy of salvation, its defining marks and structure, and how it relates to the Reign of God. Authors we engage include Karl Barth, Dietrich Bonhoeffer, Karl Rahner, Hans Urs von Balthasar, John Zizioulas, and Elizabeth Johnson.

## **ST647. Theology of Dietrich Bonhoeffer**

Credit, three hours. (Erskine)

This course seeks to understand Bonhoeffer on his own terms as clearly and as fully as possible. We will investigate whether there is an "epistemological shift" between the "early Bonhoeffer" and the Bonhoeffer of Letters and Papers from Prison. The doctrines of ecclesiology, Christology, God, and reality (the world come of age) will come up for theological attention.

## **ST651. Theologies of Hope and Liberation**

Credit, three hours. (Erskine)

This course looks at eschatology and apocalypse in contemporary theology. Particular attention will be given to the thought of Jürgen Moltmann, Leonardo Boff, Dorotee Soelle, Pierre Teilhard de Chardin, and James Cone. The central question which focuses our discussion is how may we be faithful to Jesus Christ in our time and in our own historical circumstances?

## **ST652. Global Feminist Theologies**

Credit, three hours. (McDougall)

This course introduces students to global Christian feminist theology through an in-depth study of feminist/women's theological movements from different regions of the Global South and their respective theological movements in the US. We will address key theological concerns of these Global South feminist movements, in particular theological anthropology (e.g., women's identity, agency, and attitudes toward the body); the gendered nature of sin, suffering, and redemption; pneumatology and indigenous spiritual traditions.

In addition, we will grapple with the major social and gender justice concerns of these feminist/women's movements, in particular, gender-based violence, sex trafficking, women's poverty, and sexist institutions and practices in the church and wider society. The class will explore these theological and ethical issues through various media: indigenous theological scholarship, liturgical resources, popular religious practices and sacred art, documentaries and in-class/Skype dialogues with guest theologians when possible. (Race, Ethnicity, and Gender)

## **ST653. Feminist, Womanist, and Latina Approaches**

Credit, three hours. Prerequisite: ST501 or equivalent. (McDougall)

An ecumenical and multicultural study of contemporary women's formulations of particular doctrines. Special attention to the intersection of doctrine with issues of race, ethnicity, and gender, and ecclesial identity. (Race, Ethnicity, and Gender)

## **ST656. Theology of Jürgen Moltmann**

Credit, three hours. (McDougall)

An in-depth study of Moltmann's theology in dialogue with challenges confronting the contemporary church in society. Particular attention to his contributions in eschatology, political theology, and to the doctrines of the Trinity, creation, and pneumatology.

## **ST659. Theology of Martin Luther King Jr.**

Credit, three hours. (Erskine)

This course seeks to examine the life, thought, and actions of Martin Luther King Jr. The class will engage in theological exposition and analysis of his primary ideas, sermons, and conceptual frames of reference. A conversation with Malcolm X, Walter Rauschenbusch, Reinhold Niebur, and the black church will ensue.

## **ST660. Womanist Theology**

Credit, three hours. (Faculty)

This course will provide an introduction to womanist theology through the work of primarily first-generation womanist

theologians in the United States. Organized systematically to address a range of topics, including theological ethics, biblical hermeneutics, Trinity, Christology, atonement, theological anthropology, sin and suffering, evil, soteriology, ecclesiology, and eschatology, the study will employ both a deconstructive and a constructive method in an effort to interpret and enhance the faith and practice of the church. (Race, Ethnicity, and Gender)

## **ST661. Philosophical Theology**

Credit, three hours. (Faculty)

Examination of a major movement, such as phenomenology or process thought.

## **ST664. Political Theology and Community Organizing**

Credit, three hours. (Lambelet) (Same as ES664)

This course examines practices of Christian witness in the public sphere and explores how those practices both express and cultivate specific political theologies. Students will build their theological vocabulary through fundamental engagement with concepts such as politics, justice, power and movement and will test that vocabulary by applying it to the concrete practices of organizing. We will conclude by using the tools developed by the course to analyze organizing against mass incarceration in Atlanta and the Southeast United States.

## **ST672. Trinitarian Praxis: The Trinity, The Human Person, and the Christian Life**

Credit, three hours. Prerequisite: ST501 or equivalent, or instructor permission. (McDougall)

An advanced seminar on classical and contemporary approaches to the doctrine of the Trinity and its implications for theological anthropology and the shape of the life of faith. Particular attention will be paid to contemporary proposals relating the doctrine to social, ethical, and liturgical issues that are challenging churches today.

## **ST676. Theological Arguments for Criminal Punishment Reform**

Credit, three hours. (Lösel)

This course aims to help students understand the theological rationale for “mild” forms of punishment, which Christian theologians have developed through the ages. We engage a range of texts stemming from the intersection of theology, philosophy, sociology, postcolonial theory, and legal theory regarding the question of criminal punishment reform. Authors we engage may include Augustine of Hippo, Michel Foucault, Martha Nussbaum, James Whitman, and Timothy Gorringer.

## **ST677. Critical Issues in the Worldwide Anglican Communion**

Credit, three hours. (Kwok)

This course explores critical issues in global Anglicanism in the postmodern and postcolonial world. Particular attention will be given to the crisis of Anglican identity, the shift of Christian demographic to the Global South, human sexuality, autonomy and interdependence, mission and partnership, economic justice, and women’s struggle for leadership.

## **ST678. Modern Catholicism**

Credit, three hours. (Alonso, Lösel) (Same as HT672.)

This course introduces students to modern Catholicism both from a historical and a theological perspective. We trace the significant theological and ecclesiastical changes the Catholic Church has undergone from the eighteenth century through the Second Vatican Council (1962–1965) and in its aftermath. Along with the major documents from Vatican II, authors we engage may include Henri de Lubac, Karl Rahner, Hans Urs von Balthasar, Elizabeth Johnson, Jon Sobrino, Mark Jordan, and Cyprian Davis.

## **ST679. Contemporary Anglican Theology**

Credit, three hours. Prerequisite: ST501 or equivalent. (McDougall)

This seminar provides a survey of contemporary Anglican theology. The focus will be on theological issues that are currently sparking debate across the Anglican communion, e.g., different approaches to Scripture and Christology, the

relationship of gender, spirituality and theology, and the nature of the global Anglican communion. Course readings will range across the Anglican tradition (Anglo-Catholic, liberal, and Reformed/ Evangelical), and will include authors such as Sarah Coakley, David Ford, Kathryn Tanner, Desmond Tutu, Rowan Williams.

## **ST681. Sin, Sex, and Salvation: The Doctrine of the Human Person**

Credit, three hours. Prerequisite: ST 501 or equivalent, or instructor permission. (Faculty)

This course examines some key themes in the topic of theological anthropology, with special emphasis on the diversity of ways in which Christians through the centuries have answered the question, “What does it mean to be human?” The material surveyed will pay particular attention to issues of gender identity, human sexuality, and original sin, since these topics have proven particularly important for the development of Christian reflection on human being in the Western Christian churches, but attention is also given to the ways in which questions of race, ethnic identity, disability, and class have affected Christian Understandings of personhood. (Race, Ethnicity, and Gender).

## **ST690. Contemporary Systematic Theology**

Credit, three hours. Prerequisite: ST501 or equivalent (McDougall)

This course will examine contemporary issues in systematic theology and may be used as the capstone course for MDiv students in the Theology and Ethics concentration.

## **ST698. Special Topics in Systematic Theology**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Ethics and Society

## **ES501. Christian Ethics**

Fall and Spring. Credit, three hours. (Bounds, Jackson, Marshall)

The nature and foundations of Christian ethics and the meaning of Christian responsibility as related to concrete social issues.

## **ES560. Principles and Practices of Moral Leadership**

Credit, three hours. (Franklin) (Same as LA560.)

This course is intended to be a foundational class for the Laney Legacy Program in Moral Leadership and open to students throughout the university and offered annually. Through lectures, seminar discussions, guest presentations and student presentations, we will attempt to understand how some people are able through their modes of being and acting to elevate and transform others and produce desired outcomes.

## **ES585. Interdisciplinary Perspectives on Human Rights**

Credit, three hours. (Evans, Davis, Queen)

This graduate seminar examines the theory and practice of global human rights from an interdisciplinary perspective. In addition to issues of the history, origins and legitimacy of universal human rights, the seminar will discuss standards,

institutions and processes of implementation. The seminar will also examine human rights across a variety of substantive issues areas, including; conflict, development, globalization, social welfare, religion, race and ethnicity, medicine, public health, and rights of women and other vulnerable groups. Evaluation will be based on seminar participation, discussion leadership, an analytical essay, a survey paper and major research paper. Students will also make brief presentations of their final papers.

## **ES609. Theology of Social Ministry**

Credit, three hours. (Bounds) (Same as M619.)

The purpose of this course is to critically and faithfully engage the social witness of the church as an integral form of the mission of the church in the world. Students will analyze theological foundations for social witness, develop strategies for identifying and articulating that witness in the local church, and reflect upon a personal theology of social ministry.

## **ES610. Religion, Ethics, and Public Intellectuals**

Credit, three hours. (Franklin)

This course will examine the moral rhetoric and impact of leaders and intellectuals who have addressed the human condition from religious and ethical perspectives in the public sphere. Readings, lectures, and discussion will be organized around critical periods of American life, when public leaders and intellectuals utilized religious and ethical resources and

discourse to shape national debates, direction, and policy. Designed as a core course in the Laney Legacy Program in Moral Leadership.

## **ES618. Ethics of Aquinas**

Credit, three hours. (Faculty) (Same as HC618.)

Thomas's treatment of the foundations of ethics, including topics such as human action, free will, the passions, habits, vice and virtue, and law, as explained in his *Summa theologiae*. Teaching involves lectures, seminars, and close reading of primary texts.

## **ES620. Black Theology and Ethics**

Credit, three hours. (Erskine) (Same as ST620.)

The contributions of some of the leading theologians will be considered placing their work in conversation with more recent contributors, in particular womanist theologians. In light of discussion of theological themes in black and womanist theologies, we will identify critical and ethical issues that come to the fore.

## **ES621. Christian Sexual Ethics**

Credit, three hours. (Faculty)

A study of Christian reflection on sexual ethics. Attention will be given to the embodied nature of the human person, the notions of sin and grace, sexual difference, and topics such as the AIDS epidemic and sexual violence.

## **ES622. Preaching Politics**

Credit, three hours. (Smith) (Same as P622.)

This course invites students to analyze the challenges to preaching politics in modern societies, learn some of the main ways that preachers have preached in light of them, consider some contemporary proposals for continuing that work, and then extend the practice with sermons of their own. The course moves, then, from social analysis to a history of practice to practical counsel to the practice of preaching. That movement—a kind of practical theological reflection—is itself one of the main things this course hopes to teach.

## **ES624. Feminist and Womanist Ethics**

Credit, three hours. (Faculty)

A study of those contemporary voices in Christian ethics making critical claims on the behalf of the well-being of women. Topics may include: the challenge of difference (racial, economic, sexual), violence against women, family roles, reproductive technologies, women and children in poverty, ecofeminism. (Race, Ethnicity, and Gender)

## **ES625. Sexuality in the Black Church**

Credit, three hours. (Faculty)

This course explores the intersecting themes of African American spirituality, sexuality, love, and life. Specific attention is given to the dynamic and intricate relationships that obtain between gender, sex, and sexuality and the institutional black church as a principal custodian of constructive and repressive cultural values in African America. (Race, Ethnicity, and Gender)

## **ES626. Ethical Leadership and African American Moral Traditions**

Credit, three hours. (Fluker)

This seminar is designed to acquaint students with major figures, movements, and issues in black American religious, social, cultural and ethical traditions. The seminar, which focuses heavily on leadership emerging from 19th and 20th century black culture, examines African American leadership from a narrative perspective, utilizing primary and secondary source materials; explores theoretical and practical elements of leadership in specific historical contexts; evaluates competencies traditionally associated with African American leadership practices; and offers a forum for practical engagement with contemporary problems associated with African American life and culture.

## **ES628. Religion, Ethics, and Civil Rights**

Credit, three hours. (Franklin)

The modern civil rights movement was initiated by church women, ministers, and students in strategic partnership with national organizations (NAACP and labor), interfaith coalitions,

and political elites. The course investigates the role of religion (ritual, myth, song, and other practices) and ethics (moral argument, leadership, analysis, and vision) as they became forces for social transformation. Special attention will be given to how religious agents (congregations, leaders, and laity) interacted with the media to frame their movement as a moral drama that became a model for other rights-based social movements.

## **ES630. Kierkegaard as Religious Ethicist**

Credit, three hours. (Jackson)

An examination of a broad spectrum of Kierkegaard's aesthetic, ethical, and religious writings with a focus on the relationship between his theological convictions and his moral teachings. Reading will include both pseudonymous texts and works published under Kierkegaard's own name. (letter grade only)

## **ES632. Pastoral Ethics**

Credit, three hours. (Burkholder)

Prepares students for the ethical challenges they will face as pastors and leaders in congregations, communities, and denominations. The course is designed to address the complex reality of the minister as one who is looked to for public moral leadership and private moral guidance; and then as one who regularly faces a wide array of moral dilemmas of one's own. (ES632CEE when offered as a Contextual Education elective)

## **ES635. Contemporary Christian Ethics**

Credit, three hours. (Faculty)

This course explores current topics and contemporary scholars in the field of Christian ethics. ES501 or equivalent is required.

## **ES637. Problems in Aid and Development**

Credit, three hours. (Bounds)

This course engages ethical challenges surrounding global aid and development assistance. We will consider both Christian participation through local, regional, and global organizations

and Christian theoethical perspectives on practices/politics of aid and development. Depending on student interest, topical foci may include economic development, HIV/AIDs, health care, human rights, conflict, gender status, racial/ethnic division, and engagement with non-Christian religions. Particular attention will be paid to differing "north/south" perspectives on the politics of aid.

## **ES641. Christology and Ethics**

Credit, three hours. (Erskine) (Same as ST641.)

This course investigates the relationship between Jesus Christ and the moral life. Two foci will be preeminent: (a) to isolate and clarify the fundamental principles of the Christian life and (b) to discern and interpret how the Christian community needs to make moral judgments in the light of its faith claims and religious convictions. (ES/ ST641CEE when offered as a Contextual Education elective)

## **ES649. Psychology of Moral Development and Education**

Credit, three hours. (Snarey) (Same as RP649, RE649, EDU771v.)

A fundamental dimension of being human is the inevitable necessity of making moral judgments. Promoting the ability to make mature moral judgments is a core component of pastoral leadership and religious education. This course considers moral development as evidenced in the formulation and resolution of ethical dilemmas during childhood, adolescence, and adulthood. The course also places moral psychology in relation to gender, race, ethnic, and cultural differences. A major segment of the course will focus on the practice of moral education through a variety of pedagogical methods.

## **ES651. Biomedical Ethics**

Credit, three hours. (Jackson)

A critical evaluation of some of the ethical problems and assumptions in medicine and biomedical research. Specific topics include artificial contraception and reproduction, abortion, euthanasia, informed consent, paternalism, confidentiality, allocation of scarce resources, limits on research protocols, and conflict of interest. In addition, the medical, nursing, and chaplaincy professions are used as lenses through which to look at the value of life and the meaning—if any—of suffering and death, the nature of personal integrity, and the place of authority in a liberal era



society. (letter grade only) (ES651CEE when offered as a Contextual Education elective)

## **ES652. Health Care Ethics: Interdisciplinary Perspectives**

Credit, three hours. (Jackson)

An interdisciplinary approach to health care ethics, open to students from various Emory schools. The course explores virtues and values internal to the professions of nursing, medicine, and ministry. Specific topics covered include: contraception and reproduction, abortion, euthanasia, informed consent, and conflict of interest.

## **ES656. Religion, Science, and Morality**

Credit, three hours. (Jackson)

This course examines how three revolutionary empirical theories (Darwinian evolution, quantum mechanics, and Big Bang cosmology) bear on three traditional theological virtues (faith, hope, and love). Part I addresses the general relation between religion and science; Part II evolutionary biology and the key issue of altruism; Part III quantum uncertainty and its relation to freedom of action; and Part IV the latest developments in astrophysics and how these touch on the metaphysics of faith and morals. (letter grade only)

## **ES658. Christianity and the Holocaust**

Credit, three hours. (Jackson)

This course engages students in a critical analysis of the Nazi Holocaust and the role of Christians and Christianity within it. After a brief examination of the historical background, we will focus on a range of theological and ethical issues surrounding Adolf Hitler's rise to power and the execution of "the Final Solution." Readings are from Jewish, Christian, and nonreligious sources. (There is no prerequisite, but ES501 is recommended.) (letter grade only)

## **ES661. Christianity and Politics**

Credit, three hours. (Bounds, Franklin)

This course considers how and in what ways Christian social ethics has supported or distanced itself from democratic

practices, with attention to whether the practices of Christian institutions can be related to the textual claims.

## **ES663. Religion, Violence and Peacebuilding**

Credit, three hours. (Marshall)

This course will focus on the paradoxical ways religions can promote exclusion, hostility, and violence as well as tolerance, understanding, and peace. (ES663CEE when offered as a Contextual Education elective)

## **ES664. Political Theology and Community Organizing**

Credit, three hours. (Lambelet) (Same as ST664)

This course examines practices of Christian witness in the public sphere and explores how those practices both express and cultivate specific political theologies. Students will build their theological vocabulary through fundamental engagement with concepts such as politics, justice, power and movement and will test that vocabulary by applying it to the concrete practices of organizing. We will conclude by using the tools developed by the course to analyze organizing against mass incarceration in Atlanta and the Southeast United States.

## **ES665. Ecoapocalypse**

Credit, three hours. (Lambelet)

Apocalyptic language pervades current talk about the environment. Whether covering wild fires, extreme weather, or urban rat infestations, journalists, activists, and public intellectuals construct this discourse by calling on the apocalyptic to indicate the urgent, world altering impact of these phenomenon. In dialogue with this popular discourse, this course draws upon theological traditions of apocalyptic reflection to analyze the attritional catastrophe of our current climate crisis.

## **ES669. Theology of Ethics and Reconciliation**

Credit, three hours. (Bounds)

A study of current Christian writing and involvement in reconciliation forgiveness and conflict transformation.

## **ES671. Skills in Conflict Transformation I**

Credit, one hour. (Faculty)

Introduces basic concepts and practices including understanding violence, nonviolent communication, listening, paraphrasing, and basic facilitation.

## **ES672. Skills in Conflict Transformation II**

Credit, two hours. Prerequisite: ES671. (Faculty)

Continued work in concepts and practices of conflict transformation.

## **ES673. Voices of Nonviolence**

Credit, three hours. (Marshall)

An introduction to the theory and practice of nonviolence by studying the life and work of individuals who purposefully employ(ed) nonviolent approaches to social change. A range of individuals are studied in a variety of historical and cultural contexts, including Leo Tolstoy, Dorothy Day, and Thich Nhat Hanh.

## **ES674. Approaches to Criminal Justice Ministry**

Credit, three hours. (Faculty) (Same as PT674.)

This course examines the historical, social, psychological, and theological implications of crime, punishment, and incarceration in America. Through discussion of the readings, lectures, field-based experiences, and guest speakers, students will explore the multifarious dimensions of the prison industrial complex as well as their own attitudes and biases toward incarcerated persons. Throughout the course learners investigate both the strengths and limitations of current approaches to incarceration, while also acquiring knowledge and skills to employ change in their own context. Students are encouraged to reflect on how they might use the learning from the class to impact and enact restorative care in communities, congregations, policies, families, and other diverse contexts affected by the criminal justice system.

## **ES675. Restorative Justice**

Credit, three hours. (Bounds)

This course serves as an introduction to restorative justice (RJ), a concept and set of practices that has become more visible in the past decades. After exploring the roots of violence, this course engages Christian understandings of RJ, and also attends to contemporary work in indigenous religions. Attention will be given to examples of RJ in practice: in criminal justice, in US Christian ministries, in relation to violence and incarceration, and in political engagement of global Christian-based groups and institutions.

## **ES676. Justice, Crime, and Punishment**

Credit, three hours. (Faculty)

Students in this course will discuss ethical issues of justice, crime, and punishment.

## **ES678. The Morality of Peace and War**

Credit, three hours. (Jackson)

This course investigates some of the moral, political, economic, and theological issues surrounding conflict and conflict resolution in a nuclear age. Topics include the nature of war and peace, their theory and practice, the just war tradition and pacifism, deterrence theory, technology and modern warfare, and the relation of women to peace and war. Readings are both religious and secular. (letter grade only)

## **ES679R. Colloquy Leadership**

Credit, two hours.

Offered each semester by invitation of the instructors of ES501. Does not fulfill area requirements.

## **ES680. Law and Religion: Theories, Methods, and Approaches**

Credit, three hours. (Faculty) (Concurrently listed from Emory Law)

In this course, students will survey the interdisciplinary field of law and religion. The course will begin by discussing the nature of the field known as law and religion. The course will then cover different substantive areas and methodological approaches by reading, analyzing, and critiquing examples of law and religion scholarship from leading scholars. Students

will be asked to think about the choices that scholars make: What is the relationship of law and religion? What does the scholar draw on as evidence for her argument? How does the scholar construct his argument? How does the scholar think about law and about religion?

## **ES682. Jewish Law**

Credit, three hours. (Faculty)

(Same as WR682. Usually concurrently listed from Emory Law.)

This course will survey the principles Jewish (or Talmudic) law uses to address difficult legal issues and will compare these principles to those that guide legal discussion in America. In particular, this course will focus on issues raised by advances in medical technology such as surrogate motherhood, artificial insemination, and organ transplant. Through discussion of these difficult topics many areas of Jewish law will be surveyed.

## **ES683. History of Church-State Relations in the West**

Credit, three hours. (Witte) (Concurrently listed from Emory Law.)

An exploration of the interaction between religious and political authorities and laws in the Roman Empire, in High Medieval and Reformation Europe, and in colonial and early republican America, concluding with analysis of the formation of the First Amendment and state constitutional guarantees of religious freedom.

## **ES684. First Amendment: Religious Liberty**

Credit, three hours. (Witte) (Concurrently listed from Emory Law.)

This course will explore questions arising under the Establishment and Free Exercise clauses of the First Amendment as well as religion clauses in representative state constitutions and their colonial antecedents. Consideration will be given to cases concerning religious speech, worship and symbolism in the public square, the public school, and the workplace; government support for, and protection of religious education in public and private schools; tax exemption of religious institutions and properties; treatment of religious claims of Native Americans and various religious minorities;

exercise of and limitations on religious law and discipline, control and disposition of religious property; and other issues.

## **ES687. Jurisprudence**

Credit, three hours. (Terrell) (Concurrently listed from Emory Law.)

This lecture/discussion course will explore some of the major historical tendencies in ethical and political philosophy. We will then trace these ideas as they have been worked out in Anglo American jurisprudence and contemporary continental thought. The aim of the course is to provide the theoretical foundations necessary for conducting concrete critical, ethical and political analysis of law and institutions.

## **ES691. History of Law, Religion, and Family in the West**

Credit, three hours. (Witte) (Concurrently listed from Emory Law.)

An exploration of the law and theology of marriage in classical, biblical, and patristic sources, in High Medieval and Reformation Europe, and during and after the Western Enlightenment movements in Europe and America.

## **ES695. Religion, Culture, Law in Comparative Practice**

Credit hours, three. (Ludsin) (Concurrently listed from Emory Law)

Debates rage worldwide over what role religion & culture should play in law & governance & whether granting them a role conflicts with democratic principles. This course will explore the issues that arise in the debates about the appropriate role for religion and culture in democratic governance. It will examine different models for incorporating religion & culture into law as well as at models that wholly reject this incorporation using case studies from the US, Europe, Asia, & Africa.

## **ES697. Moral Leadership in Context: Travel Seminar**

Credit, three hours. (Franklin)

Through required prereading, lectures, field visits with local moral leaders, seminar discussions and guest presentations participants in this international travel seminar will attempt to

understand how some people are able through their modes of being and acting to elevate and transform others and produce desired outcomes. We begin with the proposition that moral leaders are women and men who act with imagination and integrity for the common good. This includes clergy and many other vocations and leadership roles. We will explore how leaders with integrity, imagination, courage and virtue come into being in the context to which travel, what moral leaders there do habitually and skillfully, and the outcomes they intend, enable and achieve. We will also investigate what leaders in the travel seminar context can teach and model for Western leaders and communities.

## **ES698. Special Topics in Ethics and Society**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Mission

## M609. The Church's Mission in the World

Credit, three hours. (Faculty)

This seminar offers biblical, historical, and theological perspectives on the global diffusion and development of Christianity. Focusing upon the transmission and transformation of the Christian tradition through cross-cultural encounter, particular attention is given to Christianity's serial cultural penetration and its diverse local cultural expressions. The emergence of Christianity as a vibrant, predominately non-Western religion, are treated. The course is designed to locate the student's ministry within the realities of the emerging global church in a pluralistic world.

## M610. Survey of African Christianity: From Apollos to Adelaja

Credit, three hours. (Hanciles) (Same as HC610.)

This course provides an exploration of the establishment and growth of Christianity in Africa. Regional experiences and developments form the building blocks of the study. But the assessment aims less to provide detailed historical coverage of the church in every region of the subcontinent than to negotiate major themes, currents and developments constituent to the rise of African Christianity—including the vital role of indigenous religious culture and the interaction with Islam. The significance of colonialism as well as the role and

impact of Western missionary enterprise form an overarching theme, but central emphasis will be placed on African initiatives, agency and enterprise as indispensable elements in the development and prospects of the African Church. The emergence of African Christianity as a major factor within world Christianity will also receive attention. (Race, Ethnicity, and Gender)

## M612. The Church in Asia

Credit, three hours. (Jones)

This course focuses on the spread and transformation of Christianity across various Asian nations and cultures from its beginnings to the present day. Special attention will be paid to contemporary issues facing Christian communities on the continent.

## M619. Social Mission of the Christian Church

Credit, three hours. (Bounds) (Same as ES609.)

The purpose of this course is to critically and faithfully engage the social witness of the church as an integral form of the mission of the church in the world. Students will analyze theological foundations for social witness, develop strategies for identifying and articulating that witness in the local church, and reflect upon a personal theology of social ministry.

## **M634. Globalization and the Church's Mission**

Credit, three hours. (Hanciles) (Same as SR634.)

This course examines the globalization phenomenon and its wide-ranging implications for the contemporary church. It is divided into two parts. Part one provides a detailed assessment of the political, economic, and cultural dimensions of globalization with a view to unravelling myth and reality and applying biblical lenses. Part two examines, among other things, the role of Christianity as a globalizing force, emerging initiatives, models, and strategies of Christian missionary engagement, and plausible responses of the church to the problems, perils, and opportunities of the processes of globalization. Issues to be spotlighted include global processes and local change, missions and money, religious movement and economic development, modernity and religious commitment, some implications of the recent demographic shift in world Christianity for missions. (M634CEE when offered as a Contextual Education elective)

## **M642. Religion, Culture and Mission in Latin America**

Credit, three hours. (de Souza) (Same as EV642.)

This course examines a set of books, chapters, articles, videos, films, and documentaries on religion, culture and society in selective parts of Latin America. Using case-study methods, students will come to appreciate sociocultural diversity and religious pluralism as contexts for Christian mission. (Race, Ethnicity, and Gender) (M642D Religion, Culture, Society and Mission in Latin America when offered as a real-time, distance-based, and shared course between Candler School of Theology and the Methodist University of São Paulo's School of Theology).

## **M647. Theologies and Ecclesiologies of Brazil**

Credit, two or three hours. (de Souza) (Same as CC647.)

This trip-based course focuses on a set of selected theologies and ecclesiologies at work in Brazil. It assists in establishing a framework for critical understanding and evaluation of contextual theologies and expressions of indigenous churches in their original historical, sociocultural, and demographic contexts. While collecting information and interpreting theological and ecclesial practices from multidisciplinary and contextual perspectives, this study also seeks to explore possible missiological lessons. Students may choose to take

the course for two or three credits: two credits for those who do not plan to go to Brazil and three credits for those students who plan to participate on the trip. (Race, Ethnicity, and Gender)

## **M653. World Evangelism in an Age of Empire**

Credit, three hours. (Jones) (Same as HC653, EV653.)

From the beginning of the 19th century until the middle of the 20th century, Christians from North America and Europe were involved in a massive effort to conquer and Christianize the world. This course examines the relationship between Western imperial missions and religious missions, noting the ways in which they both conflicted and cooperated in their endeavors. Attention will be given to indigenous Christians in Asia, Africa, and Latin America, whose life, work and witness was crucial in shaping religious responses to imperialism.

## **M655. The Church on the Border**

Credit, three hours. (Faculty) (Same as CC655.)

This course focuses on immigration and realities facing communities on the U.S.-Mexico border. The class will travel to the U.S.-Mexico border (typically during the A-term, J-term, or Spring Break). There students will study with local church leaders and will have meetings with migrants, federal agents, social justice agencies, community organizers, and congregational leaders. (letter grade only)

## **M670. Missiology in Ecumenical and Global Perspectives**

Credit, three hours. (de Souza)

Designed to foster a study of missiology, the course will explore key historical developments and new understandings of mission in contemporary ecumenical forums and emerging Christian global perspectives, helping students develop into leaders in mission discussions and missional practices.

## **M675. Interfaith Dialogue as Congregational Mission**

Credit, three hours. (Jones, Womack) (Same as WR675.)

Christian mission in the contemporary world takes many different forms and is expressed in a variety of modes. This course explores ways in which Christians in local congregations in the United States can enter into dialogue,

which is characterized by mutuality and respect, with persons of other religious traditions in our increasingly religiously pluralistic world. Through such dialogical engagement, congregations respond to Jesus' command to love God and one's neighbor. There are three fundamental aims of the course. The first is to provide basic knowledge about religious pluralism in Atlanta and the United States. The second is to introduce students to different reasons for and practices of interfaith dialogue. The third is to prompt students to provide leadership in interfaith dialogue in their congregations. (M675CEE when offered as a Contextual Education elective)

## **M676. Modern Christianity as a Global Phenomenon**

Credit, three hours. (Hanciles) (Same as HC676.)

This course serves as an introduction to the historical study of Christianity as a global phenomenon. It will survey major developments within, as well as significant encounters between, the church in Europe, North and South America, Africa, Asia, and the Pacific from roughly 1600 to the present. Course material will highlight the complex actors and trends that have shaped the church as an indigenous social institution and examine major historical developments that reflect concrete ways in which the church (as a community of faith) has impacted its immediate context and the wider world.

Special attention will be given to the critical role of various forms of outreach and missions in Christianity's global expansion as well as the significant role of non-Western initiatives in shaping global Christianity.

## **M697. World Methodist Evangelism Seminar**

Credit, three hours. (Faculty) (Same as EV697.)

Held in conjunction with the World Methodist Evangelism Institute international seminars, this course develops students' conceptualization and practice of mission and evangelism in a cross-cultural setting. Students learn about the ways in which churches in different parts of the world are endeavoring to communicate the promise and presence of the reign of God.

## **M698. Special Topics in Christian Missions**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Religion and Personality

## **RP648. Readings in Psychology of Religion**

Credit, three hours. (Snarey)

This course introduces and explores the meaning of religious experience from a variety of psychological perspectives. Our method will be to examine the theoretical models and empirical measures associated with several major figures in the field: William James, Sigmund Freud, Carl Jung, Erik and Joan Erikson, Ana-Maria Rizzuto, Lawrence Kohlberg, and James Fowler. For each theorist, students will read a classic text, engage in critical reflection, and utilize a related measure of religiosity.

## **RP649. Psychology of Moral Development and Education**

Credit, three hours. (Snarey) (Same as EDU771v, ES649, RE649.)

A fundamental dimension of being human is the inevitable necessity of making moral judgments. Promoting the ability to make mature moral judgments is a core component of pastoral leadership and religious education. This course considers moral development as evidenced in the formulation and resolution of ethical dilemmas during childhood, adolescence, and adulthood. The course also places moral psychology in relation to gender, race, ethnic, and cultural differences. A major segment of the course will focus on the practice of moral education through a variety of pedagogical methods.

## **RP653. William James Seminar: Psychology and Religious Experience**

Credit, three hours. (Snarey)

This seminar is based on a close reading of William James' three great classics, *The Principles of Psychology*, *The Varieties of Religious Experience*, and *Pragmatism*. The course begins with James' foundational psychology, then dwells on his psychology of the diverse varieties of religious experience, and concludes by considering the relationship of religion and ethics as suggested by James' philosophical pragmatism. The course will be conducted as a graduate seminar.

## **RP655. Erik Erikson: Life Cycle, Religious Education, and Ministry**

Credit, three hours. (Snarey)

This course focuses on the work of Erik H. Erikson and places his life cycle theory of human development in conversation with religious developmental issues. The focus is upon psychosocial development and age-related changes that occur across the lifespan, with special attention to adulthood and how generative adults (pastors, parents, teachers) promote the positive development of children, adolescents, and relatively younger adults. (RP655CEE when offered as a Contextual Education elective).



## **RP660. Reading Lives: Narrative and Identity Formation**

Credit, three hours. (Faculty) (Same as PC660.)

This course is designed to: (1) Introduce students to narrative psychology, narrative identity, and the role of “redemptive narratives” in adults’ lives; (2) Apply narrative personality theory to the construction of identity in autobiography and memoir and identify the presence, absence, and form of redemptive themes; (3) Examine particular dimensions of narrative identity construction including gender, racial, sexual, and religious identity; (4) Examine the construction of one’s own narrative and the presence or absence of redemptive

themes through reading and writing spiritual memoir/ autobiography; and (5) Consider the relationship between our own redemptive narratives and those within Christianity.

## **RP698. Special Topics in Religion and Personality**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# **Sociology of Religion**

## **SR515. Methods of Social and Congregational Analysis**

Credit, three hours. (Faculty) (Same as CC515.)

This course provides students an introduction to methods of contextual analysis and the opportunity to conduct an analysis of their context of ministry, be it a congregation, community, or community organization. Students will be encouraged to develop a multidimensional lens that provides a framework for critical reflection on the theological, sociological, and cultural dimensions of ministry in their setting. This course is required for all students enrolled in the MRL program, but is open to all Candler master's degree candidates. (SR/CC515CEE when offered as a Contextual Education Elective.)

## **SR536. Religion and Health in Context: HIV**

Credit, three hours. (Blevins)

This course will explore the ways in which religion has been utilized over the last 25 years to make sense of the HIV epidemic and to mobilize or hinder productive responses. These processes of making meaning and responding have occurred in a variety of contexts; the course will critically explore a broad spectrum of religious, political, and public health contexts to demonstrate the ways in which religion is invoked in response to questions and practices of health and wellness.

## **SR593. Religion and Health in Context: Sexual and Reproductive Health**

Credit, three hours. (Blevins)

This course will offer a sustained critical analysis of the complicated relationship between religion and sexuality, particularly in relation to issues of central concern to sexual and reproductive health. Students will examine the teachings of major world religions (with a primary focus on Christianity and Islam) on sexuality from global perspectives, place those teachings in historical contexts, critically assess the impact of those teachings in the context of sexual and reproductive health initiatives in both national and international contexts, and work to align religion and sexual and reproductive health initiatives through group projects and case studies.

## **SR601. Sociology of Religion**

Credit, three hours. (Faculty)

This course explores the meaning of religion as a dimension of all social life: ritual, myth, and symbolic reality; churches as organizations and institutions; different social identities and situations among the faithful; secularization and revival, conflict and change in globalization and liberation.

## **SR603. Religion in American Society**

Credit, three hours. (Faculty)

This course looks at new religious movements and new denominational developments in the contexts of contemporary American culture and social life.

## **SR605. Contemporary American Religion and Politics**

Credit, three hours. (Faculty)

This course maps the drama of religion in American public life from the perspectives of public theologies and civil religion in cultural conversation and politically enacted argument. It embraces social movements, electoral politics, and parachurch groups, including the religious right and mainline Protestant advocacy, denominational divisions, and congregations committed to prophetic witness and evangelical activism.

## **SR612. The Church and Disabilities**

Credit, three hours. (Faculty) (Same as CC612.)

This course introduces students to disability studies and theologies emerging from the disabilities community. Students will have the opportunity to examine the architecture, as well as religious practices of inclusion/exclusion of a variety of congregations. Preaching, religious education, worship and sacramental life, congregational leadership and ordination, fellowship, mission and outreach ministries, and denominational statements/policies, will be observed and critiqued with the hope of full inclusion of those with intellectual and physical disabilities. (SR612CEE when offered as a Contextual Education elective)

## **SR613. Gender in U.S. Religion**

Credit, three hours. (N. Phillips)

This seminar examines how religion and gender intersect in American society. We will approach religion sociologically, interpreting its particular roles in the United States and understanding the causes and conditions of religious and social change. We will employ sociological perspectives on gender as well, exploring it as a socially constructed phenomenon (gender differences are not innate or “natural,” but are responses to cultural norms that are reinforced by society). (Race, Ethnicity, and Gender)

## **SR615. Immigration, Religion and the American Church**

Credit, three hours. (Hanciles)

Massive post-1965 immigration is radically transforming American society and religious life, with profound implications for the ministry and witness of the church. This course introduces students to a biblical and historical understanding of human migration. It also examines the concepts, major trends, critical issues, and variety of challenges associated with contemporary realities from a Christian perspective. Among other things, particular attention will be given to the importance of South-North migration for understanding long-term developments within global Christianity; the formation and missionary significance of proliferating new immigrant congregations (African, Asian, and Hispanic); Christian ministry in a context of vibrant religious plurality; and the ongoing de-Europeanization of American Christianity. Classroom lectures and interactions are combined with limited ethnographic research (principally among immigrant Christian communities).

## **SR617. Memory, Culture, and Redemption**

Credit, three hours. (N. Phillips) (Same as CC617.)

In this course, students are introduced to the cross-disciplinary fields of memory and trauma studies. We will focus on the connection between collective group remembrances and religion to assess how constructions and reconstructions of past memories serve as resources of redemption for social groups who have faced persecution. Interdisciplinary readings will draw upon sociology, anthropology, history, and theology to inform students about select historical social atrocities and to encourage learners to witness to the traumatic experiences and legacies of these social groups. (Race, Ethnicity, and Gender)

## **SR619. Congregation and Community**

Credit, three hours. (Faculty)

This course explores theoretical methodological perspective for understanding the changes in congregations and their contexts. It identifies a congregation's context as an idiosyncratic blend of national and local social, cultural, and demographic trends, as well as the ethos, polity, and program of the tradition or denomination of which it is a part.

## **SR620. Nonviolent Strategies of Social Change**

Credit, three hours. (Faculty) (Same as CC519.)

The course will examine historical, biblical, theological, and theoretical bases for nonviolent initiatives. The empowerment of the local church, organizations, and individuals will be a central concern in the analysis of strategies.

## **SR621. Howard Thurman: Spirituality and Community**

Credit, three hours. (Fluker)

Howard Thurman's writings and ministry focused upon the meaning of personal commitment and social transformation as they reflect religious experience. The course explores how spirituality influences concepts of community and assesses the practical implications of such concepts.

## **SR622. Ethnographic Research for Ministry in Congregations and Local Communities**

Credit, three hours. (N. Phillips) (Same as CC622.)

Ethnography is a social scientific approach to studying human behavior and the cultural patterns of communities, congregations, and institutions. Pastoral practitioners have adopted 'theological ethnography' as a method for garnering more extensive knowledge about ministry in congregational settings and local communities. In this course, students will be introduced to ethnography as social research requiring participation in fieldwork. Learners will apply basic techniques of ethnography, from the development of a research question to analysis of collected data, to better understand the religious practices of Christian communities, the lived realities of social groups, and social change.

## **SR624. Preaching in a Secular Age**

Credit, three hours. (Smith) (Same as P624.)

The course is designed to help students understand, evaluate, and use key concepts from theories of secularization; interpret concrete situations in ministry using these concepts—letting the concepts illumine particular situations, even as the situations rebuke, refine, and revise the concepts; gain a sense of the variety of ways that different preachers from different theological traditions and social locations relate to

processes of secularization; preach with richer consciousness of the questions of secularization that might be at stake in a context the student cares about; and cultivate habits for this pattern of practical theological reflection (moving between theories, concrete situations, and the practical actions of everyday ministry).

## **SR628. Priestly and Prophetic: Ritual Practice and the Nature of Ritual Performance**

Credit, three hours. (N. Phillips) (Same as CC628.)

Ritual action can maintain social stability or provoke social change. Both will be the foci of this course. Through the social scientific study of ritual, we will capture how ritual affects social transformation while investigating ways in which ritual confirms status quo conditions. This course surveys the priestly and prophetic functions of ritual performance in congregational and communal life. (SR628CEE when offered as a Contextual Education elective)

## **SR631. Methodism, Race, Gender, and Sexuality**

Credit, three hours. (Burkholder)

This course looks at issues of race, gender, and sexuality in the context of the historical and modern denominations and movements of Methodism.

## **SR633. African American Religion and Culture**

Credit, three hours. (N. Phillips) (Same as HC633.)

This interdisciplinary course offers a panoramic view of cultural practices that have been the social glue for African Americans, historically and advancing into the present. We will move through the ways ecclesial and nonecclesial religious belief and practice have intersected with black folk tradition, ritual, music, art, literature and other material and nonmaterial cultural forms to give rise to a vibrant and enduring black social, political and economic life in America. In this culturally thematic course, we will also wrestle with ethical subjects and issues that despite the strength of black spirituality possess the potential to contribute to forms of black social death. (Race, Ethnicity, and Gender)

## SR634. Globalization and the Church's Mission

Credit, three hours. (Hanciles) (Same as M634.)

This course examines the globalization phenomenon and its wide-ranging implications for the contemporary church. It is divided into two parts. Part one provides a detailed assessment of the political, economic, and cultural dimensions of globalization with a view to unravelling myth and reality and applying biblical lenses. Part two examines, among other things, the role of Christianity as a globalizing force, emerging initiatives, models, and strategies of Christian missionary engagement, and plausible responses of the church to the problems, perils, and opportunities of the processes of globalization. Issues to be spotlighted include global processes and local change, missions and money, religious movement and economic development, modernity and religious commitment, some implications of the recent demographic shift in world Christianity for missions. (SR634CEE when offered as a Contextual Education elective)

## SR636. Faith and Philanthropy

Credit, three hours. (Franklin)

This course is critical for current and future leaders and managers of nonprofit organizations, faith-based ministries that rely on fundraising, and future employees and board members of grant making organizations. With the exponential growth of the organized philanthropy sector, it is important for leaders to understand the history, mission, culture, regulations, and impacts of foundations and other benevolent organizations. The goals of the course are to introduce students to the practice of philanthropy, to explore theological and ethical dimensions of altruism, giving, asking for, and stewarding financial assets; to understand "toxic charity" and the harm that philanthropy can do; and to provide skills that are important in fundraising, managing and evaluating grant supported ministries and projects. The instructor is an ordained clergyperson and has been a foundation executive, seminary president, college president, and member of various boards including the Community Foundation of Atlanta, the Jessie Ball DuPont Fund, and the Salvation Army.

## SR642. Black Institutions: Then and Now

Credit, three hours. (Frederick, Franklin)

This course explores the history of institution building within the African American community. While black churches are the

oldest black institutions in the U.S., out of these organizations have emerged black schools, colleges & businesses. While many of these institutions were established in the crucible of racial segregation, some presently struggle for viability in a presumably "post-racial" U.S. We will examine their historical development as well as the contemporary issues that animate their existence and trace how multiple & changing formations of blackness influence their future.

## SR645. Race, Class, and the Making of American Religion

Credit, three hours. (Frederick)

Religion, regardless of attempts at transcendence, is inevitably raced, classed and gendered. In this course we explore the many variations of that embodiment and wrestle with its historical and contemporary consequences. This class asks how race has become so integral to religious identity, especially in the U.S. We will explore how religion has informed our racial narratives. Through historical, anthropological and sociological works we will examine their social import. (Race, Ethnicity, and Gender)

## SR653. Religion and Public Health

Credit, three hours. (Idler) (Cross-listed course from Laney Graduate School)

This course will provide graduate students and advanced undergraduate students with a sociologically-oriented interdisciplinary survey of research on the intersection of public health and religious practices and beliefs, in individuals and populations. Religion is one factor among many others in the social environment that to some extent determines the health of populations. Religion also has a role in the organization and practice of medicine and public health, in the lives of individuals, their families and social networks, health professionals, and the institutions in which they interact. The course will emphasize evidence from quantitative social science and epidemiology, the role of religion in the historical development of public health institutions, and the theoretical social science origins of religion and health research. Under the large umbrella of religion and health research, the class will be attempting to map the part of the field that is distinctively oriented to public health, rather than to medicine.

## SR658. Health and Healing: Understanding the Role of Religion

Credit, three hours. (Flueckiger)

This course introduces the academic study of religion in the context of health and healing, to develop a religious imagination that enables a “critical empathy” and understanding of the religious traditions of others; introduces a way of thinking rather than a specific body of knowledge or skill set; and provides students with the ability to recognize cues for where religion matters in health and healing contexts of the individual/family and community/society.

## **SR665. Catholicism in America: Migration, Transnationalism, and Devotion**

Credit, three hours. (S. Reynolds) (Same as HC665)

This course explores the history and present of U.S. Catholicism by tracing the migrations that have shaped

Catholic life in the Americas throughout the past five centuries, beginning with an examination of accounts of the Guadalupe apparition and of Catholic slaves and slaveholders. We attend in a particular way to the role of the parish and popular religious practices in immigrant communities throughout the nineteenth and twentieth centuries, as well as to dynamics of race, culture, and borders in shaping U.S. Catholic identities through the present day. (Race, Ethnicity, and Gender).

## **SR698. Special Topics in Sociology of Religion**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# World Religions

## **WR510. Introduction to Judaism**

Credit, three hours. (Faculty)

The aim of this course is to provide students preparing for Christian ministry and education with a historical, theological, and practical introduction to Judaism and particularly the American Jewish community.

## **WR603. Ancient Judaism in the Mediterranean Diaspora**

Credit, three hours. (Wilson) (Same as BI603.)

A survey of the literature and religion of the Jewish people during the Second Temple period, with special attention to their interactions with Greek culture and Roman rule.

## **WR605. Introduction to Islam**

Credit, three hours. (Faculty)

This course aims to provide students of all backgrounds and educational levels an introduction to the religious tradition of Islam both as a dynamic system of faith and as a sociohistoric phenomenon. As a survey, this course focuses on the broad parameters of Islam in terms of its relationship to other religious traditions (mainly Judaism and Christianity) and in terms of its internal diversity (e.g. legal, theological, and sectarian division). The goal is to enable students with a basic proficiency of Islam in terms of historical scope, proper terminology, and conceptual approaches, which will allow them to pursue further inquiries into various aspects of the tradition.

Most importantly, it will provide students with the ability to critically engage current events and issues as they relate to the religion of Islam and sociopolitical dynamics of the Muslim world.

## **WR607. Introduction to Hinduism**

Credit, three hours. (Faculty)

This course will introduce students to some of the most prominent characteristics of Hindu religious traditions. The course will also encourage expansive thinking about what constitutes religion, religious practice, and religious experience through a focus on foundational sources of authority, the importance of practice, and the role of visual and material culture within the daily lives of Hindus.

## **WR612. Zen for Christians**

Credit, three hours. (Boykin)

This course provides an introduction to the teachings and meditative practices of Zen Buddhism, addressing issues of particular interest and concern to Christians and giving special attention to comparisons between Zen thought and Christian theology.

## **WR614. Socially Engaged Buddhism**

Credit, three hours. (Doyle)

This seminar will investigate what is commonly referred to as Socially Engaged Buddhism by focusing on modern social and political movements in both Asia and N. America. In particular, we will study contemporary Buddhist individuals and organizations involved in freedom struggles; peace and reconciliation work; training AIDS, hospice, and prison volunteers; alleviating social and economic injustice; and teaching meditation in non-Buddhist, 'secular' settings. Throughout, we will explore how Buddhist philosophies, precepts, practices, and institutions are being selectively adopted and adapted in these various venues. We will also consider the influences that non-Buddhist systems, worldviews, and practices have had on Socially Engaged Buddhist activists and movements around the world. The class typically will include several socially engaged Buddhist guest speakers, the viewing of award-winning films, and a field trip to Nipponzan Myohoji, a local Buddhist temple involved in peace and social justice activism.

## **WR624. Rastafari Religion**

Credit, three hours. (Erskine)

This course seeks to draw students into a world of distinctive language, ideas, and meaning that is radically different from the Christian religion with which they and Rastafari are always in conversation. In addition it will highlight the basic concepts, doctrines, aims, and issues of faith and culture in Rastafari. The engagement with Rastafari practices, customs, beliefs, and institutions will begin the process of taking Rastas' social location, engagement with the Bible (a text Rastas claim was written by black people) other cultural texts (the Holi Piby) and the reggae rhythms of Bob Marley as mediums for navigating the challenge of difference embedded in Rastafari. Further, Rastas will be invited to class to make possible a more direct access to the religion. (Race, Ethnicity, and Gender)

## **WR630. Sacred Spaces in Judaism, Christianity and Islam**

Credit, three hours. (Corrie, Ziada)

This course uses the lens of religious architecture and ritual practice to study and compare several major world religions, including Judaism, Islam, Christianity and Hinduism. Students are able to develop a deeper understanding of other religions and gain an awareness of the theological significance of how believers use space to worship the divine.

## **WR640. Religions of Atlanta**

Credit, three hours. (Faculty)

This course will explore Atlanta's religious history and extraordinary religious diversity to develop a complex understanding of what religion is and where it can be found. The course also will prepare students to build a solid foundation for interreligious dialogue and collaboration.

## **WR645. Spiritual Care in African Religious Traditions**

Credit, three hours. (Lartey) (Same as PC645.)

The course will examine how spiritual care is conceptualized and practiced in various African religious traditions including African- derived religions in South and Central America, the Caribbean, and North America. We will spend the first part of the course gaining theoretical grounding in African religious thought and philosophy. The second part of the course focuses on African traditional medicine, divination, rituals and practices of care. We will examine African healing systems, concepts of disease, traditional concepts of mental health, traditional beliefs and interpretations of various illnesses, as well as traditional healing and practices of medical and spiritual care. We also will explore some of the myths surrounding traditional healing in Africa. In the final part of the course African American and other African diasporan folk traditional understandings and practices of healing and spiritual care in the Americas and the Caribbean will be explored. (Race, Ethnicity, and Gender)

## **WR650. Islam in America**

Credit, three hours. (Womack)

Aiming to promote relationships of trust and understanding between American Christians and Muslims, this course approaches Islam as a lived religious tradition not merely present in the United States but an American religion. It examines Islamic history, theological beliefs, and worship practices through the lens of Muslim American experiences and introduces students to the diverse manifestations of Islam in America and in Atlanta. It gives special attention to African American Muslim communities and to Muslim women's voices. (Race, Ethnicity, and Gender)

## **WR652. History of Christian-Muslim Relations**

Credit, three hours. (Womack) (Same as HC651.)

This course introduces students to the history of Christian-Muslim Relations from the early Islamic period to present and acquaints them with recent initiatives for interfaith dialogue.



Attention is given to multiple global contexts and to the cultural and theological diversity of both Islam and Christianity. Part I of the course introduces significant events, themes, and players in the history of Christian-Muslim relations. Part II center upon Christian-Muslim dialogue initiatives since the mid-20th century.

## **WR655. Jewish-Christian-Muslim Dialogue**

Credit, three hours. (Womack)

Through this course, students will examine historical and contemporary Jewish- Christian-Muslim relations and explore theologies and practices of dialogue between members of these Abrahamic faiths. Attention will be given to the perspectives of Jewish, Christian, and Muslim scholars and to interfaith initiatives in the Atlanta area.

## **WR657. Interreligious Spiritual Care**

Credit, three hours. (Lartey) (Same as PC657)

This course explores the nature of spiritual care as conceived of and practiced in, Jewish, Islamic, Buddhist, Hindu, Christian, and African religious cultures. Students shall examine how inter-religious interaction may be engaged in service of spiritual care across religious traditions. Additionally, the course aims to explore what different faith traditions may learn from each other regarding spiritual care.

## **WR673. Krishna Meets Jesus: Hindu Christian Interactions on the Indian Subcontinent**

Credit, three hours. (Jones)

According to tradition, Christian communities have been present and active on the Indian subcontinent since the apostolic age. This course provides an understanding of what may be called a Hindu religious worldview and looks at how different Christian traditions such as the Syrian Orthodox, Roman Catholic, and Protestant have made their home in this religious context. Through the use of specific historical and contemporary examples the course also explores some representative modes of Hindu-Christian interactions, including symbiotic, ambivalent, and conflictual ones. (Race, Ethnicity, and Gender)

## **WR675. Interfaith Dialogue as Congregational Missions**

Credit, three hours. (Jones, Womack) (Same as M675.)

Christian mission in the contemporary world takes many different forms and is expressed in a variety of modes. This course explores ways in which Christians in local congregations in the United States can enter into dialogue, which is characterized by mutuality and respect, with persons of other religious traditions in our increasingly religiously pluralistic world. Through such dialogical engagement, congregations respond to Jesus' command to love God and one's neighbor. There are three fundamental aims of the course. The first is to provide basic knowledge about religious pluralism in Atlanta and the United States. The second is to introduce students to different reasons for, and practices of interfaith dialogue. The third is to prompt students to provide leadership in interfaith dialogue in their congregations. (WR675CEE when offered as a Contextual Education elective)

## **WR682. Jewish Law**

Credit, three hours. (Faculty) (Usually concurrently listed from Emory Law.) (Same as ES682.)

This course will survey the principles Jewish (or Talmudic) law uses to address difficult legal issues and will compare these principles to those that guide legal discussion in America. In particular, this course will focus on issues raised by advances in medical technology such as surrogate motherhood, artificial insemination, and organ transplant. Through discussion of these difficult topics many areas of Jewish law will be surveyed.

## **WR685. Islamic Law**

Credit, three hours. (Faculty) (Usually concurrently listed from Emory Law.)

An introduction to the basic concepts and institutions of Islamic Law, the foundation for the legal system of a large number of countries where Islam is the dominant religion, ranging from North America through the Middle East to Indonesia.

## **WR686. Islamic Modernism**

Credit, three hours. (Cornell) (Concurrently listed from Emory Law.)

This course will explore and critically assess the modernist movement in contemporary Islam. However, unlike other

approaches to this subject, we will not draw a necessary distinction between modernism and fundamentalism, nor will we limit our study of Muslim modernist thinkers to liberals. Rather, the premise of the course will be that modernism is a pervasive worldview that comprises multiple dimensions and that its adherents include both liberal and conservative Muslims, including most of those who have been termed “fundamentalists” by outside observers.

## **WR690. Global Religions and Community Engagement**

Credit, three hours. (Womack)

This course prepares students for leadership in a multifaith society through the study of global religions and active

engagement with the diverse religious communities of Atlanta. It emphasizes community-engaged learning through site visits and field research in collaboration with religious congregations. Through this course, students will come to understand the core beliefs and practices of the world’s major religions and will gain in-depth knowledge of at least one non-Christian tradition.

## **WR698. Special Topics in World Religions**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Church and Community

## **CC501. Church and Community Ministries**

Credit, three hours. (Faculty)

An introductory praxis course dealing with church and community ministries in urban and rural settings. (Introductory Arts of Ministry) (CC501CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed/TP/Episcopal I)

## **CC502. Church and Community Development**

Credit, three hours. (Faculty)

Students in this class are introduced to various models and strategies of churchcommunity partnerships such as asset-based community development and training for transformation. Visits to various church related sites in metro Atlanta for observation of programs dealing with affordable housing, neighborhood economic renewal, urban youth initiatives, refugee and immigrant ministries, and community organizing are included. (Introductory Arts of Ministry) (letter grade only) (CC502CE when offered as a Contextualized Introductory Arts of Ministry with Con Ed I)

## **CC511. Urban Ministries**

Credit, three hours. (Faculty)

This course examines the issues, dynamics, interactions, and theologies that influence ministry in the urban context. Strategies of ministry are examined for both the local church and other contexts of ministry. (Introductory Arts of Ministry when designated as such on course schedule) (CC511CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed I)

## **CC515. Methods of Social and Congregational Analysis.**

Fall or spring. Credit, three hours. (Faculty) (Same as SR515.)

This course provides students an introduction to methods of contextual analysis and the opportunity to conduct an analysis of their context of ministry, be it a congregation, community, or community organization. Students will be encouraged to develop a multidimensional lens that provides a framework for critical reflection on the theological, sociological, and cultural dimensions of ministry in their setting. This course is required for all students enrolled in the MRL program, but is open to all Candler master's degree candidates. (SR/CC515CEE when offered as a Contextual Education elective)

## **CC612. The Church and Disabilities**

Credit, three hours. (Faculty) (Same as SR612.)

This course introduces students to disability studies and theologies emerging from the disabilities community. Students will have the opportunity to examine the architecture, as well

as religious practices of inclusion/ exclusion of a variety of congregations. Preaching, religious education, worship and sacramental life, congregational leadership and ordination, fellowship, mission and outreach ministries, and denominational statements/policies, will be observed and critiqued with the hope of full inclusion of those with intellectual and physical disabilities. (CC612CEE when offered as a Contextual Education elective)

## **CC617. Memory, Culture, and Redemption**

Credit, three hours. (N. Phillips) (Same as SR617.)

In this course, students are introduced to the cross-disciplinary fields of memory and trauma studies. We will focus on the connection between collective group remembrances and religion to assess how constructions and reconstructions of past memories serve as resources of redemption for social groups who have faced persecution. Interdisciplinary readings will draw upon sociology, anthropology, history, and theology to inform students about select historical social atrocities and to encourage learners to witness to the traumatic experiences and legacies of these social groups. (Race, Ethnicity, and Gender)

## **CC619. Nonviolent Strategies of Social Change**

Credit, three hours. (Faculty) (Same as SR620.)

The course will examine historical, biblical, theological, and theoretical bases for nonviolent initiatives. The empowerment of the local church, organizations, and individuals will be a central concern in the analysis of strategies. (Race, Ethnicity, and Gender) 172

## **CC622. Ethnographic Research for Ministry in Congregations and Local Communities**

Credit, three hours. (N. Phillips) (Same as SR622.)

Ethnography is a social scientific approach to studying human behavior and the cultural patterns of communities, congregations, and institutions. Pastoral practitioners have adopted “theological ethnography” as a method for garnering more extensive knowledge about ministry in congregational settings and local communities. In this course, students will be introduced to ethnography as social research requiring participation in fieldwork. Learners will apply basic techniques

of ethnography, form the development of a research question to analysis of collected data, to better understand the religious practices of Christian communities, the lived realities of social groups, and social change.

## **CC628. Priestly and Prophetic: Ritual Practice and the Nature of Ritual Performance**

Credit, three hours. (N. Phillips) (Same as SR628.)

Ritual action can maintain social stability or provoke social change. Both will be the foci of this course. Through the social scientific study of ritual, we will capture how ritual affects social transformation while investigating ways in which ritual confirms status quo conditions. This course surveys the priestly and prophetic functions of ritual performance in congregational and communal life. (CC628CEE when offered as a Contextual Education elective)

## **CC632. Community Ministries as Religious Education**

Credit, three hours. (Faculty) (Same as RE632.)

Students will explore methods, theories, and issues related to engaging congregations in experiential, community-based religious education. We will focus upon the educational benefits and challenges of this holistic approach to religious education and spiritual formation and will address benefits and challenges that arise with church and community partnerships.

## **CC635. Fearless Dialogues in Church and Community**

Credit, three hours. (Ellison) (Same as PT635.)

In July 2013 Gregory Ellison launched a grassroots community initiative called Fearless Dialogues that creates unique spaces for unlikely partners in local communities to engage in heartfelt conversation about taboo subjects. Since then, Fearless Dialogues has convened nearly 20,000 impassioned interlocutors including but not limited to international heads of state, incarcerated youth, pastors, seminarians, corporate executives, and activists protesting on the front lines in Ferguson, Missouri. This course outlines the theoretical and pedagogical framework utilized in Fearless Dialogues community conversations to create unique spaces for unlikely partners to engage in hard conversations. Particular attention will be given to the life and work of 20th- and 21st-century faith leaders who equally value the epistemic quality of theory,

community engagement, and “faith-full” practice. The conversations, theory-based experiments, and writings around this subject matter seek to foment a movement, heighten awareness, and galvanize systemic change. (CC635CEE when offered as a Contextual Education elective.)

## **CC645. Nonprofit Leadership and Management**

Credit, three hours. (Faculty) (Same as LA645.)

This course is designed for those students considering vocations with nonprofit agencies, social-service organizations, and faithbased, social justice ministries. It focuses on the practical skills needed to direct these organizations: board development, grantwriting and fundraising, personnel management, collaboration, strategic planning, community relations, program planning, and evaluation. Faith-based initiatives and charitable choice legislation will also be reviewed. (letter grade only) (Introductory Arts of Ministry)

## **CC647. The Theologies and Ecclesiologies of Brazil**

Credit, two or three hours. (de Souza) (Same as M647.)

This trip-based course focuses on a set of selected theologies and ecclesiologies at work in Brazil. It assists in establishing a framework for critical understanding and evaluation of contextual theologies and expressions of indigenous churches

in their original historical, sociocultural, and demographic contexts. While collecting information and interpreting theological and ecclesial practices from multidisciplinary and contextual perspectives, this study also seeks to explore possible missiological lessons. Students may choose to take the course for two or three credits: two credits for those who do not plan to go to Brazil and three credits for those students who plan to participate on the trip. (Race, Ethnicity, and Gender)

## **CC655. The Church on the Border**

Credit, three hours. (Faculty) (Same as M655.)

This course focuses on immigration and realities facing communities on the U.S.-Mexico border. The class will travel to the U.S.-Mexico border (typically during the A-term, J-term, or Spring Break). There students will study with local church leaders and will have meetings with migrants, federal agents, social justice agencies, community organizers, and congregational leaders. (letter grade only)

## **CC698. Special Topics in Church and Community**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

---

**Church and Ministry**

---

# **Chaplaincy**

## **CHP501. Introduction to Chaplaincy**

Credit, three hours. (Faculty)

An introduction to the theory and practice of chaplaincy in various locations. (Introductory Arts of Ministry)

## **CHP698. Special Topics in Chaplaincy**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

---

## Church and Ministry

---

# Church Music

### CM530R. Candler Chorale

Credit, one hour or noncredit. (Daniel)

Open to the Candler community without audition. Weekly rehearsals and regular participation in chapel services. A maximum of four hours of credit in CM530R may count toward elective requirements for the MDiv or MTS. A limited number of hours can count toward Area of Specialization for MRL worship and music students. (S/U grading basis only)

### CM550R. Candler Voices of Imani

Credit, one hour or noncredit. (Faculty)

Open to the Candler community without audition, Candler Voices of Imani is a gospel choir that gives students experience in singing and understanding gospel music and its various styles as well as other forms of sacred music of African American tradition(s). Weekly rehearsals and regular participation in chapel services are required. A maximum of four hours of credit in CM550R may count toward elective requirements for the MDiv or MTS. A limited number of hours can count toward Area of Specialization for MRL worship and music students. (S/U grading basis only)

### CM600. Candler Singers

Credit, two hours or stipend. (Daniel)

Audition/interview required. Weekly rehearsals, Chapel leadership, tours, and concerts in the local community and beyond. A maximum of four hours of credit in CM600 may

count toward elective requirements for the MDiv or MTS. A limited number of hours can count toward Area of Specialization for MRL worship and music students.

### CM610. Congregational Song

Credit, three hours. (Abbingtion)

A survey (for nonmusic majors) of hymnody, psalmody, and other congregational music from the 16th century to the present.

### CM615. Introduction to Church Music

Credit, three hours. (Abbingtion)

This introductory course is designed to examine the history, function, and various genres of music in Christian worship. In addition, the course will introduce students to basic worship structures and elements in order to enable them to appropriately select and lead music. Special emphasis is given to equip the church musician with specialized knowledge and administrative skills, dealing with various personalities, denominational polities and hymnals, instrument maintenance, worship music resources, and current technological advancements in church music.

## **CM620. Music and Worship in the Black Church**

Credit, three hours. (Abbingdon)

This introductory course will examine the history and development of music and worship in the black church. Various genres of music (e.g., spirituals, hymns, and gospels) and various styles of worship will be covered as well as key issues, concerns, and challenges for the twenty-first century black church. The course will also provide insight and analysis into contemporary gospel music, praise and worship music, and holy hip-hop. In addition, it will provide directions and

practical resources for developing and planning worship in the black church. (Race, Ethnicity, and Gender).

## **CM698. Special Topics in Church Music**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.



---

## Church and Ministry

---

# Evangelism

## EV501. Enabling an Evangelizing Church

Fall and Spring. Credit, three hours. Offered each semester.  
(Faculty)

This introductory course equips the student to understand and accept the challenge of intentionally communicating the gospel, by word, deed, and sign to the uncommitted, within and without the local church. The course explores practical ways to help laity use their gifts in the ministry of evangelism. Special attention is given to defining evangelism theologically and missiologically for practice in a pluralistic society.  
(Introductory Arts of Ministry)

## EV511. Seminar: Issues in Renewal and Revitalization of the Church

Credit, three hours. (de Souza)

Designed for MDiv and MTS students, this course focuses on the recurring phenomenon of revitalization and renewal in the church as key aspects of a biblical and contemporary ecclesiology. It seeks to develop a biblical, historical, relevant, and contemporary understanding of the work of the Holy Spirit in renewing and revitalizing the life and mission of the church. Primarily student led, the professor will direct and encourage the students to assimilate some of the classical text in renewal and revitalization. Application will be made especially to the life of the local congregation. (EV511CEE when offered as a Contextual Education elective)

## EV642. Religion, Culture and Mission in Latin America

Credit, three hours. (de Souza) (Same as M642.)

This course examines a set of books, chapters, articles, videos, films, and documentaries on religion, culture and society in selective parts of Latin America. Using case-study methods, students will come to appreciate sociocultural diversity and religious pluralism as contexts for Christian mission. (Race, Ethnicity, and Gender) (M642D Religion, Culture, Society and Mission in Latin America when offered as a real-time, distance-based, and shared course between Candler School of Theology and the Methodist University of São Paulo's School of Theology)

## EV653. World Evangelism in an Age of Empire

Credit, three hours. (Jones) (Same as HC653, M653.)

From the beginning of the 19th century until the middle of the 20th century, Christians from North America and Europe were involved in a massive effort to conquer and Christianize the world. This course examines the relationship between Western imperial missions and religious missions, noting the ways in which they both conflicted and cooperated in their endeavors. Attention will be given to indigenous Christians in Asia, Africa and Latin America, whose life, work and witness was crucial in shaping religious responses to imperialism.

## **EV697. World Methodist Evangelism Seminar**

Credit, three hours. (Faculty) (Same as M697.)

Held in conjunction with the World Methodist Evangelism Institute international seminars, this course develops students' conceptualization and practice of mission and evangelism in a cross-cultural setting. Students learn about the ways in which churches in different parts of the world are endeavoring to communicate the promise and presence of the reign of God.

## **EV698. Special Topics in Evangelism**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Pastoral Care and Counseling

## **PC501. Introduction to Pastoral Care**

Fall and spring. Credit, three hours. (Ellison, Hansen, Lartey)

Introduction to caregiving dimensions of ministry through theological and psychosocial analysis of personal, family, and congregational need, and on principles and methods of care in response to them. Prerequisite for other pastoral care courses. (Introductory Arts of Ministry) (PC501CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed I)

## **PC502. Pastoral Care in Congregation and Community**

Credit, three hours. (Faculty)

This course approaches pastoral care as an ecclesial practice. The specific context of care is the congregation. Students will be introduced to the literature, theory and practices of pastoral care as a part of the church's redemptive ministry, as well as basic practices of pastoral care as dimensions of congregational ministry.

## **PC610. Crisis Ministry**

Credit, three hours. Prerequisite: PC501 or permission of instructor. (Faculty)

Psychological, social, pastoral, and theological dimensions of crisis, death, loss, grief and bereavement, and hope will be

explored. Attention is given to both individual and communal forms of crisis, trauma, and loss, as well as the cultural and social contexts in which these events occur. Strategies for pastoral care in specific situations of crises will be developed in light of pastoral theological reflection.

## **PC615. Theological Dimensions of Pastoral Care**

Credit, three hours. May require PC501 as a prerequisite depending on the topic. (Faculty)

Topics in the theological interpretation and critique of psychologies and methods employed in pastoral care and counseling, theological perspectives on selected pastoral problems, and the nature of pastoral theology as a theological discipline in ministry. (PC615CEE when offered as a Contextual Education elective)

## **PC620. Short-Term Counseling in the Parish**

Credit, three hours. Prerequisite: PC501 or permission of instructor. (Faculty)

This course provides an introduction to basic principles of short-term, structured pastoral counseling in the parish, with special attention to pastoral assessment and the ministry of referral. (P620CEE when offered as a Contextual Education elective)

## **PC628. Caring with Marginalized Populations**

Credit, three hours. (Ellison)

This course garners “expert” wisdom from scholars with distinct disciplinary perspectives who have variously considered the nature and power of human hope and the potential threats to hope faced by marginalized populations and the caregivers who seek to aid them. Young African American men will serve as the primary lens to investigate the problem of threatened hope, muteness, and invisibility. However, care for other unacknowledged groups including, but not limited to the imprisoned, the homeless, and the elderly will be discussed. (Race, Ethnicity, and Gender)

## **PC630. Pastoral Care of Adolescents**

Credit, three hours. (Ellison)

This seminar mines theoretical, clinical, and literary resources to examine and care for the interior lives and embodied selves of adolescents in church and community. Consideration is given to the adolescent self in various cultural and socioeconomic contexts to heighten student awareness and responsiveness to adolescent crises and needs in diverse situations. Case studies derived from young adult literature, music, and film will be incorporated throughout. (PC630CEE when offered as a Contextual Education elective)

## **PC640. Pastoral Care of Women: International Perspectives**

Credit, three hours. Prerequisite: PC501 or permission of instructor. (Faculty)

This course examines the impact of issues facing women in both church and society, such as women’s development, sexual and physical abuse, self-esteem, aging, and gender roles on the practice of pastoral care and counseling. The primary theoretical resources for this course are feminist and womanist pastoral theologies and theories of care. (Race, Ethnicity, and Gender)

## **PC645. Spiritual Care in African Religious Traditions**

Credit, three hours. (Lartey) (Same as WR645.)

The course will examine how spiritual care is conceptualized and practiced in various African religious traditions including African-derived religions in South and Central America, the Caribbean and in North America. We will spend the first part of the course gaining theoretical grounding in African religious thought and philosophy. The second part focuses on African traditional medicine, divination, rituals and practices of care. We will examine African healing systems, concepts of disease, traditional concepts of mental health, traditional beliefs and interpretations of various illnesses as well as traditional healing and practices of medical and spiritual care. We will also explore some of the myths surrounding traditional healing in Africa. In the final part of the course African American and other African diasporan folk traditional understandings and practices of healing and spiritual care in the Americas and the Caribbean will be explored. (Race, Ethnicity, and Gender)

## **PC650. International Perspectives on Pastoral Care**

Credit, three hours. (Lartey)

This course enables participants to examine pastoral care practices in different cultural and regional contexts. Key questions consider what can be learned for pastoral care and ministry in particular contexts through the exploration of practices in different places. By means of detailed explorations of case studies, students engage in social, socioeconomic, cultural, and pastoral analysis of contextual issues in pastoral care practice and ministry. The course builds students’ skills in empathy, interpathy, social and cultural analysis, and theological reflection with a view to strengthening the practice of intercultural pastoral care. (PC650CEE when offered as a Contextual Education elective)

## **PC655. Care of Souls, Care of World**

Credit, three hours. (Ellison)

Scholars. Activists. Ministers. Ideally these roles are complementary, yet seldom is that the case. When these leaders gather for collaborative exchange, the perils of paternalism, territorialism, and fear must be overcome. Lacking a framework to circumvent stalemates, they may succumb to the temptation of retreating to familiar theories, practices, and dogmas. These conversational impasses leave churches and communities devoid of leadership that integrates intellect, faith, and prophetic service. How might the wisdom of notable social movements, religious visionaries, and mystical traditions inform leaders to live undivided lives, forge unlikely partnerships, and catalyze sustainable change? Using a full-

sensory pedagogy and drawing upon the wisdom of master practitioners, this course examines the life and work of 20th- and 21st-century faith leaders who defy the reductionist categories of scholar, activist, and minister by equally valuing the epistemic quality of theory, community engagement, and “faith-full” practice. The historical and global perspectives of these leaders offer invaluable frameworks for vocational discernment, care of souls, and care of world. (Race, Ethnicity, and Gender)

## **PC657. Interreligious Spiritual Care**

Credit, three hours. (Lartey) (Same as WR657)

This course explores the nature of spiritual care as conceived of and practiced in, Jewish, Islamic, Buddhist, Hindu,

Christian, and African religious cultures. Students shall examine how inter-religious interaction may be engaged in service of spiritual care across religious traditions. Additionally, the course aims to explore what different faith traditions may learn from each other regarding spiritual care.

## **PC698. Special Topics in Pastoral Care**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Practical Theology

## **PT501. Introduction to Practical Theology**

Credit, three hours. (S. Reynolds)

This course introduces students to models and methods of practical theology. We explore what it means to do theology in context, especially the context of everyday life, and examine the implications of such theologizing for the practice of ministry. We attend in particular ways to dynamics of practice, place, culture, and embodiment, and evaluate the capacity of shared practice to engage questions of suffering and injustice. Interdisciplinary in nature, students explore texts and perspectives from systematic, practical, pastoral, and political theology; liturgical and ritual studies; and the social sciences. (Introductory Arts of Ministry)

## **PT503. Vocational Discernment for a Sustained Life in Ministry**

Credit, three hours. (Faculty)

This course is designed for students who are in the process of vocational discernment and/or participating in the certificate program for Women, Theology, and Ministry in the MDiv or MTS degree programs. It will explore the call of God using the theological framework of Wesleyan theology and the work of Benedict and Ignatius for providing skills useful in a sustained life of ministry. The course will look at the history and theology of the role of call within the context of ordination and will consider some of the unique issues that surround ordained ministry as well as retention in ministry, particularly for women. This course will also employ the diverse role of creativity for

ministry as it employs sustaining models for visual journaling, autobiographical journaling, and other expressive arts.

## **PT515. The Art and Practice of Christian Prayer**

Credit, three hours. (Faculty) (Same as RE545.)

Students in this course will be introduced to the rich history of Christian prayer across the continents; apply the practices of prayer both personally and in small groups; examine particular dimensions of the practice of prayer including the impact of gender, racial, sexual, and religious identity; examine the construction of one's personal prayer life through the readings that are historic as well as autobiographical; consider the relationship between their own personal prayer journey and others; consider the use of prayer in pastoral care and within a congregation.

## **PT550. Contemporary Wesleyan Spirituality and the Means of Grace**

Credit, three hours. (Elliott)

This course explores the ways in which the means of grace, as understood and practiced by John Wesley and participants in the Wesleyan movement, give shape and form to the ministry and mission of The United Methodist Church in the world today.

## **PT600. Creative Writing as Theological and Spiritual Practice**

Credit, three hours. (Faculty)

This course examines the formational and transformational impact of creativity and imagination in human development through the lens of creative writing. Specific attention is given to creative writing as a means of theological reflection and form of spiritual practice, with the potential for both individual and social transformation. Students develop their own practice of creative writing as a form of spiritual discipline and a means of social transformation. Students also learn to use creative writing in informed and critical ways to enhance theological imagination and spiritual formation of others as a part of ministry.

## **PT615. Good Food**

Credit, three hours. (Ayres)

Students in this course will examine a “grounded practical theology of food,” whereby people of faith are responding to the global food system through practices of education, growing food, advocacy, and supporting sustainable agriculture.

Through an examination of these practices, students will consider how at thriving theological and moral perspective on food is formed.

## **PT625. Cross-Cultural Communication**

Credit, two hours. (Faculty)

Working in intercultural settings as pastors, deacons, community organizers, or counselors is an enriching experience of cultural awareness and can deepen our understanding and knowledge about people from other cultures and circumstances of life. However, working in cross-cultural settings can be also an experience of misunderstanding, misinterpreting, misjudging, and being misjudged. Students in this course will analyze and understand different cross-cultural communication styles; acquire tools and practice bridge-building communication; learn peer coaching and conflict mapping as a reflection method; learn intercultural conflict transformation skills; name the principles of role transparency for conflict prevention; and strengthen their ability to think and speak theologically about the work of crosscultural conflict transformation.

## **PT635. Fearless Dialogues in Church and Community**

Credit, three hours. (Ellison) (Same as CC635.)

In July 2013 Gregory Ellison launched a grassroots community initiative called Fearless Dialogues that creates unique spaces for unlikely partners in local communities to engage in heartfelt conversation about taboo subjects. Since then, Fearless Dialogues has convened nearly 20,000 impassioned interlocutors including but not limited to international heads of state, incarcerated youth, pastors, seminarians, corporate executives, and activists protesting on the front lines in Ferguson, Missouri. This course outlines the theoretical and pedagogical framework utilized in Fearless Dialogues community conversations to create unique spaces for unlikely partners to engage in hard conversations. Particular attention will be given to the life and work of 20th- and 21st-century faith leaders who equally value the epistemic quality of theory, community engagement, and “faith-full” practice. The conversations, theory-based experiments, and writings around this subject matter seek to foment a movement, heighten awareness, and galvanize systemic change. (PT635CEE when offered as a Contextual Education elective.)

## **PT670A. Research as a Theological Practice**

Credit, three hours. (Faculty) (Same as RE670A.)

This course reframes the research process, including reading and writing, as a theological practice. In addition to exploring the tools and techniques that support seminary students in their academic coursework, this course will help you think about that work as an element of your vocational and spiritual development. This course is appropriate for all Candler master’s degree students (in any track). The course requires no prerequisites.

## **PT670B. Hacking Ministry: The Work of the Church in a Digital Age**

Credit, two hours. (Adams) (Same as RE670B.)

An introduction to creative techniques and reflective practices for the effective use of digital technology in the arts of ministry.

## **PT674. Approaches to Criminal Justice Ministry**

Credit, three hours. (Faculty) (Same as ES674.)

This course examines the historical, social, psychological, and theological implications of crime, punishment, and incarceration in America. Through discussion of the readings, lectures, field-based experiences, and guest speakers, students will explore the multifarious dimensions of the prison industrial complex as well as their own attitudes and biases towards incarcerated persons. Throughout the course, learners investigate both the strengths and limitations of current approaches to incarceration while also acquiring knowledge and skills to employ change in their own context.

Students are encouraged to reflect on how they might use the learning from the class to impact and enact restorative care in communities, congregations, policies, families, and other diverse contexts affected by the criminal justice system.

## **PT698. Special Topics in Practical Theology**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.



---

## Church and Ministry

---

# Preaching

## P501. Introduction to Preaching

Fall and Spring. Credit, three hours. (Faculty)

Introduction to the theology, history, literature, art, and practice of preaching. This is a foundational class that prepares students for other courses in homiletics. (Introductory Arts of Ministry)

## P502. Sermon Development and Delivery

Credit, three hours. Prerequisite: P501 or the permission of the instructor. (Faculty)

The main goal of this course is to build upon the knowledge and skills gained in the basic course in preaching (P501) by encouraging creativity in sermon content and lively, engaged delivery of the sermon. The course will involve a mixture of lecture, discussion, reading, and workshop-style activities, all designed to improve the various skills of sermon design and delivery.

## P613. Oral Presentation of Scripture and Sermon

Credit, three hours. (Faculty)

Practice and study of factors that increase the interest of a sermon as it is preached. The class emphasizes word as sound and sensitivity of the preacher to the involvement of the body and feelings in sermon delivery.

## P617. Lectionary Preaching

Credit, three hours. Co- or prerequisite: P501. (Faculty)

This course examines the lessons of the common lectionary for the major liturgical seasons. It addresses issues of exegesis, hermeneutics, and preaching within the context of the church year. (P617CEE when offered as a Contextual Education elective)

## P620. Prophetic Voices for a New Century

Credit, three hours. (Fry Brown)

This course examines contextualization of the preached word, prophetic and pastoral preaching, and critical engagement of contemporary social issues and "isms" in the preaching moment. (P620CEE when offered as a Contextual Education elective)

## P622. Preaching Politics

Credit, three hours. (Smith) (Same as ES622.)

This course invites students to analyze the challenges to preaching politics in modern societies, learn some of the main ways that preachers have preached in light of them, consider some contemporary proposals for continuing that work, and then extend the practice with sermons of their own. The course moves, then, from social analysis to a history of practice to practical counsel to the practice of preaching. That

movement—a kind of practical theological reflection—is itself one of the main things this course hopes to teach.

## **P624. Preaching in a Secular Age**

Credit, three hours. (Smith) (Same as SR624.)

The course is designed to help students understand, evaluate, and use key concepts from theories of secularization; interpret concrete situations in ministry using these concepts - letting the concepts illumine particular situations, even as the situations rebuke, refine, and revise the concepts; gain a sense of the variety of ways that different preachers from different theological traditions and social locations relate to processes of secularization; preach with richer consciousness of the questions of secularization that might be at stake in a context the student cares about; and cultivate habits for this pattern of practical theological reflection (moving between theories, concrete situations, and the practical actions of everyday ministry).

## **P626. The Preacher as Theologian**

Credit, three hours. Prerequisites: ST501, P501. (McDougall/Faculty) (Same as ST626.)

This course helps students with the act of theological reflection and emphasizes the crafting of sermons that express in accessible ways careful thinking about theological issues.

## **P631. Contemporary Black Preaching**

Credit, three hours. (Fry Brown)

Analysis of historical and contemporary elements of the genre of black preaching. Homiletical preparation; textual integrity; spiritual-social-political content; and style, delivery efficacy, and receptivity of sermons through lecture, multimedia presentations, and preaching opportunities. (Race, Ethnicity, and Gender)

## **P634. Preaching with Children and Youth**

Credit, three hours. (Faculty)

The purpose of this class is to assist preachers with preparing sermons for the children and youth of their faith communities. This class will prepare the students to lead children and youth in the process of thinking theologically and creatively about

who God is. Students will be expected to use the assigned readings and other resources to prepare and to preach sermons appropriate for young listeners.

## **P642. Women and Preaching**

Credit, three hours. (Fry Brown)

Study of the preaching tradition of North American women, feminist/womanist hermeneutical techniques, and the social-historical reality of religious foremothers. (Race, Ethnicity, and Gender)

## **P649. Bible and Sermon**

Credit, three hours. (Faculty) (Same as BI649)

This course helps students move from exegetical work to the sermon, attending to preaching that continues both the substance of the biblical text and its form and function. (P649G Bible and Sermon: Hebrews; P649S Bible and Sermon: Mark; P649U Bible and Sermon: John) (P649CEE when offered as a Contextual Education elective)

## **P670. Preaching, Language and Popular Culture**

Credit, three hours. (Fry Brown)

This course aims to introduce basic sociolinguistic theory, contextualized language of faith, cultural theory, intercultural language, performance studies, contemporary preaching models and the effect of each issue on congregational reception and engagement with the preached word. Course will investigate cultural communication principles foundational to homiletical theorizing. Methodologies, pedagogies, and strategies for communicating God's word in a variety of cultures will be discussed. Pedagogical methods include lecture, group discussion, class presentations, writing assignments and viewing of multimedia resources, i.e., film, novels, music, television, news reports, and social media.

## **P697R. Colloquy Leadership**

Credit, two hours.

Offered each semester by invitation of the instructors of P501. Does not fulfill area requirements.

## **P698. Special Topics in Preaching**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Religious Education

## **RE501. Religious Education as Formation and Transformation**

Fall and Spring. Credit, three hours. (Faculty)

This course explores practices and theories of education that aim to form, renew, and transform Christian faith in persons and communities. Special attention is given to the interaction of faith and culture in congregations, schools, community agencies, and public life. (Introductory Arts of Ministry)

## **RE515. The Art of Teaching**

Credit, three hours. (Faculty)

This course explores theories and practices of teaching and learning with an eye toward their aesthetic and religious dimensions. The course aims to enhance theological understanding of the teaching dimensions of ministry and the ministry dimensions of teaching. Teaching practicum experience is included in the course to facilitate the advancement of teaching skills.

## **RE517. Introduction to Youth Ministry**

Credit, three hours. (Faculty)

This course introduces students to youth ministry in its historical and cultural contexts and to a variety of approaches of working with youth, involving congregations, youth, adult mentors, the Bible, and Christian tradition. Students will be

challenged to engage these various approaches critically and appreciatively in order to construct specific approaches appropriate to their contexts. A special focus will be on practical dimensions of youth ministry. (Introductory Arts of Ministry)

## **RE526. Empowering Youth for Global Citizenship**

Credit, three hours. (Corrie)

This course seeks to explore what it means— pedagogically, theologically, politically and ethically—to help young people to become faithful “global citizens.” It examines and evaluates the phenomenon referred to as globalization and the varied impact it has on different communities around the world. It then connects the dynamics of globalization to the different ways we can approach youth ministry in the United States.

## **RE527. Peace Building with Youth: Unlearning Violence, Learning Nonviolence**

Credit, three hours. (Corrie)

This course dissects the underlying cultural assumptions around violence and myriad ways in which members of our society, particularly young people, are “taught” violence as a solution to resolving problems and conflicts. Theories and practices of youth education that help to “unlearn” these lessons, and teach instead methods of conflict transformation and nonviolent strategies for social change will be studied.

## **RE540. Teaching the Bible**

Credit, three hours. (Faculty) (Same as BI540.)

This course equips students with the methodology to enable others to experience the Bible as an intelligible, relevant, and powerful force in daily life. It examines how the Bible shapes personal faith and corporate life. (RE540CEE when offered as a Contextual Education elective)

## **RE545. The Art and Practice of Christian Prayer**

Credit, three hours. (Faculty) (Same as PT515.)

Students in this course will be introduced to the rich history of Christian prayer across the continents; apply the practices of prayer both personally and in small groups; examine particular dimensions of the practice of prayer including the impact of gender, racial, sexual, and religious identity; examine the construction of one's personal prayer life through readings that are historical as well as autobiographical; consider the relationship between their own personal prayer journey and others; consider the use of prayer in pastoral care and within a congregation.

## **RE605. Dynamics of Difference**

Credit, three hours. Prerequisite: RE501 or permission of instructor (Faculty)

An exploration of ways perspectives of group identity and difference are developed and affect the church. We will consider theological perspectives on cultural, racial/ethnic, gender, and other particularities, and constructively assess ways that religious education can enhance the dynamic interplay of diverse peoples within faith communities. (Race, Ethnicity, and Gender)

## **RE610. Be(com)ing Christian: Theology, Education, and Public Life**

Credit, three hours. (Ayres)

Christian communities are sites of both nurture and outreach. The whole tapestry of the Christian life includes practices of education and nurture as well as practice of service and justice. In this course we will consider how these two kinds of Christian practice are related to each other and how theology relates to them both individually and together.

## **RE619. Modernity, Meaning, and Youth Ministry**

Credit, three hours. (Faculty)

Explores ways to engage and support youth in discerning and living out their Christian vocations in contemporary culture.

## **RE621. Teaching with Authority: Scripture, the Church, and Congregational Self-Understanding**

Credit, three hours. Pre- or corequisite: ST 501 or equivalent. (McFarland) (Same as ST621.)

This course is designed to help congregational leaders engage specifically theological questions in their communities by focusing on the way in which authority is exercised in the church. As such, it will explore two basic issues: 1) the sorts of attitudes and practices do Christian leaders need to develop in order to "teach with authority" in church and society, and 2) how authoritative teaching plays out in concrete questions of the church's self-definition, as exemplified in practices like baptism and the Lord's Supper. (RE621CEE when offered as a Contextual Education Elective.)

## **RE622. Creativity and Pedagogy**

Credit, three hours. (Faculty)

Examines the pedagogical and theological significance of human imagination and creativity. A variety of creative or artistic activities are studied, experimented with, and reflected upon during the course. Students learn to use creative media in informed and critical ways to enhance the educational dimensions of their ministry.

## **RE623. Spirituality and Liberative Pedagogy**

Credit, three hours. (Faculty)

Draws from the depths of Christian spirituality and liberative pedagogy to discover insights, questions, and directions for future educational practice. Through actionreflection, students will explore and construct educational practices that can deepen spiritual life and contribute to liberation in this world.

## RE625. Ethics of Ambition

Credit, three hours. (Mahan)

Author Joseph Epstein says that “ambition is one of those Rorschach words: define it and you instantly reveal a great deal about yourself.” Few people do not feel some ambivalence about personal ambition. That is to say, most agree that the inordinate desire for wealth, fame, or power often has deleterious moral and spiritual effects. But, as William James points out, moral and spiritual self-seeking, the very strategies we employ to transcend our more crass ambitions, are themselves forms of ambition. If this is the case, can we escape the infinite regress of piling egoism upon egoism?

In this course, students will examine the human tendencies toward material, social, moral, and spiritual self-seeking and investigate whether the Christian tradition—its literature and practices—might help us in our desire to study and gently resist those ambitions that stand in the way of living out our Christian vocation more fully.

## RE632. Community Ministries as Religious Education

Credit, three hours. (Faculty) (Same as CC632.)

Students will explore methods, theories, and issues related to engaging congregations in experiential, community-based religious education. We will focus upon the educational benefits and challenges of this holistic approach to religious education and spiritual formation and will address benefits and challenges that arise with church and community partnerships.

## RE636. Religious Education and Our Ecological Context

Credit, three hours. (Ayres)

In this course, students develop a theological framework for understanding the ecological dimensions of Christian life and vocation, and examine educational practices and theories that contribute to the formation of an ecological faith. (RE636CEE when offered as a Contextual Education elective.)

## RE645. Teaching Peace in Congregations

Credit, three hours. (Corrie)

Congregational leaders are in a position to “teach peace” within the church, because peace education embraces not only explicit forms, such as a study of biblical teachings on peace and war but also implicit forms such as the methods by which mission trips are organized and conducted, liturgical practices are embodied and understood, conflicts are resolved, outreach is extended, and relationships with the community are developed. This course explores the definitions and theories of violence and nonviolence in relation to theological and historical resources and then considers several aspects of congregational life as means of teaching peace, including bible study, mission and outreach, leadership and administration, religious education, worship and prayer. (RE645CEE when offered as a Contextual Education elective)

## RE649. Moral Development and Education

Credit, three hours. (Snarey)(Same as EDU711v, RP649, and ES649.)

A fundamental dimension of being human is the inevitable necessity of making moral judgments. Promoting the ability to make mature moral judgments is a core component of pastoral leadership and religious education. This course considers moral development as evidenced in the formulation and resolution of ethical dilemmas during childhood, adolescence, and adulthood. The course also places moral psychology in relation to gender, race, ethnic, and cultural differences. A major segment of the course will focus on the practice of moral education through a variety of pedagogical methods.

## RE670A. Research as a Theological Practice

Credit, three hours. (Faculty) (Same as PT670A.)

This course reframes the research process, including reading and writing, as a theological practice. In addition to exploring the tools and techniques that support seminary students in their academic coursework, this course will help you think about that work as an element of your vocational and spiritual development. This course is appropriate for all Candler master’s degree students (in any track). The course requires no prerequisites.

## RE670B. Hacking Ministry: The Work of the Church in a Digital Age

Credit, two hours. (Adams) (Same as PT670B.)

An introduction to creative techniques and reflective practices for the effective use of digital technologies in the arts of ministry.

## **RE698. Special Topics in Religious Education**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# **Religious Leadership and Administration**

## **LA501. Introduction to Religious Leadership and Administration**

Credit, three hours. (Faculty)

This course explores the church as an organization and ministry as a vocation of organizational leadership. It draws on resources of organizational studies and theology to develop a practical theology of leadership with a particular focus on the local church congregation and church-related nonprofit organizations. The course addresses specific areas of administration, including organizational development and planning, conflict and decision-making, stewardship of resources (people, money, and buildings), and legal issues for the contemporary church. (Introductory Arts of Ministry) (LA501CE when offered as a Contextualized Introductory Arts of Ministry course with CE551TPA)

## **LA503. Leading the Congregation**

Credit, three hours. (Faculty)

This course introduces methods of understanding the character and context of a congregation. It develops a model of imaginative pastoral leadership—leading a congregation toward deeper awareness of its strengths and assets in order to use its cultural and organizational resources more effectively for ministry and mission. The course emphasizes skills for initiating pastoral ministry and leadership with a congregation. (Introductory Arts of Ministry) (LA503CE when

offered as a Contextualized Introductory Arts of Ministry course with CE551TPA)

## **LA505. Leading the Small Membership Church**

Credit, three hours. (Faculty)

This course will address the issues unique to small membership churches through an exploration of the distinctive strengths, qualities, challenges, and difficulties inherent in small membership congregations. Students will come to understand the unique culture and dynamics of the small membership church, develop necessary pastoral leadership skills, mobilize and empower lay resources for church growth, and develop strategies for leading the small membership church into the future. (Introductory Arts of Ministry) (LA505CE when offered as a Contextualized Introductory Arts of Ministry course with CE551TPA)

## **LA509. The Work of the Minister**

Credit, three hours. (Faculty)

Contemporary issues in pastoral ministry. (LA509CEE when offered as a Contextual Education elective)



## **LA560. Principles and Practices of Moral Leadership**

Credit, three hours. (Franklin) (Same as ES560.)

This course is intended to be a foundational class for the Laney Legacy Program in Moral Leadership and open to students throughout the university and offered annually. Through lectures, seminar discussions, guest presentations and student presentations, we will attempt to understand how some people are able through their modes of being and acting to elevate and transform others and produce desired outcomes.

## **LA612. Leadership and Administration in Black Church Traditions**

Credit, three hours. (Faculty)

Five lenses are used to provide the interpretative framework for the study of leadership and administration in black church traditions: cultural, spiritual, relational, political, and practical. (Race, Ethnicity, and Gender)

## **LA613. Women in Religious Leadership and Administration**

Credit, three hours. (Burkholder)

This course will identify the biblical, historical, theological, sociological, psychological, and political issues regarding the role of women in religious leadership and administration with the intent of preparing and forming participants for leadership in the Church. (Race, Ethnicity, and Gender)

## **LA645. Nonprofit Leadership and Management**

Credit, three hours. (Faculty) (Same as CC645.)

This course is designed for those students considering vocations with nonprofit agencies, social service organizations, and faithbased, social justice ministries. It focuses on the practical skills needed to direct these organizations: board development, grant writing and fund-raising, personnel management, collaboration, strategic planning, community relations, program planning, and evaluation. Faith-based initiatives and charitable choice legislation also will be reviewed. (letter grade only) (Introductory Arts of Ministry)

## **LA650. Church Financial Leadership and Management**

Credit, three hours. (Jordan)

The clergy of a local church is in the role similar to that of an executive director of a not-for-profit organization. Leadership in the implementation and administration of temporal matters is often a learned skill set. Through real-life examples and exercises students will learn how to lead and manage congregational temporal matters more effectively and ethically. This course empowers students with practical skills for leading congregations financially. Students in this course get the knowledge necessary for sensitivity, awareness, and accountability of the processes surrounding sound financial management, protection of church assets, and engage the specific governing documents of students' home congregations and denominations.

## **LA670. New Church Leadership Development**

Credit, three hours. Prerequisites: CE551a/b, CE551ANGa/b, or CE551TPa/b and CE 552a/b, CE552ANGa/b, or CE 552TPa/b (Faculty)

The New Church Leadership Development course is a partnership between the Office of Congregational Development, North Georgia Conference, United Methodist Church and the Contextual Education Department of the Candler School of Theology, Emory University, where students explore a calling to new church leadership. Through study and reflection, site visits to new churches, presentations by successful church planters, instruction and group process over two semesters, students develop a portfolio of best practices in congregational leadership and a plan of how they would start a new church in the United Methodist or other church context. Students enroll in the fall semester. Those who have made satisfactory progress by the end of the fall semester will receive a grade of IP (in progress). No additional credits are awarded in the spring semester, but work for the course continues. Those who successfully complete the work of the course for the entire academic year will have the IP (in progress) grade changed to a final grade at the end of the Spring semester.

## **LA698. Special Topics in Religious Leadership and Administration**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Worship

## W501. Public Worship

Fall and Spring. Credit, three hours. (Abbingdon, E. Phillips)

Introduction to the history, theology, and practice of Christian worship, including the Sunday gathering, sacraments, wedding, funerals, and daily prayer offices. (Introductory Arts of Ministry)

## W502. United Methodist Worship

Credit, three hours. (E. Phillips)

Introduction to the history, theology, and practice of worship in the United Methodist tradition, including the Sunday gathering, weddings, funerals, and daily prayer offices. (Introductory Arts of Ministry)

## W503. Global Perspectives in Christian Worship

Credit, three hours. (Abbingdon)

This course will examine worship from various cultural perspectives, how they are similar, how they differ, and how they can effectively enhance, enliven, and enrich each other. The scope of this course is nothing short of the worship practices of the world's two billion Christians. The course focuses on worship as a public ritual event, an assembly usually conceived as an occasion for a kind of divine-human gift of sung and spoken prayers, scriptural preaching, and sacraments and other ceremonies. Special attention will also

be given to intergenerational worship and the hip-hop generation.

## W603. Liturgy, Spirituality, and Community Formation

Credit, three hours. (Faculty)

This course uses social semiotics and other critical theories in order to analyze the way that communities are formed through their liturgical practices. Through classroom liturgical experimentation and reflection as well as readings from historical and contemporary sources, the participants in this class will develop tools for analyzing and promoting community formation. This course is particularly suited to students who are engaged in 12–15 hours per week of parochial and community ministry.

## W622, W623, and W624. Practica in Liturgical Leadership

Credit, one hour each. (Faculty)

These classes provide understanding of and practical experience in designing/planning and leading the most frequent services of public worship as well as important occasional services and congregational music. The available modules include: W622. Services of Word and Baptism, W623. Eucharist, W624. Weddings, Funerals, and Services of Confirmation, W625. Liturgical Calendar and Occasional

Services. and W626. Hymnody and Church Music for EASP Students.

## **W627. Theology of Church and Sacraments**

Credit, three hours. (Faculty) (Same as ST627.)

Biblical and theological understandings of the church, baptism, and the Lord's Supper are discussed. Attention is given also to other traditional sacraments and to ecumenism.

## **W628. Liturgical Theology**

Credit, three hours. (Alonso) (Same as ST628.)

This course introduces students to central texts and themes in theological reflection on Christian worship as they have coalesced into the field of liturgical theology. Through historical, theological, biblical, practical, and pastoral approaches, we will explore the ritual, symbolic, aesthetic, cultural, kinesthetic, and textual dimensions of worship and consider how they both shape and express Christian thought and practice.

## **W632. Contemporary Christian Worship: Origins, Theory, Practice**

Credit, three hours. (E. Phillips)

This course examines the development of patterns and practices of worship in the contemporary western churches; the effects of technology, consumerism, individualism, globalism, the loss of cultural grand narratives, and entertainment on worship; the ramifications of cultural accommodation and resistance in liturgical practice.

## **W638. Planning Christian Worship**

Credit, three hours. (Abbington)

This course explores the historical, theological, pastoral, and practical dimensions of planning for services of Christian worship including styles and patterns of congregational worship, organizing and encouraging laity in planning worship, development and critique of resources for planning and practice, and understanding ecclesial contexts.

## **W642, W643, W644, W646, W648. Practica in Worship**

Credit, one hour each. (Faculty)

Students may take one, two, or all three one-credit modules. Each module lasts four weeks, with meetings twice a week. The modules include W642. Writing Liturgical Texts, W643. Ash Wednesday to Pentecost, W644. Advent to Epiphany, W646. Finding Voice (New Hymns by Women Writers).

## **W655. Theology and Elements of Pentecostal Worship**

Credit, three hours. (Abbington)

This intro course will examine the theologies & elements of global Pentecostalism such as prayers, songs, Scripture, sacraments, dancing in the Spirit, preaching, healing, anointing, deliverance services, & the use of musical instruments. The course is designed to place ethnomusicological, theological, historical, sociological understandings and worship practices into dialogue. By engaging with these disciplines and exploring the musical and ritual practices students will be exposed to larger social processes such as globalization, sacralization, & secularization in relation to Pentecostalism. (Race, Ethnicity, Gender)

## **W669. The History and Theology of Eucharistic Worship**

Credit, three hours. (Faculty) (Same as HC669.)

A liturgical and theological study of the origins and evolution of the Eucharist and related practices. The subject is covered in terms of the major cultural, philosophical, and historical movements which formed the background of this evolution. (Historical Studies) (W669CEE when offered as a Contextual Education elective)

## **W698. Special Topics in Worship**

Credit, variable. (Faculty)

Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

# Denominational Studies

## Courses Pertaining to the United Methodist Church

### DS501 Methodist History and Doctrine

Credit, three hours. (Faculty)

This course examines the development of American Methodism, from its origins during the life of John Wesley as an 18th century movement to its growth in the U.S. as multiple denominations. Attention is also given to the expansion of the Methodist Episcopal Church and Methodist Episcopal Church South beyond the United States in the second half of the 19th century. Building on Wesley's thought, it addresses developments and modifications by his 19th and 20th century theological heirs and successors, especially in North America; and on contemporary discussions of doctrine and theology in the United Methodist Church. This course, in conjunction with DS502 fulfills the UMC denominational requirement for two credits each in UM History, Doctrine and Polity for candidates for ordination. Note: Course will be offered for the first time in Spring 2020.

### DS502. United Methodist History and Polity

Credit, three hours. Prerequisite: DS501 (Faculty)

This course examines the history and polity of The United Methodist Church from the late 19th century to the present, with an emphasis on current polity and the social and religious issues facing the denomination. Beginning with the establishment in the late 19th century of American Methodism as a truly national church with an international reach through its missionary movements, the course examines the church's ongoing engagement with social and ecclesiastical issues over the 20th century and into the present. It also studies the way

that the polity of the denomination has evolved since the late 19th century and pays special attention to the current Book of Discipline. This course, in conjunction with DS501, fulfills the UMC denominational requirement for two credits each in UM History, Doctrine, and Polity for candidates for ordination. United Methodist History and Doctrine is a prerequisite for this course. Note: Course will be offered for the first time in Fall 2020.

## DS Courses Pertaining to the Baptist Tradition

### DS521. Baptist History and Theology

Credit, two hours. (Faculty)

A study of the origins, development, and theological distinctions of the various strands of the Baptist tradition from its origins in England to its flourishing in the United States and spread to other parts of the world. Does not fulfill area requirements.

### DS523. Baptist Polity and Church Praxis

Credit, two hours. (Faculty)

This course examines worldwide Baptist traditions from their seventeenth-century English beginnings to the present, especially Baptists in America. The class explores how to apply Baptist distinctions in a constructive way to issues facing the church and society today.

## **DS Courses Pertaining to Episcopal and Anglican Traditions**

### **DS531. History of The Anglican Church and Episcopal Church**

Credit, three hours. (Faculty)

The course will trace the development of the Episcopal Church in the U.S. from the English Reformation through the colonial period, the American Revolution and its aftermath, to the present time. There will be particular emphasis on Anglican identity in the context of the American experience and the current issues this raises within the Anglican Communion. Does not fulfill area requirements.

### **DS533. Anglican Theologians**

Credit, three hours. (Faculty)

Explores lines of British theology that form the underpinnings of contemporary Anglicanism and Methodism. Starting with Richard Hooker, representative theologians of each century from the sixteenth to the twenty-first centuries are read and discussed in light of the theological and cultural controversies and movements of their time.

### **DS534. The Book of Common Prayer**

Credit, three hours. (Faculty)

The course will trace the history, theology, and rationale of the Book of Common Prayer from the first English Prayer Book to the 1979 Book of Common Prayer, which in the light of the Liturgical Movement is a significant departure from all other prayer books in the Cramnerian tradition. Particular attention will be given to the Daily Offices, rites of initiation, and the Eucharist in the context of the Paschal Mystery. The course will also examine the polity of the Episcopal Church as embodied in its liturgy and canon law. Does not fulfill area requirements.

### **DS535. Episcopal/Anglican Polity and Canons**

Credit, one hour. (Faculty)

This course will survey the polity of The Episcopal Church as well as its Canons at The International, Diocesan and individual level. It will also cover SAFE Church practices and other related topics to prepare students for GOE and leadership in ordained or lay ministry.

## **DS Courses Pertaining to the United Church of Christ**

### **DS541. History, Polity, and Customs of the United Church of Christ**

Credit, two hours. (Faculty)

The purpose of this course is to explore the history, polity, theologies, and practices of the United Church of Christ and its predecessor denominations. The course will include exploration of current ecumenical conversations, denominational identity, African American traditions within the UCC, case studies around current issues of polity and structure, emerging trends within the UCC, and more. Does not fulfill area requirements.

## **DS Courses Pertaining to the African Methodist Episcopal Church**

### **DS551. Polity of the AME Church**

Credit, two hours. (Faculty)

An in-depth study of the history and polity of the African Methodist Episcopal Church (A.M.E). Does not fulfill area requirements.

## **DS Courses Pertaining to the Christian Church (Disciples of Christ)**

### **DS561. History and Polity of the Christian Church Disciples of Christ**

Credit, two hours. (Faculty)

Does not fulfill area requirements.

## **DS Courses Pertaining to the Reformed Traditions**

### **DS572. Theology of the Reformed Traditions**

Credit, two hours. (Faculty)

Does not fulfill area requirements.

# Contextual Education

## **CE551a,b. Contextual Education I Site Reflection/Integrative Seminar**

Credit, two hours per semester for two semesters. (Faculty)

For Contextual Education 1, first-year MDiv students choose a social service or clinical setting unless they enroll in the Teaching Parish or Episcopal Studies track. Four hours of weekly engagement at these sites during the entire academic year give students the opportunity to experience various ministries, contexts, and pastoral relationships. In the first semester, students meet weekly in their 90-minute Contextual Education I site Reflection Group led by their site supervisor. In the second semester, students continue working four hours per week at the same Contextual Education I site. Students meet with a faculty member (usually their academic adviser) and their site supervisor for a weekly, two-hour Integrative Seminar. An evaluation is made at the end of each semester and an in progress (IP) grade is assigned at the end of the first semester if the student is performing satisfactorily. To receive credit, the student must satisfactorily complete two consecutive semesters.

## **CE551ANGa. Contextual Education Ia for Episcopal and Anglican Studies**

Fall. Credit, three hours (Lowrey)

For postulants preparing for ordination in the Episcopal church or other Anglican traditions. Students are placed in parish settings and participate in a two-hour weekly reflection seminar in which they examine the parish as a situation of ministry. The class analyses specific church ministry situations, acts of ministry, priorities and dilemmas, and

development of an operational theory of ministry. First-semester students also receive ongoing orientation to Candler and graduate theological studies through the weekly seminar (in place on the MDiv505 course taken by other first-year MDiv students).

## **CE551ANGb. Contextual Education Ib for Episcopal and Anglican Studies**

Spring. Credit, two hours (Lowrey)

For postulants preparing for ordination in the Episcopal church or other Anglican traditions. Students are placed in parish settings and participate in a two-hour weekly reflection seminar in which they examine the parish as a situation of ministry. The class analyses specific church ministry situations, acts of ministry, priorities and dilemmas, and development of an operational theory of ministry.

## **CE551TPa,b. Contextual Education I: Teaching Parish**

Credit, two hours per semester for two semesters. (Faculty)

Permission of instructor needed. First-year MDiv students who are in the Teaching Parish Program may enroll for CE551TPa,b in lieu of CE551a,b. Participants are assigned to student pastor groups in respective geographical areas under the leadership of the teaching parish supervisory pastors, United Methodist ministers who serve as Candler adjunct faculty. Coursework is experiential and collegial in nature, with student pastors engaging in practice and reflection on a variety of ministerial activities (e.g., preaching, systems analysis, planning, and teaching).

## **CE552ANGa,b. Contextual Education II for Episcopal and Anglican Studies**

Credit, two hours per semester for two semesters.

Prerequisites: CE551a,b. (Lowrey)

For postulants preparing for ordination in the Episcopal church or other Anglican traditions. Students are placed as interns in parish settings and participate each week in a two-hour reflection seminar, which examines the parish as a situation of ministry. The class analyzes specific church ministry situations, acts of ministry, priorities and dilemmas of ministry, and development of an operational theory of ministry.

## **CE552a,b. Contextual Education II**

Credit, three hours per semester for two semesters. (Faculty)

Second-year MDiv students who are not in the Teaching Parish Program choose an ecclesial setting that shares a life of worship as well as ministry. The student's work in the ecclesial setting is supervised by a site mentor. Students meet in reflection groups each semester. These groups inquire into the history, meaning, and execution of the practices of an ecclesial community. Students remain in the same placement and small group for two semesters. An evaluation is made at the end of each semester, and an IP (in progress) grade is assigned at the end of the first semester if the student is performing satisfactorily. To receive credit, the student must satisfactorily complete two consecutive semesters.

## **CE552TPa,b. Contextual Education II: Teaching Parish**

Credit, three hours per semester for two semesters.

Prerequisites: CE551a,b or CE551TPa,b and permission of instructor needed.(Faculty)

Second-year MDiv students who are in the Teaching Parish Program may enroll in CE552TPa,b in lieu of CE552a,b. Participants are assigned to student pastor groups in geographical areas under the leadership of the teaching parish supervisory pastors: United Methodist ministers who serve as Candler adjunct faculty. Coursework is experiential and collegial in nature, with student-pastors engaging in practice and reflection on a variety of ministerial activities (e.g., preaching, systems analysis, pastoral care, and teaching).

## **CE545R. Internship**

Credit, variable; six hours maximum. (Faculty)

Internships are a student initiated practical experience for which the student gains academic credit at Candler. Students can intern with a church, an agency, or with an existing internship program. Students must have a Candler faculty member and an approved placement supervisor identified to direct the internship. Internships provide students with an opportunity to tailor their course of study by meeting specific learning goals, to enrich and/or complement their courses, to gain experience in a particular aspect of ministry, or to obtain greater exposure to a broader range of vocational pathways and professional opportunities. It also can be an important avenue for discernment of the student's professional ministry and calling. Candler also offers a number of summer internships that feature stipend support for work in congregations. Designed to foster more intensive formation and proficiency in the practice of ministry, these internships include online mentoring and an online reflection group, so that students get the maximum benefit from this immersion experience.

## **CE546R. Clinical Pastoral Education**

Credit, variable; six hours maximum.

Basic Clinical Pastoral Education (CPE) is available to seminarians during the fall, spring, and summer of each year at sites accredited by the national Association for Clinical Pastoral Education (ACPE). CPE is most often located in hospitals, clinics, and community agencies, and the program has a concentrated focus on pastoral care, counseling, and relational skills development. Some traditions (e.g., some UM Conferences) require CPE for ordination; students need to determine the specific requirements. CPE can be a part of a person's preparation for parish ministry, chaplaincy, lay ministry, teaching and counseling. Students apply directly to the site where they would like to do CPE. Once accepted into a particular CPE program, students can apply for Candler academic credit for CPE through the Office of Contextual Education.

## **CE553ANGR. Contextual Education for Episcopal and Anglican Studies**

Credit, two hours per semester after completion of CE551ANGa,b and CE552ANGa,b. (Lowrey)



For postulants preparing for ordination in the Episcopal church or other Anglican traditions. Students are placed as interns in parish settings and participate each week in a two-hour reflection seminar, which examines the parish as a situation of ministry. The class analyzes specific church ministry situations, acts of ministry, priorities and dilemmas of ministry, and development of an operational theory of ministry.

## **CE553TPR. Teaching Parish**

Credit, two hours; four hours maximum.(Faculty)

This course is taken after the completion of the CE551TPa,b and CE552TPa,b sequences. Participants are assigned to student pastor groups in geographical areas under the leadership of the teaching parish supervisory pastors, United Methodist ministers who serve as Candler adjunct faculty. Coursework is experiential and collegial in nature, with student-pastors engaging in practice and reflection on a variety of ministerial activities (e.g., preaching, systems, analysis, planning, and teaching).

# Directed Studies

BAPS699, BCS699, BI699, BL699, CC699, CE699, CM699, DM798R, DS699, ES699, EV699, HC699, LA699, M699, MDIV699, MTS699, NT699, OT699, P699, PC699, PT699, RE699, RP699, SR699, ST699, ThM699, W699, WR699, WTM699.

Variable credit, maximum of four credit hours. Study planned with a professor on a topic not covered by courses regularly taught. The syllabus is developed by the professor and student.

# Certificate Studies

## Baptist Studies

### **BAPS500. Baptist Studies Reflection Seminar**

Credit, none. (K. Williams)

This course is taken concurrently with the second year of Contextual Education. This course is an integrative experience. Students reflect on their theological preparation at Candler and its pragmatic meaning for the future of the Baptist church family.

### **BAPS501. Baptist Studies Colloquy**

Credit, one hour. (K. Williams)

For Baptist studies certificate candidates in the third year. Provides engagement others in the certificate program and offers an opportunity for group reflection.

## Black Church Studies

### **BCS500. Black Church Studies Reflection Seminar**

Credit, none. (N. Phillips)

This course is taken concurrently with the second year of contextual education or contextual education–teaching parish. This course is an integrative experience. Students reflect on their theological preparation at Candler and its pragmatic meaning for the future of black and/or multiracial church communities.

### **BCS502. Black Church Studies Colloquy**

Credit, one hour. (N. Phillips)

For black church studies certificate candidates in the third year. Provides engagement with the history/theology of the black church, a forum for discussion around contemporary issues related to black and multiracial churches, and an opportunity for group reflection.

### **BCS504. Black Church Studies Retreat**

Credit, none. (N. Phillips)

This course will be added to the transcript by the registrar after completion of the retreat.

### **BCS601. Introduction to Black Church Studies**

Credit, three hours. (Faculty)

This course explores the wide variety of data related principally to the religions of Americans of African descent for the purpose of enriching personal faith and preparing persons for competent leadership on behalf of God's mission of liberation for all people. The approach is broadly interdisciplinary and contextual, drawing especially on religious and theological disciplines. (Race, Ethnicity, and Gender)

## Religious Education

### **RE508. Professional Development**

Credit, none. (Corrie)

This course will be added to the transcript by the registrar after completion and reporting of at least eight hours of approved professional development activities.

## **Women's Studies in Theology and Ministry**

### **WTM500. WTM Professional Development**

Credit, none. (Little)

WTM Certificate students are required to fulfill the certificate's professional development requirement through participation in either an academic conference approved by the certificate director (minimum five contact hours) or the WTM Mentoring Program (minimum five contact hours).

### **WTM501. Women's Forum**

Credit, none. (Little)

This course will be added to the transcript by the registrar after attendance at the Women's Forum.

### **WTM502. Special Topics in Women's Studies in Theology and Ministry**

Credit, three hours. (Faculty)

Selected courses focused on Women's Studies in Theology and Ministry will be listed or cross-listed as WTM502.

### **WTM505. WTM Integrative Project**

Credit, one hour. (Faculty)

A directed study culminating in an integrative project (for example, a 10–15 page academic paper, or an annotated course plan for an educational event, or a media project.) The project will integrate the students learning through the WTM Certificate and will address academic issues related to women, theology, and ministry. The Integrative Project will normally be taken as an additional one-credit-hour requirement in conjunction with a three-hour course in which the student is already enrolled and is an approved elective for the WTM certificate. Students also may enroll in a one-hour directed reading course with a faculty member with whom they have previously studied in an approved WTM course to continue research begun in a previous course. Approval of the WTM director and faculty member is required in both cases.

# Administrative and Degree-Specific Courses

## Doctor of Theology

### ATA497. ThD Exams Process

Credit, none. (Registrar)

Students who have finished their coursework must enroll in this course during the semesters in which they are preparing for and taking their qualifying examinations.

### ATA499. ThD Dissertation Research

Credit, none. (Registrar)

Students who have successfully completed qualifying examinations and are working on the dissertation must enroll in this course during each fall and spring semester in order to maintain continuous enrollment. Summer registration is not required or allowed unless summer is the graduation term.

## MASTER OF DIVINITY

### MDIV500. Candler ADVANCE

Credit, none. (Faculty)

This course offers academic support to participants within a small group setting. The group meets once a week for hourlong seminars on subjects related to seminary life: managing one's schedule, persevering through adversity, maturing as a critical thinker, developing habits of study, preparing for essay tests, and other relevant topics. ADVANCE is not a remedial program; rather, it provides students with a supplemental form of academic support. ADVANCE seeks to cultivate confidence by helping students structure their own

learning, by stimulating critical discussion and by promoting mutual support and accountability. Using material drawn directly from course assignments, ADVANCE instructors companion students as they develop strategies necessary for successful navigation of coursework. In this collaborative setting, students will challenge, encourage, and support one another through the first semester.

### MDIV505. Master of Divinity First Year Advising Group

Credit, one hour. (Faculty)

First-year students are required to enroll in the First Year Advising Group. Advising groups will be composed of ten to 12 first-year students, along with a faculty adviser and third-year MDiv student peer advisers. These groups will assist first-year students with orientation to the Candler community, Emory, and the first year of graduate studies. Used as the capstone for the concentration.

### MDIV650. Master of Divinity Thesis

Credit, three hours maximum. (Faculty)

Students prepare thesis proposals that must be approved before permission is given to proceed with the thesis writing.

### MDIV999R. Master of Divinity Residency

Credit, none. (Registrar)

## **MASTER OF RELIGION AND PUBLIC LIFE**

### **MRPL505. Master of Religion and Public Life Advising**

Credit, zero hours. (Faculty)

First semester MRPL students are required to enroll in the MRPL Advising course (MRPL505). This course assists entering students with ongoing orientation to the study of theology as well as to Candler and Emory.

### **MRPL620. Master of Religion and Public Life Integrative Paper Part A**

Credit, one hour. (Faculty)

Following completion of at least 15 credit hours and no later than the penultimate semester, MRPL students enroll in MRPL620. MRPL Integrative Paper Part A for one hour of credit. During this course students will determine an integrative paper topic in consultation with the program director and a paper adviser and create a prospectus and initial bibliography for the paper. At the conclusion of MRPL 620, a grade of In Progress (IP) will be awarded and students then enroll in MRPL650. MRPL Integrative Paper Part B.

### **MRPL650. Master of Religion and Public Life Integrative Paper Part B**

Credit, two hours. (Faculty)

At the conclusion of MRPL 620, MRPL students enroll in MRPL650. MRPL Integrative Paper Part B for two hours of credit, typically in the final semester. The Integrative Paper advisor will be the instructor of record for MRPL650. The final paper will typically be 25-35 pages in length and will integrate themes from the student's course of study.

### **MRPL999R. Master of Religion and Public Life Residency**

Credit, none. (Registrar)

## **MASTER OF RELIGIOUS LEADERSHIP**

### **MRL505. Master of Religious Leadership Advising**

First semester MRL students are required to enroll in the MRL Advising course (MRL505). This course assists entering

students with ongoing orientation to the study and practice of religious leadership as well as to the resources for study, formation, and growth available through Candler and Emory.

### **MRL999R. Master of Religious Leadership Residency**

Credit, none. (Registrar)

## **MASTER OF THEOLOGICAL STUDIES**

### **MTS505. Master of Theological Studies Advising Group**

Credit, none. (Greene)

First-year MTS students are required to enroll in the First Year Advising Group (MTS505). This course assists entering students with library research skills, academic writing, and professional development in support of their scholarly formation.

### **MTS520G. Research Methods Seminar (Global Religions)**

Credit, three hours. (Faculty)

This course will focus on research in the various fields of religious and theological studies by considering both theoretical and functional approaches to critical research and writing in fields associated with the focus in Global Religions.

### **MTS520M. Research Methods Seminar (Modern Religious Thought and Experience)**

Credit, three hours. (Faculty)

This course will focus on research in the various fields of religious and theological studies by considering both theoretical and functional approaches to critical research and writing in fields associated with the focus in Modern Religious Thought and Experience.

### **MTS520T. Research Methods Seminar (History, Scripture, and Tradition)**

Credit, three hours. (Faculty)

This course will focus on research in the various fields of religious and theological studies by considering both theoretical and functional approaches to critical research and

writing in fields associated with the focus in History, Scripture, and Tradition.

### **MTS600G. Capstone Seminar (Global Religions)**

Credit, three hours. Prerequisite: MTS520G. (Greene)

Students concentrating in Global Religions are required to complete this capstone course during their final or graduating semester. A component of the capstone course is the completion of an integrative essay or the MTS thesis (which may be taken for additional credit by enrolling in MTS650).

### **MTS600M. Capstone Seminar (Modern Religious Thought and Experience)**

Credit, three hours. Prerequisite: MTS520M. (Greene)

Students concentrating in Modern Religious Thought and Experience are required to complete this capstone course during their final or graduating semester. A component of the capstone course is the completion of an integrative essay or the MTS thesis (which may be taken for additional credit by enrolling in MTS650).

### **MTS600T. Capstone Seminar (History, Scripture, and Tradition)**

Credit, three hours. Prerequisite: MTS520T. (Greene)

Students concentrating in History, Scripture, and Tradition are required to complete this capstone course during their final or graduating semester. A component of the capstone course is the completion of an integrative essay or the MTS thesis (which may be taken for additional credit by enrolling in MTS650).

### **MTS650. Master of Theological Studies Thesis**

Credit, three hours maximum. (Faculty)

Students prepare thesis proposals that must be approved before permission is given to proceed with the thesis writing.

### **MTS999R. Master of Theological Studies Residency**

Credit, none. (Registrar)

## **MASTER OF THEOLOGY**

### **THM501. Master of Theology Project Seminar**

Credit, one hour. (Jones)

Required in the first semester of ThM student, the project seminar meets weekly, and over the course of the semester research and writing skills are shaped and sharpened. By the end of the semester the student will have developed a five to seven page ThM project précis that would include: • Project thesis statement • Overview of the project • Annotated working bibliography • Outline of the project This serves as the platform for the completion of the project during the spring semester. Students receive a grade of "IP" for the seminar until the successful completion of the summative project in the spring.

### **THM600. Post-MDiv Elective**

Credit, one hour. (Faculty)

When applied for by the student, one credit of THM600 is associated with a three credit hour course to complete the four-hour post- MDiv elective requirement.

### **THM650. Master of Theology Project**

Credit, two hours. (Faculty)

In the spring semester following completion of ThM501, ThM students sign up for two hours of ThM project with the faculty adviser who will direct the ThM final writing project. The grade for this course and the project seminar (three credits total) are assigned upon completion of the final writing project.

### **THM999R. Master of Theology Residency**

Credit, none. (Registrar)

## **DOCTOR OF MINISTRY**

### **DM500. Strategies and Resources for Online Learning**

Fall. Credit, one hour. (Bogue)

This course will introduce students to learning in an online environment or advance their skills for learning online in order to bolster their success in earning a Doctor of Ministry while still serving their communities. The course is designed to build the comfort level of students with Emory's online learning

management system (LMS) and the structure, tools, expectations and modes of communication of Candler's program by actively engaging them in online learning activities, group collaboration projects and assessments.

## **DM700. Becoming a Reflective Practitioner**

Fall. Credit, three hours. (Faculty)

This course orients students to the action-reflection model of the reflective practitioner, applying it specifically to the practice of ministry and practical theology. The research methods and dispositional habits that are learned in this foundational course will be practiced throughout the curriculum, especially in the final project. As the general introductory course, DM700 is taken by first-year students in both tracks, though students are enrolled by cohort. It has two major objectives: (1) to equip students with reflective and analytical capacities for understanding themselves as leaders, the congregations and organizations in which they serve, and their social contexts; and (2) the formation of a community of scholar-pastors and practical theologians. The course is made up of four major movements: engagement with contemporary scholarly discussions about what constitutes practical theology; theories and practices for understanding the self as a leader in the context of a community; models of congregational study and description; and methods of social analysis. Throughout the course, students will be introduced to diverse methods of theological reflection in relationship to the self, the faith community, and the social context.

## **DM701. First Year Colloquy I**

Fall. Credit, one hour. (Faculty)

The First Year Colloquy I is a weekly synchronous gathering, held Monday afternoons at 3:00 p.m., in which students explore with each other and with faculty of the course taught during that semester their coursework in relation to (1) their context of ministry and (2) their research trajectory.

## **DM702. First Year Colloquy II**

Spring. Credit, two hours. (Faculty)

The First Year Colloquy II is virtually identical to DM701: it too is a weekly synchronous gathering, held Monday afternoons at 3:00 p.m., in which students explore with each other and with faculty of the course taught during that semester their coursework in relation to (1) their context of ministry and (2) their research trajectory. DM702 includes additional work on the Statement of the Problem document, in which students offer their first articulation of the issue(s) they will address in

their final project and how they will go about doing so. The latter is assessed by the director of the DMin program.

## **DM703. Second Year Colloquy**

Fall, Spring. Credit, two hours. (Faculty)

The Second Year Colloquy is a weekly synchronous gathering, held Monday afternoons at 3:00 p.m. in which students explore with each other and with the faculty of the course taught during that semester their coursework in relation to (1) their context of ministry and (2) their research trajectory. Students enroll for two hours of credit in the fall semester. They receive an "IP" (in progress) at the end of the fall semester and will earn an "S" upon successful completion of the academic year at the end of the spring semester.

## **DM704. Final Project Colloquy**

Credit, two hours. Fall, Spring.

Credit, two hours. (Faculty)

The Third Year Colloquy is a weekly synchronous gathering, held Monday afternoons, in which students continue their work on their final projects. In fall the colloquy is hosted by the faculty of DM715 and DM725 for tracks 1 and 2, respectively; in spring the colloquy is devoted to completion of the final project and initial presentations of the same prior to the Festival of Learning. Students enroll for two hours of credit in the fall semester. They receive an "IP" (in progress) at the end of the fall semester and will earn an "S" upon successful completion of the academic year at the end of the spring semester.

## **DM711. Understanding Community**

Spring. Credit, three hours. Prerequisite: DM700. (Faculty)

This course builds on knowledge, methods, and skills acquired in DM700 to analyze more extensively broader community contexts. Students will continue to map the histories and transitions, assets and generative themes of those communities, while examining leadership skills required of public theologians. The final project for this course is the comprehensive congregational and community analysis that integrates learning across the first year.

## **DM712. Ecclesiologies in Action**

Fall. Credit, three hours. (Faculty)

This course is the second in the Church Leadership and Community track of the Candler DMin program and the second



course unique to that track. In relation to the broader goals of the program, this course focuses specifically on helping participants achieve advanced integration of theology and practice; analyze a ministry setting, using appropriate research methods and exhibiting contextual sensitivity; and, articulate a coherent ecclesiology that serves as the ongoing basis for ministerial practice in the parish setting. The goal of the course is to prompt participants to reflect systematically on the nature and task of the church, both in relationship to God's Reign, on the one hand, and to the present world, on the other. This course builds off of the tools of congregational and social analysis introduced in both DM700 and DM711, and is designed to prepare students for more focused work in liturgical and church leadership in the second and third years of the program.

### **DM713. Leadership as Practice**

January. Credit, three hours. (Faculty)

In this intensive course—the only course module for Track 1 held on the Candler campus—students will develop strategies for identifying and articulating leadership and witness and exploring ministry as a theological vocation of organizational leadership. It draws on resources of organizational studies and theology to develop a practical theology of leadership with a particular focus on the local church congregation and church-related nonprofit organizations.

### **DM714. Leadership and Witness 1: Cultivating Church**

Spring. Credit, three hours. (Faculty)

This course enables students to explore tools for analyzing and promoting community formation to mobilize members in partnership with God's work. Students will develop a model of imaginative pastoral leadership—leading a congregation toward deeper awareness of its strengths and assets in order to use its cultural resources more effectively for ministry and mission. Resources for engaging cultural, racial/ethnic, and other particularities will be stressed to enhance the dynamic interplay of diverse peoples within faith communities.

### **DM715. Leadership and Witness 2: Engaging the World**

Fall. Credit, three hours. (Faculty)

This course explores some of the problems and possibilities entailed in “engaging the world.” During the fall of 2016, we will examine and practice four tasks: taking faith public, drawing from multiple disciplines of knowledge, remaining accountable to those we impact, and feeling the world. Students will anchor

these large questions to their DMin project in order to explore them in a more concrete way.

### **DM721. Scripture, Theology, Practice**

Spring. Credit, three hours. Prerequisite: DM700. (Faculty)

This course is the second in the Biblical Interpretation and Proclamation track of the Candler DMin program and the first course unique to that track. Its focus is the theology of Scripture, understood not as an examination of the theologies found in Scripture but rather as the study of the effects different ways of thinking about Scripture have on Christian faith and practice. It will introduce students to debates within the church concerning both the authority of Scripture and its role in shaping Christian teaching, with the goal of helping participants to reflect systematically on the challenges of speaking both meaningfully and truly about God and God's work from a Christian point of view. Coursework is designed both to build on the tools of congregational and social analysis introduced in the first semester of the DMin program and to prepare students for more focused work in biblical exegesis and congregational teaching and preaching that follow in the program's second and third years.

### **DM722. Issues in Old Testament Interpretation**

Fall. Credit, three hours. (Faculty)

This course is the third in the Biblical Interpretation and Proclamation track of the Candler DMin program and the second course unique to that track. Having reflected systematically on the issue of the authority of Scripture in DM721, participants in this course will have the opportunity to practice the art of theological interpretation of Old Testament texts. In relation to the broader goals of the Candler DMin program, this course focuses specifically on helping participants: explore the content and context of the Old Testament; identify how the content and context of the Old Testament might correspond with the needs/concerns of the contemporary parish context; and practice the interpretation of the Old Testament within the framework of a coherent theology of Scripture.

### **DM723. Teaching as Practice**

January. Credit, three hours. (Faculty)

In this intensive course—the only course module for track 2 held on the Candler campus—the focus will be on the role of the pastor as teacher, not only in explicitly didactic contexts (e.g., Sunday School, Confirmation, etc.), but also more broadly in terms of the pastor's role as a congregation's

“resident theologian.” Students in the course will consider how learning and formation takes place in myriad contexts, including practices of mission and service, social witness, and worship, and how religious leaders can accompany and facilitate this process.

## **DM724. Issues in New Testament Interpretation**

Spring. Credit, three hours. (Faculty)

This course does for the New Testament what the preceding does for the Old. In addition to covering the latest research in Gospels, Jesus, Paul, the Catholic Letters, and Revelation, with particular attention to its implications for congregational teaching and witness. It will include discussion of the key moments in the history of interpretation, hermeneutics and exegesis, and the pertinent research methods.

## **DM725. Preaching the Bible**

Fall. Credit, three hours. (Faculty)

The course begins with a recognition that Christian preaching in the United States is in a season of great change. Some established modes of preaching seem to be losing their power even as an increasing plurality of modes is emerging. These changes and contestations are especially acute around ways that preachers engage Scripture. This course aims to help students develop theological wisdom and practical know-how for navigating these changes.

## **DM750. Doctor of Ministry Final Project**

Spring. Credit, six hours. (Faculty)

In DM750, students bring their final project to completion by engaging in a process of evaluation and interaction with their project consultants, the DMin Director, and their cohort of peers. The project culminates in the final on-campus experience, the Festival of Learning, in which students make formal, public presentations of their projects.

## **DM799. Doctor of Ministry Library Use**

Credit, none. (DMin Director)

## **ATA CROSS REGISTRATION**

### **CO999R. Columbia Coursework**

Variable credit.

Used to designate coursework taken through cross-registration at Columbia Theological Seminary in Decatur, Georgia.

### **ER999R. Erskine Coursework**

Variable credit.

Used to designate coursework taken through cross-registration at Erskine Seminary in Due West, South Carolina.

### **IT999R. Interdenominational Theological Center Coursework**

Variable credit.

Used to designate coursework taken through cross-registration at Interdenominational Theological Center in Atlanta.

### **LTC999R. Lutheran Theological Center Coursework**

Variable credit.

Used to designate coursework taken through cross-registration at the Lutheran Theological Center in Columbia, South Carolina.

### **MC999R. McAfee Coursework**

Variable credit.

Used to designate coursework taken through cross-registration at McAfee School of Theology, Mercer University, in Atlanta.

## **ENGLISH FOR SPEAKERS OF OTHER LANGUAGES**

### **TESL300. Theology-English as a Second Language: Academic Writing for Graduate Theology Students**

Credit, three hours. (Faculty)

Students will become familiar with the grammar, diction, organization, and stylistic conventions that characterize written English for academic purposes. Students will engage in close analysis of academic writing in English, will engage in a series of writing exercises, and will produce coherent essays of varying length and topical focus. Active participation in class discussions and peer feedback is required.

### **TESL301. Theology-English as a Second Language: Academic Listening/**

## **Speaking for Graduate Theology Students**

Credit, three hours. (Faculty)

Students will learn advanced skills in English pronunciation to enhance intelligibility and communication effectiveness. In addition, students will become more comfortable and

competent in making oral academic presentations and in engaging in classroom discussion in English. Students will practice principles of English pronunciation including word stress, emphasis, and sentence intonation. Students will prepare and deliver several oral presentations of varying length and topical focus. Active participation in class discussions and peer feedback is required.

# Resources

The school of theology is located on Emory University's main campus in the Rita Anne Rollins building, the first phase of a new state-of-the-art complex for instruction and learning that features SMART room technology and the latest in sustainable building practices. The second phase houses the Pitts Theology Library, the Wesley Teaching Chapel, seminar rooms, and community gathering spaces. The entire complex has earned Leadership in Energy and Environmental Design (LEED) certification at the silver level for successfully meeting sustainability guidelines set by the US Green Building Council.

Cannon Chapel .....	172
Pitts Theology Library .....	173
Emory Libraries .....	175
Campus Dining .....	176
Housing .....	177
Technology .....	178
International Student and Scholar Services .....	179
Michael C. Carlos Museum .....	180
The Carter Center .....	181
Center for Ethics .....	182
Bookstore .....	183
Student Resources .....	184

# Cannon Chapel

The school of theology is located on Emory University's main campus in the Rita Anne Rollins building, the first phase of a new state-of-the-art complex for instruction and learning that features SMART room technology and the latest in sustainable building practices. The second phase houses the Pitts Theology Library, the Wesley Teaching Chapel, seminar rooms, and community gathering spaces. The entire complex has earned Leadership in Energy and Environmental Design (LEED) certification at the silver level for successfully meeting sustainability guidelines set by the US Green Building Council.

## William R. Cannon Chapel and Religious Center

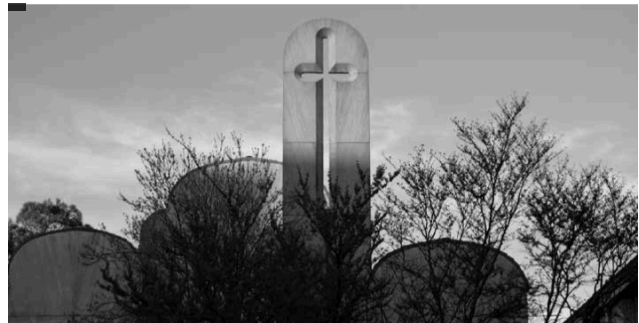
The William R. Cannon Chapel and Religious Center, dedicated in 1981, provides program, classroom, and worship space for the theology school, and worship space for multiple university faith communities. The chapel was designed by renowned American architect Paul Rudolph and named in honor of United Methodist bishop, former dean, and Candler faculty member William R. Cannon.

The chapel is set apart for the "celebration of worship and preaching the word, as well as for music, drama, and dance; a place of encounter with moral and social issues in the contemporary world; and a center for witness, education,

mission, and renewal that in all things God may be glorified" (dedication ceremony, May 1981).

The building also houses the Emma McAfee Cannon Prayer Chapel within the spiritual formation space; the John W. Rustin teaching chapel; the D. W. Brooks Commons, the main gathering area for the community; rehearsal rooms and classrooms; and the Office of Worship.

For further information about chapel services for the theology school, contact Khalia J. Williams, associate dean of worship and music, at 404.727.6153. For information about University Worship and other public events, call Sara McKlin at 404.727.6325.



# Pitts Theology Library

## Pitts Theology Library

As the premier theological library in North America, Pitts combines the holdings of Candler School of Theology Library, founded in 1914, and the book collections of the Hartford Seminary Foundation of Connecticut, founded in 1834 and acquired by Emory in 1975. In 2011 it received almost 90,000 volumes from General Theological Seminary. Pitts Library contains more than 650,000 volumes as well as large microform and archival holdings, making it one of the largest theological libraries in North America. Collections include more than 120,000 microform units, more than 4,000 cubic feet of archival material, and more than 155,000 rare books. Annual acquisitions usually exceed 5,000 volumes, and the library receives hundreds of print periodicals and provides access to thousands of online resources.



The library is strong in traditional theological disciplines, as well as in materials from Africa that reflect the globalization of Christianity. The Richard C. Kessler Reformation Collection features more than 4,000 original, 16th-century imprints related to the German Reformation and is one of North America's finest collections of such materials. The Hymnody Collection's 17,000 items make it second only to the Library of

Congress. The Pitts Wesleyana Collection contains more than 2,700 items including manuscripts of John and Charles Wesley and many first editions from these and other important figures in early Methodism. This collection is complemented by a 30,000-plus volume English Religious History Collection that reflects the context for the development of English Methodism.

Pitts Theology Library mounts several major exhibitions each year in its exhibition gallery that draw from the library's major collections. Exhibitions are accompanied by lectures and programming. Digital views of these exhibitions are available at [<http://exhibitions.pitts.emory.edu>](<http://exhibitions.pitts.emory.edu>).

Information technology plays an important role in the library. In addition to the computers dedicated to bibliographic and Internet searches, the library's learning commons area has 19 workstations, and laptops and tablets are also available for student use. Pitts offers students access to scanning, photography, and video equipment, with staff available to assist with this technology. The library's digitization programs make a range of materials and resources available for student use. The Digital Image Archive, for example, offers more than 65,000 images—biblical illustrations, portraits of religious leaders, etc.—free to the public and adds about 5,000 images annually from the library's special collections. Pitts digital collections can be seen at <http://digital.pitts.emory.edu>.

The library staff includes 14 regular staff and many more student assistants. The staff work closely with Candler's IT staff to support traditional library services and the use of information technology for Candler as a whole. Pitts staff members are well trained in librarianship and theological studies, with most holding terminal degrees in one or both of these disciplines. Staff members also have fluency in the ancient and modern languages represented in the collection.

Candler students have full use of all Emory University libraries, the second largest private university collection in the Southeast, and access to the most important bibliographic databases for the study of religion and theology. Through the library's reciprocal agreements with other institutions, Candler students also are able to borrow materials from hundreds of other libraries. For more information, visit [<http://pitts.emory.edu>](<http://pitts.emory.edu>).

### ***Reformation Day at Emory***

Pitts Theology Library annually organizes Reformation Day at Emory, a special program of lectures, music, and worship highlighting some aspect of Reformation heritage. The annual program highlights new acquisitions to the Richard C. Kessler Reformation Collection.

# Emory Libraries

## THE EMORY UNIVERSITY LIBRARIES

Emory has numerous library facilities in addition to the Pitts Theology Library: the Main (Robert W. Woodruff) Library, which includes the Goizueta Business School Library, the Center for Library and Information Resources, the Marian K. Heilbrun Music and Media Library, and the Stuart A. Rose Manuscript, Archives, and Rare Book Library; the J. S. Guy Chemistry Library; the Matheson Reading Room; the Mathematics and Science Center Reading Room; and the EmTech Library Services Center. In addition, the Health Sciences Center Library, the Hugh F. MacMillan Law Library, and Oxford College's Hoke O'Kelley Library are available for use by Emory students, faculty, and staff. Total collections for the university number more than 3.3 million volumes, extensive microform holdings, and 16,000 linear feet of manuscripts, with an extensive array of electronic resources. The libraries maintain nearly 100,000 subscriptions to serials and periodicals, many of which are electronic, full-text information resources. The discoverE and EUCLID databases integrate library records for immediate digital access. For more information about the libraries, visit [www.emory.edu/home/academics/libraries.html](http://www.emory.edu/home/academics/libraries.html).



# Campus Dining

Meals are available at several campus dining areas, including the White Hall Grab 'n' Go and the central food service operation in Cox Hall. The EmoryCard may be used as a debit card for dining on campus. Accounts may be opened at the EmoryCard office, Boisfeuillet Jones Building, Room 101. For a full list of dining options, visit [www.emory.edu/dining/](http://www.emory.edu/dining/).

# Housing

Atlanta is a diverse metropolitan area with many historic sites, big city perks, the world's largest aquarium, wonderful restaurants, and a thriving cultural scene. Punctuated by green spaces and unique neighborhoods including Decatur, Druid Hills, Candler Park, Kirkwood, Avondale Estates, East Lake, Midtown, Virginia-Highland, Grant Park, Inman Park, Little Five Points, and the Old Fourth Ward, Atlanta offers something for everyone. An Atlanta map, highlighting individual neighborhoods surrounding Candler can be found at [www.candler.emory.edu/life-at-candler/housing-transportation/atlanta-neighborhoods.html](http://www.candler.emory.edu/life-at-candler/housing-transportation/atlanta-neighborhoods.html).

Emory does not offer on-campus housing for graduate and professional students. However, through its Admissions Office, Candler offers help to students looking to secure housing. An extensive list of offcampus housing opportunities can be found at [www.candler.emory.edu/life-at-candler/index.html](http://www.candler.emory.edu/life-at-candler/index.html). In addition, the Office of Residence Life and Housing maintains a list of rooms and apartments available for rent in the Emory area. For more information, visit Emory Off-Campus Housing at <https://offcampushousing.emory.edu>.

Housing very near the campus is available for Candler and other graduate and professional students at Campus Crossings at Briarcliff, located at 1659 Briarcliff Road NE. Campus Crossings is designed specifically for the needs of graduate students, with state-of-the-art amenities including a clubhouse, fitness center, courtyard with pool, limited garage parking, Cliff shuttle service to campus, and a mix of spacious floor plans. Residents must arrange for their own property insurance coverage. No financial responsibility is assumed by Emory University for personal property. For further information contact Campus Crossings at Briarcliff at 844.792.5107 or [\[www.livebriarcliff.com\]](http://www.livebriarcliff.com)(<http://livebriarcliff.com>). For further information regarding housing, contact the Office of Admissions and Financial Aid at 404.727.6326 or email [candleradmissions@emory.edu](mailto:candleradmissions@emory.edu).

Formation Communities Focused on intentional living and spiritual formation, Candler's formation communities provide students a distinctive opportunity to live and grow in faith alongside their peers. Each formation community creates a "rule of life" at the beginning of the academic year to guide their days together. Communities are organized around shared prayer, shared table, and shared celebration, and each is coordinated by a student rector who provides day-to-day leadership and a faculty chaplain who provides worship leadership and long-term guidance. For more information about Formation Communities, contact of the Office of Student Life at 404.727.4430 or email [candlerosp@emory.edu](mailto:candlerosp@emory.edu).

# Technology

A wide range of computer systems, software, and services are available to students, faculty, and staff. All Emory university students are provided a network account enabling access to Emory webmail, OPUS (online student information system), Canvas (online course and content management system), Euclid (online catalog of holdings of all Emory libraries), and EmoryUnplugged wireless connectivity. In addition, free basic software programs, including McAfee antivirus protection and EndNote (bibliographic software), are available for download from a secure download location ([software.emory.edu](http://software.emory.edu)). Microsoft Office also is available for free to students using Office 365 email at [email.emory.edu](mailto:email.emory.edu). For more information about MS Office, visit [it.emory.edu/software/software\\_distribution.html](http://it.emory.edu/software/software_distribution.html).

Many courses are taught using Emory's Canvas learning management system ([canvas.emory.edu](http://canvas.emory.edu)). This web-based tool offers professors the ability to post syllabi, course content, captured lectures and assignments online and a convenient way for students to communicate both with the professor and with fellow students.

There is a computer store on campus, located on the second floor of the Barnes and Noble at Emory Bookstore, which offers academic discounts on purchases of computer hardware, software and accessories.

Students have access to both Windows and Macintosh computers in locations around the campus. The Pitts Theology Library has computer workstations and library "lookup" kiosks in the Information Learning Commons on the second floor. Students have access to the Internet, Microsoft Office applications, BibleWorks, Accordance, and flatbed scanners. There are also computer and printing kiosks in both the Rita Anne Rollins building and the Pitts Theology Library.

In addition, there are large computer labs in Cox Hall and Woodruff Library. The facilities in Cox are state-of-the-art, facilitating creative online interaction and collaboration. The Emory Center for Digital Scholarship located in Woodruff Library provides expertise, training, and support for technology-enhanced projects and the completion of digital media assignments.

Computer support is available through LITS' 24-hour phone line at 404.727.7777 and at [help.emory.edu](http://help.emory.edu). Students also can visit Student Technology Support on the first floor of Woodruff Library for laptop and desktop support. For further information, visit [it.emory.edu](http://it.emory.edu).

# International Student and Scholar Services

International Student and Scholar Services (ISSS) promotes global education through services and support for the international population and the wider Emory community. The goal of ISSS is to provide positive international educational exchange through all of its services. To this end, ISSS facilitates the enrollment of international students and the exchange and employment of international faculty and staff, ensuring institutional compliance with federal, state, and local immigration laws, rules, and regulations. Through advocacy, consulting, and training with university partners, government agencies, and the international education community, ISSS staff members are dedicated to assisting international students and scholars in achieving their academic, personal, and professional goals. For additional information, call 404.727.3300 or visit [www.emory.edu/ISSS](http://www.emory.edu/ISSS).

# Michael C. Carlos Museum

The Michael C. Carlos Museum is located on the main Quadrangle and houses a permanent collection of more than sixteen thousand objects, including art from ancient Egypt, Greece, Rome, the Near East, the Americas, Africa, and Asia as well as American and European works of art on paper from the Middle Ages to the twentieth century. In addition to the permanent installations, the museum develops temporary special exhibitions from nationally and internationally renowned institutions and private collections. The Carlos Museum hosts a notable, year-round schedule of educational programs, including lectures, workshops, family festivals, performances, and film series.

The original section of the museum is housed in Michael C. Carlos Hall, one of the oldest buildings on campus. Its 1916 beaux arts design by Henry Hornbostel placed it on the National Register of Historic Places. A 1985 interior renovation was designed by celebrated postmodernist architect Michael Graves, who returned in 1993 to design a thirty-five thousand square-foot expansion, which opened to great critical acclaim. A dramatic renovation of the permanent collection galleries of ancient Egyptian, Nubian, and Near Eastern art opened in 2001. The distinguished ancient American holdings were unveiled in the newly renovated galleries in 2002 and celebrated in the publication of an acclaimed catalog.

The Carlos Museum's hours are Tuesday through Friday, 10:00 a.m. to 4:00 p.m.; Saturday, 10:00 a.m. to 5:00 p.m.; Sunday, noon to 5:00 p.m. The Carlos is closed Mondays and university holidays. Admission is free for students. For more information, call 404.727.4282 or visit <http://carlos.emory.edu>.

# The Carter Center

The Carter Center, in partnership with Emory, advances peace and health worldwide. Its programs, which are guided by a fundamental commitment to human rights and the alleviation of human suffering, have helped to improve life for people in more than seventy countries. The center seeks to prevent and resolve conflicts, enhance democracy, and improve health. Center programs merge the knowledge of the academy with action-oriented programs in the United States and the developing world. Under the leadership of former President Jimmy Carter, a University Distinguished Professor, and Rosalynn Carter, the center brings to campus a wide range of international scholars and world leaders.

In this way, the center has strengthened democracies in Asia, Latin America, and Africa, including observing sixty-seven elections in twenty-six countries; helped farmers double or triple grain production in fifteen African countries; mediated or worked to prevent civil and international conflicts; intervened to prevent unnecessary diseases in Latin America and Africa, including the near-eradication of Guinea worm disease; and strived to diminish the stigma against mental illness. A not-for-profit, nongovernmental organization, the center is supported by donations from individuals, foundations, corporations, and countries.

Students regularly participate as volunteers and interns to plan and implement center programs, conduct research, and attend conferences. Although the center itself does not offer a degree program, fellows and associates sometimes teach in the

colleges and other schools of the university. The Carter Center also reaches out to include Emory faculty in its activities.

The Jimmy Carter Library and Museum, located next to The Carter Center, contains more than twenty-seven million documents, photographs, films, and mementos of the Carter presidency. The library is open to researchers and to the general public.

For more information, visit [www.cartercenter.org](http://www.cartercenter.org) and [www.jimmycarterlibrary.gov](http://www.jimmycarterlibrary.gov).



# Center for Ethics

The Center for Ethics exists to enrich moral imagination, to deepen a philosophical knowledge of ethics, and to encourage the practical application of ethical thinking in making decisions. The center, located on the first floor of the Rita Anne Rollins Building, is committed to being a national leader recognized for excellence in ethical research, education, and outreach by strengthening ethical knowledge and stimulating moral imaginations; generating and promoting original scholarship in ethics; translating ethical thought into practice; and fostering lives of moral meaning and ethical engagement.

# Bookstore

The Barnes and Noble College Booksellers Inc. oversees Emory's bookstore operations. Located at 1390 Oxford Road, this facility stocks new and used textbooks for all Emory courses and offers a broad selection of study aids, general and scholarly trade titles, school and office supplies, computer hardware and academic software, Emory-imprinted clothing and gifts, and other items.

For hours of operation and additional information, call 404.727.6222 or visit [bookstore.emory.edu](http://bookstore.emory.edu).



# Student Resources

Other resources available at Emory include:

- ◆ Candler Career Services: [candler.emory.edu/programs/career-services](https://candler.emory.edu/programs/career-services)
- ◆ Candler Formation Communities: <https://candler.emory.edu/student-life/formation-communities.html>
- ◆ Campus Dining: [emory.edu/dining/](https://emory.edu/dining/)
- ◆ Center for Civic and Community Engagement: <https://community.emory.edu/>
- ◆ Center for Women at Emory: [womenscenter.emory.edu/](https://womenscenter.emory.edu/)
- ◆ Counseling and Psychological Services(CAPS): [studenthealth.emory.edu/cs](https://studenthealth.emory.edu/cs)
- ◆ University Center: [universitycenter.emory.edu](https://universitycenter.emory.edu)
- ◆ Emory Police: [campserv.emory.edu/public-safety/police](https://campserv.emory.edu/public-safety/police)
- ◆ Office of Accessibility Services: [accessibility.emory.edu](https://accessibility.emory.edu)
- ◆ Office of LGBT Life: [lgbt.emory.edu](https://lgbt.emory.edu)
- ◆ Racial and Cultural Engagement: [race.emory.edu](https://race.emory.edu)

- ◆ Office of Spiritual and Religious Life: [religiouslife.emory.edu](https://religiouslife.emory.edu)
- ◆ Respect Program: [healthpromotion.emory.edu](https://healthpromotion.emory.edu)
- ◆ Transportation and Parking (including shuttle service): [transportation.emory.edu/](https://transportation.emory.edu/)
- ◆ Woodruff Physical Education Center: [play.emory.edu/](https://play.emory.edu/)



# Procedures and Regulations

## Absences

If a student is absent from class due to illness or other unforeseen circumstances, they should contact professors directly to notify them of the absence and to make up missed assignments. If a student is unable to contact professors and/or anticipates an extended absence from classes, they (or an emergency contact) should be in communication with the assistant dean of students and the Candler registrar, who will contact professors on their behalf.

## Academic Review Board

The Academic Review Board comprises the associate dean of academic affairs, the assistant dean of admissions and financial aid, the Candler registrar, the directors of contextual education, the assistant dean of students, the director of the MTS program, and two area chairpersons.

## Academic Standing

At the conclusion of each semester, Candler's Academic Review Board reviews the academic progress of all DMin, MDiv, MRL, MRPL, MTS, and ThM students. ThD student academic standing is determined by the ATA ThD Committee.

MDiv, MRL, and MTS students whose term or cumulative grade point average falls below 2.0; ThM and MRPL students whose term or cumulative grade point average falls below 3.0; and students who receive an F or U in any course normally are placed on probation. Those who routinely withdraw from courses and those who receive a grade of C or lower in a course taken to fulfill a degree requirement will be placed on probation.

Students placed on probation must reduce their academic course load. Students on probation cannot take letter-grade courses on an S/U basis, enroll in directed studies, or receive an incomplete grade the following semester. Students may be on probation for no more than three semesters.

Failure of MDiv students to achieve a 2.0 term average for three semesters, MRL and MTS students to achieve a 2.0 term average for two semesters, and ThM and MRPL students to achieve a 3.0 term average, and those who fail to make satisfactory academic progress may result in discontinuance. Discontinuance also may result from failure to complete courses taken to fulfill degree requirements with a C grade or better after more than one attempt, and failure to make satisfactory academic progress.

To serve on standing committees at Candler, students must be in good academic standing at the time of their election and during the period of their service. Serving on committees, while an important contribution to the life of Candler, should neither interfere with class attendance nor adversely affect academic work in other ways. To be eligible for selection for courses and programs that require significant travel, students must be certified to be in good academic standing by the Candler Registrar. This includes all Candler-sponsored international programs and Candler-sponsored internships.

## Retroactive Academic Relief Policy

Students who have compelling reasons, namely medical need, family emergency, death in the immediate family, or other significant circumstances resulting in unforeseen hardship for the student and who provide appropriate support documentation but who did not come forward to obtain incomplete or withdrawal (course or complete) options by the

appropriate deadlines, may petition the Academic Review Board for retroactive academic relief. Normally, students may apply for and receive retroactive academic relief for one semester only during their career at Candler. Typically, such petitions must be submitted within six months of the fully graded deadline for the semester for which relief is being sought.

If the Academic Review Board grants the petition, the student's letter grades for the relevant term or session within a term will be converted to Satisfactory/Unsatisfactory grades. The term or session will not count towards the grade-point average. A notation will be made on the official student transcript indicating the student was granted academic relief for that term due to extenuating circumstances. Courses in which the student receives a "Satisfactory" grade will count as elective credit toward the overall credit hours requirement for graduation, except in cases such as Contextual Education in which S/U grading is the only option. Students who receive academic relief from any term are prohibited from petitioning the Academic Review Board or Academic Dean to have any of the courses with a "Satisfactory" grade count to fulfill a Common Course or Common Requirement except as already allowed by the rules for counting S/U graded coursework toward the degree. The Academic Review Board may require a student who receives an S in a Common Course to take a letter-graded elective in the same subject area in order to fulfill the Common Course requirement.

Grades assigned as part of a sanction for an Honor Code violation cannot be changed through the academic relief process.

Transcript Note: Student approved for academic relief during this term based on extenuating circumstances.

## Alcohol and Drug Abuse Policy

<http://policies.emory.edu/8.8>

Emory University is committed to the health and well-being of its faculty, staff, and student body. Alcohol and drug misuse and abuse can be detrimental to one's overall physical and emotional health; academic and/or professional performance; and adversely impact family, friends, and coworkers.

As a recipient of federal grants and contracts, Emory University adheres to the provisions of the Drug-Free Workplace Act of 1988 and the Drug-Free Schools and Communities Act Amendments of 1989. As administrator of certain state-funded financial aid programs for students, Emory University also adheres to Georgia's Drug-Free Postsecondary Education Act of 1990.

This policy is also designed to convey the university's care and concern for its members and their well-being, given that alcohol and other drug misuse on college campuses is a major public health concern. In order to foster academic achievement, personal success and wellness, and to promote the safety of the community, the university has adopted the following tenets to guide the prevention of alcohol and other drug misuse:

- ◆ Emory University complies with and upholds all applicable federal, state, and local laws related to alcohol, illicit drugs, and controlled substances. Violations of such laws that come to the attention of university officials may be addressed within the university or through prosecution in the courts, or both.
- ◆ The university strives to create an environment that supports individuals who choose not to use alcohol and individuals who choose to use alcohol legally and in moderation. The illegal sale, distribution, or use of alcohol is not permitted.
- ◆ The university encourages individuals with prescription medications to safely and legally use such medications in compliance with their prescriptions. The misuse of prescription medication or other controlled substances is not tolerated.
- ◆ The sale, distribution, or use of illegal drugs is not permitted.
- ◆ The university seeks to create an environment of personal development and supportive community. It supports individuals seeking services for alcohol, tobacco, and/or other drug misuse and makes confidential services available to them.
- ◆ In instances where individuals are found to be in violation of the university's Alcohol and Drug Abuse Policy, the university's response will stress individual accountability, personal development, and connection to appropriate health services as well as the effect on impacted parties and the community.
- ◆ Emory is a tobacco-free campus. The use or sale of tobacco products in or on Emory-owned or Emory-leased property is prohibited. See Policy 4.113 Tobacco-Free Environment for more information (<http://policies.emory.edu/4.113>), including resources for tobacco cessation.

## Americans with Disabilities Policy

It is the policy of Emory University to ensure that all of its goods, services, facilities, privileges, advantages, and accommodations are accessible to persons with disabilities in accordance with the Americans with Disabilities Act (ADA) of 1990, Section 504 of the Rehabilitation Act of 1973 and other pertinent federal, state, and local disabilities anti-discrimination laws. Reasonable accommodation(s) will be made on an individual basis.

It is the responsibility of persons with disabilities to seek available assistance and establish their need(s). Persons with disabilities who may require assistance or accommodation(s) from Emory University must complete the self-identification form and return it to the Department of Accessibility Services, 1946 Starvine Way, Suite 310, Decatur, GA 30033. The information provided will be used only to assist the university and DAS in determining accommodation needs. Self-identification forms are available on the DAS website at [accessibility.emory.edu](http://accessibility.emory.edu).

## Application for Degree

Students must apply formally for their degrees before the deadline stated in the academic calendar. The application for degree is available in OPUS during a window of time set by the university registrar each semester. A separate application is required for each degree received.

Students who apply after the deadline may be required to pay a late fee. These students cannot be assured that their names will appear in the commencement program.

August and December graduates participate in graduation the following May. Graduates and candidates who will not be attending the Candler ceremony must notify the Candler registrar at [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu).

## Change of Address

Students with name, address, or telephone number changes are required to update their information via OPUS (<http://opus.emory.edu>). Candler and the university use the contact information in OPUS for billing and other important matters.

## Complaints

Situations may arise in which a student believes that they have not received fair treatment by a representative of Candler or

has a complaint about the performance, action, or inaction of a member of the staff or faculty, affecting the student. A student who wishes to register a complaint with the School related to issues of discriminatory harassment, grades, or compliance with the accreditation standards of the School's accrediting bodies should follow the Complaint Procedure below.

Students are encouraged to seek assistance from the dean of academic affairs for any other complaints involving classes or faculty members; and from the dean of students, for other matters.

Federal financial aid laws and regulations require that each state have a process to review and act on complaints concerning educational institutions in the state. If a student has a complaint, they may, of course, file a complaint with Emory's financial aid office or call the Trust Line at 1-888-550-8850 or file a report online at <http://mycompliancereport.com/EmoryTrustLineOnline>. They may also file a complaint about Emory University with the State of Georgia Office of Inspector General by following the directions at the Office of Inspector General (OIG) website. In the event that OIG receives a student complaint relating to financial aid, it will be forwarded to the Office of Inspector General of the US Department of Education.

## Complaints- Association of Theological Schools (ATS)

The Commission on Accrediting of the Association of Theological Schools has a policy regarding complaints against member schools regarding noncompliance with ATS accreditation standards, policies, and procedures. Student complaints relating to the accrediting standards of the commission may be communicated in writing to the academic dean, who will investigate the complaint and provide a written response to the complainant within 30 days of the receipt of the complaint. A record of all such complaints will be maintained in the Office of the Academic Dean for review by the Board of Commissioners upon request.

Complaints may also be made directly to the ATS, in which case they must be filed in writing (to the Association of Theological Schools in the United States and Canada, the Commission on Accrediting, 10 Summit Park Drive, Pittsburgh PA 15275-1110) and must provide evidence that the member school is in violation of a stated policy or accrediting standard or a membership criterion. (To access the commission's complaint policy, please see section XII of Commission Procedures, <http://ats.edu/uploads/accrediting/documents/commission-policies-and-procedures.pdf>, p. 29).

## Complaints- Southern Association of Colleges and Schools Commission on Colleges (SACSCOC)

Complaints regarding noncompliance with SACS accreditation standards, policies, and procedures may be made to SACSCOC, 1866 Southern Lane, Decatur, GA 30033-4097. (To access the commission's complaint policy, procedures, and its complaint form, please see <http://sacscoc.org/pdf/081705/complaintpolicy.pdf>).

## Complaints- Allegations of Discriminatory Harassment

Any student or employee with a complaint of discriminatory harassment should contact the director for equal opportunity programs to obtain information on the procedure for handling such complaints. Any questions regarding either this policy statement or a specific fact situation should be addressed to the Emory University Office of Equity and Inclusion at 404.727.9867. For more information about the Office of Equity and Inclusion, visit <http://eop.emory.edu> (see page 95).

## Complaints- Grade Appeals

Each student has the right to appeal a grade after every attempt has been made to resolve such grievances directly among the persons involved. If those parties cannot achieve a satisfactory resolution, an appeal may be submitted in writing to the academic dean within six months of the assignment of the grade. See the grade appeal process section of this catalog for additional details.

## Completion of Studies

MDiv, MRL, and MTS students must complete their programs of study within six calendar years. MRPL students must complete their programs of study within five calendar years. Normally, the DMin degree is completed in three years. In the unlikely event that a DMin student is unable to finish the program on the typical schedule, the degree must be completed within four calendar years. The ThM degree must be completed in no more than two years. ThD students must complete their program of study within nine years. Continuation beyond that time is permitted only by approval of special petitions based on extraordinary circumstances.

## Course Load

During the academic year, enrollment of at least 12 hours per semester is considered full time for MDiv and special students. For MRL, MRPL, MTS, ThM, and ThD students, enrollment of 9 hours per semester is considered full time. DMin students are considered part time. For a student in any program (except the DMin) to be considered fully enrolled for tuition assessment and scholarship purposes, a minimum of 12 hours per semester is required. Students in the first semester of the MDiv program may enroll in a maximum of 15 hours. The maximum course load in the school of theology for all other students (i.e., MRL, MRPL, MTS, ThD, ThM, and MDiv students from their second semester onward) is 16 hours per semester. DMin students enroll in 5 to 7 hours each semester. The only exception to the 16 hour credit limit is for those students who enroll in a January/August mini session course. Students enrolling in January/August courses who also are enrolled in a CE (Contextual Education) course may take a maximum of 18 credit hours.

During the summer term, the maximum course load for MDiv, MRL, MTS, and special students is 12 credit hours. The maximum summer course load for MRPL students is 6 credit hours. Generally, students may not register for more than one three-hour course per session for the summer semester. Credit hour overloads may be granted only to final semester students who need additional credits in order to graduate. All requests for credit hour overload should be made via email to the academic dean.

Students with extensive outside employment, students on academic probation, students who repeatedly withdraw from classes, and students with incomplete coursework from previous semesters may be required to reduce their course loads.

## Criminal Background Checks

Candler School of Theology will screen all those admitted to degree and nondegree programs by requiring and facilitating a criminal background check at the expense of the student (approximately \$18) through a vendor designated by the school. Criminal background checks should be completed by August 15 for fall enrollees, December 15 for spring enrollees, and May 1 for summer enrollees. The criminal background check includes a residency history for all states, criminal records check for all states, and a nationwide sex offender database search.

1. All Candler degree and nondegree students must complete a national criminal background check before they can enroll in their first semester of classes. No

student will be allowed to enroll in any classes until Candler has received the results of his or her criminal background check.

2. Students will be notified by the Office of Admissions at the time of their acceptance to Candler and prior to their application for a criminal background check that the results may be reported to the following persons:

- ◆ the Director of Contextual Education I;
- ◆ the Director of Contextual Education II;
- ◆ the student's Contextual Education I Site and/or Teaching Supervisor;
- ◆ the student's Contextual Education II Site Mentor and Teaching Supervisor;
- ◆ the student's Internship Site Supervisor;
- ◆ the Assistant Dean of Admissions and Financial Aid;
- ◆ the Assistant Dean of Students; and
- ◆ the student's academic advisor. For students enrolled in Teaching Parish and the Episcopal and Anglican Studies Program, in addition to those named above, for United Methodist students the appointing District Superintendent will be notified. For students serving in other denominational or non-denominational churches, the head of the judicatory or board over the church being served will be notified.

3. In the case of students with criminal history, their Contextual Education I site supervisor and Contextual Education II teaching supervisor and site mentor must approve the placement of that student at that site. If the student is not approved, the student will have the opportunity to select another site, then that site supervisor or site mentor and teaching supervisor will be notified of the criminal history and will decide whether the student will be allowed to fulfill his or her Contextual Education requirement at that site. In the case of Teaching Parish and Episcopal and Anglican Studies students with a criminal record, their District Superintendent and/or Bishop or head of the judicatory or board must approve the appointment/placement.
4. If, as a result of the criminal history, no Contextual Education I or II site (or, for students in the Teaching Parish and Episcopal and Anglican Studies programs, no church site) accepts the student, the student must withdraw from the MDiv program. This same mandatory

withdrawal policy applies to students in the MRL program who are unable to find a contextualized placement site that will accept them because of criminal history.

Conducting criminal background checks will endeavor to take into consideration unacceptable behavior, prior efforts towards rehabilitation and on-going counseling or treatment. Detection and disclosure will serve as a means of opening conversation and opportunity for healing for potential students.

Nondisclosure of criminal activity may result in either the revocation of admission prior to matriculation or inability of the student to complete the degree program, resulting in dismissal from the program.

## Cross-registration in Other Schools

### ATA Cross-registration

Where appropriate, degree-seeking students may register for courses (usually without extra cost) at schools of the Atlanta Theological Association (ATA) and at nearby colleges and universities. Except for courses taken toward the ThD degree, courses taken at institutions other than Emory, including ATA institutions, are counted as transfer credit.

Students cannot take courses outside Candler during their final/graduating semester unless the host school guarantees grade submission by Candler's due date prior to the start of the final/graduating term. Specifically required courses such as OT501, OT502, NT501, NT502, HC501, ST501, ES501, SR/CC515, MTS520, MTS600, and P501 may not be completed at other Atlanta Theological Association institutions.

- ◆ An MDiv candidate may cross-register for a maximum of 18 semester hours in institutions other than Emory, with no more than six taken in any single semester and no more than 12 total hours from any one ATA institution.
- ◆ An MRPL candidate may cross-register for no more than three credit hours in institutions other than Emory.
- ◆ An MRL candidate may cross-register for a maximum of 9 semester hours in institutions other than Emory, with no more than 6 taken in any single semester and no more than 6 total being applied to the student's area of specialization.
- ◆ An MTS candidate may cross-register for a maximum of nine semester hours in institutions other than Emory, with

no more than six taken in any single semester, when justified by the student's area of interest and in consultation with the director of the program.

- ◆ A ThM candidate may cross-register for no more than three credit hours in institutions other than Emory.

Schools of the Atlanta Theological Association (ATA) include Candler, Columbia Theological Seminary (Decatur, Ga.), Erskine Theological Seminary (Due West, S.C.), the Interdenominational Center (Atlanta), Lutheran Theological Southern Seminary (Columbia, S.C.), and McAfee School of Theology, Mercer University (Atlanta).

## ARCHE Cross-registration

ARCHE (Atlanta Regional Council for Higher Education) cross-registration is another cross-registration option offered through Emory University. Under certain conditions, the program allows students to take a course at a member institution that may not be offered at Emory. Student must be full time and in good standing. Courses are taken on a space-available basis. See <http://registrar.emory.edu/students/arche.html> for more information.

## Directed Study

Directed studies may not be offered on courses regularly taught and may not be used to fulfill area requirements. Prior to registering for directed study work, students must complete a request for directed study form (available from the Candler registrar) and obtain the signatures of the instructor, faculty adviser, and associate dean of academic affairs. Directed studies may be taken on either an S/U or a letter grade basis.

MDiv, MRL, and MTS students who have completed at least two semesters of academic work with a current grade point average of at least 3.0 on a 4.0 scale may request permission to register for directed studies. No more than three credit hours may be taken in one semester, and no more than six credit hours may be applied to the MDiv degree. MRL students may take up to three hours of directed study for area of specialization credit only with permission of the academic dean. MTS students may take up to 12 hours of directed study, provided that at least six are extensions of regular offerings. In consultation with the director of general and advanced studies, ThM students may elect units of individual directed study to be used toward the completion of their degrees. MRPL students may elect to take up to 6 hours of directed study in consultation with their faculty advisers. ThD students may register for directed studies with members of the ATA faculty for a maximum of nine hours.

Students on academic probation, regardless of grade point average, are not eligible to enroll for directed studies.

## Discontinuance

A student may be discontinued at any time. A student must be discontinued after three consecutive semesters on probation. Discontinuance, in contrast to dismissal, implies no irregularity of conduct or infringement of discipline. A student also may be discontinued for medical reasons. Readmission cannot be considered until three semesters have elapsed after discontinuance. When requesting readmission, the student must present satisfactory evidence that the difficulty, academic or otherwise, has been removed and that the requirements for graduation from the school of theology can now be met. ThD students should consult the program handbook for additional information regarding discontinuance.

## Dismissal

Any breach in discipline, moral lapse, insubordination to authority, or action contrary to the best interests of the university or the school of theology may lead to probation, and, if serious enough, to immediate dismissal.

## Emory Email

Email is the primary medium for official communication with students at Emory University. All students are assigned an Emory email address by the university and this address is used for all university and Candler communications sent via email. Students are expected to maintain their accounts and check their email regularly so that new mail will be properly received and read. Certain communications may be timecritical. Emails sent to Emory addresses from non-Emory addresses are not guaranteed to be delivered. All university and Candler related emails are sent to Emory email accounts, regardless of the preferred email address indicated in OPUS.

To verify or update your email address, log-in to OPUS, go to the "Personal Information" section, and select "Email Addresses" from the drop-down menu.

## Emory University Policy Statement on Equal Opportunity and Discriminatory Harassment

Emory University is an inquiry-driven, ethically engaged, and diverse community dedicated to the ideals of free academic

discourse in teaching, scholarship, and community service. Emory University abides by the values of academic freedom and is built on the assumption that contention among different views is positive and necessary for the expansion of knowledge, both for the University itself and as a training ground for society at large. Emory is committed to the widest possible scope for the free circulation of ideas.

The university is committed to maintaining an environment that is free of unlawful harassment and discrimination. Pursuant to the university's commitment to a fair and open campus environment and in accordance with federal law, Emory cannot and will not tolerate discrimination against or harassment of any individual or group based upon race, color, religion, ethnic or national origin, gender, genetic information, age, disability, sexual orientation, gender identity, gender expression, veteran's status, or any factor that is a prohibited consideration under applicable law. Emory University welcomes and promotes an open and genuinely diverse environment.

## Equal Opportunity/Affirmative Action Policy

Emory University is dedicated to providing equal opportunities and equal access to all individuals regardless of race, color, religion, ethnic or national origin, gender, genetic information, age, disability, sexual orientation, gender identity, gender expression, and veteran's status. Emory University does not discriminate in admissions, educational programs, or employment on the basis of any factor stated above or prohibited under applicable law. Students, faculty, and staff are assured of participation in university programs and in the use of facilities without such discrimination. Emory University complies with Executive Order 11246, as amended, Section 503 of the Rehabilitation Act of 1973, the Vietnam Era Veteran's Readjustment Assistance Act, and applicable executive orders, state and federal regulations regarding nondiscrimination, equal opportunity and affirmative action. Emory University is committed to achieving a diverse workforce through application of its affirmative action, equal opportunity and nondiscrimination policy in all aspects of employment including recruitment, hiring, promotions, transfers, discipline, terminations, wage and salary administration, benefits, and training. Inquiries regarding this policy should be directed to the Emory University Office of Equity and Inclusion, Administration Building, 201 Dowman Drive, Atlanta, GA 30322. Telephone: 404.727.9867 (v); 404.712.2049 (TDD).

## Discriminatory Harassment Policy

In keeping with its commitment to maintaining an environment that is free of unlawful discrimination and with its legal obligations, Emory maintains a policy prohibiting unlawful harassment. Discriminatory harassment of any kind, whether it is sexual harassment or harassment on the basis of race, color, religion, ethnic or national origin, gender, genetic information, age, disability, sexual orientation, gender identity, gender expression, veteran's status, or any factor that is a prohibited consideration under applicable law, by any member of the faculty, staff, administration, student body, a vendor, a contractor, guest or patron on campus, is prohibited at Emory.

Emory encourages anyone who has knowledge of discrimination on campus to report alleged violations of this policy. Because discriminatory harassment interferes with the university's educational mission and may be unlawful, anyone who becomes aware of discrimination or discriminatory harassment committed by member of the faculty, staff, administration, student body, a vendor, a contractor, guest or patron on campus, is encouraged to report the harassment to the director of the Office of Equity and Inclusion. The director of equity and inclusion is also the university Title IX coordinator.

Emory faculty, administrators and supervisors are required to immediately report any employment complaints they receive, or incidents of discrimination or discriminatory harassment they witness, to their immediate supervisor or to the University Title IX Coordinator: <https://equityandinclusion.emory.edu/title-ix/resources/title-ix-coordinators.html> or to Candler's assistant dean of students, Allison Henderson-Brooks, 404.727.4143; [allison.michelle.henderson-brooks@emory.edu](mailto:allison.michelle.henderson-brooks@emory.edu).

Sexual misconduct is a form of sexual harassment that is prohibited under federal law and Emory University's Equal Opportunity and Discriminatory Harassment Policy, Policy 1.3. Emory University's Sexual Misconduct Policy, Policy 8.2 (<http://policies.emory.edu/8.2>), applies to each of Emory's students, including those of Candler School of Theology.

## Financial Requirements for Graduation

All financial obligations to the university must be satisfied before a student can graduate. In the case of outstanding loans not yet due and payable, satisfactory loan documents must have been executed and delivered to the university and all payments must be current.



## Grade Access

Grades are available in OPUS within two weeks after the end of the each semester. Official transcripts also may be ordered from the university registrar's office online through OPUS. For additional information on ordering transcripts, refer to <http://registrar.emory.edu/Students/Transcripts/index.html>.

## Grade Appeals

Each student has the right to appeal a grade after every attempt has been made to resolve such grievances directly among the persons involved. If those parties cannot achieve a satisfactory resolution, an appeal may be submitted in writing to the academic dean within six months of the assignment of the grade.

If the academic dean and the student cannot reach a satisfactory resolution, the student may request that the academic dean convene a committee to hear the appeal. This ad hoc committee will be comprised of the following: one area chair member of the Academic Review Board (appointed by the academic dean), the student's faculty adviser, one student who sits on the Personnel and Academic Policy Committee (selected by the academic dean), one student at large (selected by the academic dean in consultation with the assistant dean of admissions and financial aid and the student making the appeal), and the academic dean, ex officio. In all cases, students serving on this ad hoc committee must be in good standing with Candler. The area chair selected will serve as the chair of this committee and shall not be the student's adviser.

The student making the appeal has the right to appear personally before the committee to state their case. The committee may also ask other persons relevant to the case under appeal to appear and/or submit appropriate documentation. A majority vote of the committee will constitute the action of the committee. It is the committee's prerogative to sustain, raise, or lower the grade. After receiving the committee's decision, the academic dean will notify the student.

## Grading System

Grades are based on the student's actual performance in a course judged against the criteria for grading stated in the course syllabus. The following letter grades and the accompanying descriptions are used:

A – Reserved for outstanding work of exceptionally high quality that reflects a creative appropriation of course materials and practices.

B – Work that meets all of the stated course requirements and reflects a firm grasp of course materials and practices.

C – Work that shows a basic grasp of the course materials and practices.

D – Work that shows serious deficiencies but meets the minimal requirements of the course.

F – Work that fails to meet the minimal requirements of the course. No credit is given.

The letter grades A, B, and C can receive a "minus" designation to indicate work that falls just short of their stated descriptions. The letter grades B, C, and D can receive a "plus" designation to indicate work that slightly exceeds their stated descriptions.

For each semester hour of credit, each grade is worth the following quality points:

Grade Quality	Points
A	4.0
A–	3.7
B+	3.3
B	3.0
B–	2.7
C+	2.3
C	2.0
C–	1.7
D+	1.3
D	1.0

All courses taken to meet MDiv, MRL, MRPL, and MTS requirements must earn a letter grade of at least C (i.e. 2.0 on a scale of 4.0). The grade of IP (in progress) is assigned at the end of the first semester for courses that continue beyond one semester.

Students may enroll in courses on S/U (satisfactory/unsatisfactory) basis with prior permission of the professor in courses not being taken to satisfy requirements. MDiv students may apply up to 15 hours of electives on a S/U basis toward the degree. MRPL students may apply up to six hours of courses on a S/U basis toward the degree. MTS students may apply up to nine hours of electives on a S/U basis toward the degree. ThM students may apply up to four hours of

electives (not including ThM-level courses) on a S/U basis toward the degree.

Grading preferences of letter grade, satisfactory/unsatisfactory (S/U), or audit (AU) must be indicated by the deadlines specified on the academic calendar. Students do not receive quality points for AU, S, U, IP, I, IF or F grades.

## Common Course Sequence Grade Average Requirement (MDiv Students only)

Students making a C-, D+, or D in the first semester of one of the Common Course sequences (OT501 or NT501) may enroll in the second semester of the sequence (OT502 or NT502) and will have fulfilled the sequence requirement, provided the grade in the second part of the sequence brings the average for the two-course sequence to at least a grade of C. Students with a sequence average (OT501/502 or NT501/502) of less than C will normally repeat the course or sequence; they also may satisfy sequence requirements with alternate courses upon the advice and consent of the Academic Review Board and sequence instructors.

## Satisfactory/Unsatisfactory (S/U)

Instructor permission is required in order to take a class on a S/U grading basis. Permission must be obtained via email from the course instructor and sent to the Candler registrar for processing. MDiv students are allowed to apply up to fifteen hours of electives on a satisfactory/unsatisfactory (S/U) basis toward a degree. MRL students are allowed to apply up to three hours of area of specialization coursework on a satisfactory/unsatisfactory (S/U) basis. MRPL students are allowed to apply up to six hours of courses on a satisfactory/unsatisfactory (S/U) basis toward a degree. MTS students are allowed to apply up to nine hours of electives on a satisfactory/unsatisfactory (S/U) basis toward a degree. ThM students are allowed to take up to four hours of electives (not ThM-level courses) on an S/U basis. Doctor of ministry courses, Contextual Education courses, TESL courses, internships, Chapel Choir, and Teaching Parish are available only on the S/U grading basis. Directed studies may be taken on an S/U basis. Courses taken to meet MDiv, MRL, and MTS requirements may not be taken for an S/U grade, nor may ThM501, ThM-level courses, or MDiv/MTS/MRPL/ThM650. Students on academic probation are not eligible to register for courses that are normally offered for a letter grade on an S/U basis. Coursework that would receive a grade of A, B, or C under the regular letter-grade system receives an S (satisfactory). Work that would regularly receive a grade of C- or below receives a U (unsatisfactory). Students who receive a

U in a TESL course will be required to retake the corresponding language assessment the following fall and may be required to retake the course. After the grading basis change period, it is not permissible to change the grading basis of a course.



## Auditing (AU)

Students must have permission of the instructor to audit the course and may not be allowed to audit if the class is full or if there is a waiting list of students who wish to enroll for credit. Permission must be obtained via email from the course instructor and sent to the Candler registrar for processing.

Attendance at classes is required. A grade of AU (audit) is recorded on the student's transcript.

Students pay for audited courses at the same rate as courses taken for credit and those students already carrying a course load of 15 or more hours will not be permitted to audit a course. An officially audited course is not counted in determining full-time or part-time status by the university nor is it counted toward federal loan eligibility.

## Concentration Course Policies (MDiv students only)

All concentrations have the option for directed studies, internships, and the MDiv thesis. These can be substituted for concentration requirements with the approval of the concentration coordinator(s). Within each concentration, a maximum of one concentration course may be taken S/U, in accordance with Candler's policy regarding S/U courses. Capstone courses cannot be taken S/U. All other concentration courses must receive a grade of C or above in order to fulfill concentration requirements.

## Incomplete Work

A student may request an incomplete grade in clearly exceptional circumstances.

## Eligibility

As a rule, in order to qualify for an incomplete, a student must:

- ◆ have completed at least 50% of the work for the course;
- ◆ be able to pass the course upon satisfactory completion of remaining work to be finished during the incomplete period;
- ◆ be able to complete the remaining work independently (apart from the administration of any missed quizzes or exams).

## Procedure for Requesting an Incomplete

A master's student in good standing and who meets the above criteria may request an incomplete grade directly from an instructor no later than the last day of classes for the semester. Incompletes requested after the last day of regular classes for a session but before the end of final exams for the semester and incompletes requested at any time by students on academic probation must be requested from the academic dean by email, copying the instructor and the Candler registrar. In such cases, the academic dean will require confirmation of eligibility based on the above bulleted criteria from the instructor of the course.

If an incomplete is approved by an instructor, the instructor, sends approval and confirmation that the above criteria have been met via email to the Candler registrar who will confirm the student's academic standing and either send confirmation of the incomplete to the instructor and student or will refer the request to the academic dean for review.

For DMin students, incompletes must be approved by the Director of the DMin Program as well as the instructor. If approved, the Director of the DMin Program will notify the registrar who will send confirmation of the incomplete to the student and instructor.

Master's or DMin students who request an incomplete but who do not qualify may request a course withdrawal from the Candler registrar, who may grant withdrawals until the last day of classes for the semester; such withdrawal requests made following the last day of classes for the semester (i.e. during reading period or the final exam period) should still be directed to the Candler registrar but must be approved by the academic dean who will grant a withdrawal at this point in the semester only in extraordinary circumstances.

## Submission Deadlines and General Procedures

Coursework for an approved incomplete must be completed and submitted no later than thirty days after the last day of the semester for MDiv, MRL, MRPL, MTS, ThM, DMin, and special students. ThD students have sixty days to submit incomplete coursework.

In exceptional cases in which students have ongoing hardship (e.g. continued illness or ongoing family crisis) the academic dean may approve an extended deadline which will not normally exceed six months following the end of the term in which the class took place (or one year for students who are on leave of absence or who are no longer enrolled at Emory University).

The student is responsible for submitting the remaining work to the instructor or arranging to sit for exams by the deadline via email and copying the email to the Candler registrar. Students who fail to submit required coursework or sit for exams by the deadline will receive a permanent incomplete failing (IF) or incomplete unsatisfactory (IU) grade for the course. The instructor is required to submit the grade change by the following midsemester advising period unless the student will graduate prior to that time, in which case the grade must be submitted by the senior grade deadline for the term in which the student will graduate. Exceptions to the due date for the grade will be made if a student receives an extended submission deadline. All incomplete work must be resolved, and a grade posted prior to certification of an Emory degree. Incomplete grades can jeopardize a student's satisfactory academic progress and may result in academic probation, SAP review by Emory Financial Aid, and/or issues with scholarship and financial aid eligibility. Students with multiple incomplete grades for which the work has not been completed may be required to finish incomplete work prior to continuing enrollment.

## Incomplete Grades in Short-term or Intensive Classes

For short-term classes, which meet for only a portion of the semester, and for intensive classes, such as those offered in January and August preterm sessions or in summer school, requests for incompletes must be made directly to the instructor by the due date of the last assignment for the course as stated in the course syllabus. Any student request that comes after this deadline but within ten days of the deadline can only be approved by the academic dean and should be requested by emailing the academic dean and copying the instructor and the Candler registrar. Typically, no request can be made more than ten days following the deadline.

## Dropping and Withdrawing from Courses

Courses may be dropped during the drop/add period stated in the academic calendar and on the Candler course schedule without appearing on the student's transcript. Dropping a course after the drop/add deadline results in the course appearing on the transcript and is considered a course withdrawal. To withdraw from a course, the student must contact the Candler registrar. In such cases, a grade of W will be assigned and appear on the student's transcript as the course grade. Students may not withdraw from a course after the last day of classes for the semester or session in which the course is offered. For short-term classes, which only meet a portion of the semester, and for intensive classes, such as those offered in January, August, and summer sessions, withdrawals must be requested no later than the last scheduled class meeting for the course.

## Contextual Education I: Requirements, Sequence, and Grading Policies

In Contextual Education I, typically completed in the first year, students practice ministry in a social ministry or clinical setting. MDiv students must successfully complete four credit hours of Contextual Education I requirements in addition to the related three credit hour contextualized Introductory Arts of Ministry course in the fall. The components of Contextual Education I are:

### Fall or Spring Semester

- ◆ (Contextualized) Introductory Arts of Ministry Course (3 credits)

### Fall Semester

- ◆ Contextual Education I (CE551a or 551TPa), a 90-minute weekly meeting with the site supervisor and four hours weekly site work (2 credits) or
- ◆ Contextual Education Ia for Episcopal and Anglican Studies (CE551ANGa) (3 credits)

### Spring Semester

- ◆ Contextual Education I (CE551b, CE551ANGa, or 551TPb), a two-hour weekly integrative seminar and four hours of weekly site work (2 credits)

### Total 7 or 8 credits

1. Under normal circumstances, students must successfully complete all Contextual Education I components before enrolling in Contextual Education II.
2. The three credit hour (Contextualized) Introductory Arts of Ministry course is a graded course taken in the fall or spring. If a student does not receive a C or above in the (Contextualized) IAM course, he/she may enroll in spring semester of Contextual Education I, but must take another IAM class to meet graduation requirements. The (Contextualized) IAM course will satisfy elective credit provided the student earned at least a grade of D.
3. If a student withdraws from the (Contextualized) Introductory Arts of Ministry course, he/she must also withdraw from the Contextual Education site work and weekly meeting with the site supervisor (CE551a, CE551ANGa, or 551TPa). These two components of Contextual Education I must be taken simultaneously.
4. In the fall semester, students receive a grade of "IP" (in progress) for CE551a, CE551ANGa, or CE551TPa until the spring requirements have been successfully completed. An unsatisfactory grade will be listed as a "U." If a student receives a grade of "U" for CE551a, CE551ANGa, or 551TPa in the fall semester, he/she will not be allowed to enroll in the spring semester of contextual education.
5. In the spring semester, students receive a grade of "S" or "U" for CE551b, CE551ANGb, or 551TPb. The grade received in spring is also the grade the student will receive for the fall course (CE551a, CE551ANGa, or 551TPa). The grade is assigned by the teaching team (site supervisor and teaching faculty). If a student receives a grade of "U" for Contextual Education I in the spring semester, the student will fail Contextual Education I and have to re-enroll in all parts of Contextual Education I.
6. If a student withdraws from Contextual Education I in the spring (CE551b, CE551ANGb, or 551TPb), she or he also is withdrawn from Contextual Education I in the fall (CE551a, CE551ANGa, or 551TPa). A grade of "W" (withdrawal) is recorded for both semesters by the teaching team. Contextual Education I requirements must be repeated the next year.

## Contextual Education II Requirements, Sequence, and Grading Policies

In Contextual Education II, typically taken in the second year, students practice ministry in ecclesial settings, which include congregations, campus ministries, and special ministry settings. MDiv students must successfully complete six credit hours of Contextual Education II. The components of Contextual Education II are:

### Fall or Spring Semester

- ◆ Contextual Education Elective (CEE) (3 credits)
- ◆ Introductory Arts of Ministry Course (3 credits)

### Fall Semester

- ◆ Contextual Education II (CE552a, CE552TPa, or CE552ANGa), eight hours of weekly site work at an ecclesial setting, 1.5 hours of biweekly mentoring, and a biweekly geographically rotating reflection group facilitated by an experienced practitioner (3 credits) (2 credits CE552ANGa)

### Spring Semester

- ◆ Contextual Education II (CE552b, 552TPb, or 552ANGb), eight hours of weekly site work at an ecclesial setting, 1.5 hours of biweekly mentoring, and a biweekly geographically rotating reflection group facilitated by an experienced practitioner (3 credits)(2 credits CE552ANGb)

*Total 10 or 12 credits*

1. Students are able to choose a site for their Contextual Education II placement in which they work eight hours per week. The site, however, must be able to fulfill the five areas of ministry: administration, liturgy (worship and preaching), pastoral care, mission and outreach, and religious education. No more than three students may serve at one site. A student's site selection is subject to the Contextual Education II director's approval.
2. All students are supervised by a site mentor, an ordained pastor employed full-time in the setting and a graduate of an accredited seminary and receive 1.5 hours of biweekly mentoring from their site mentor. Students who are employed in churches may use their

site as their second-year placement as long as their placement fulfills the placement requirements for Contextual Education II.

3. Along with the site work, students are assigned to a reflection group facilitated by an experienced practitioner in ordained pastoral ministry. Groups meet biweekly in the local ecclesial settings where students are serving. Groups are organized by geographic location and meet on Mondays throughout the academic year.
4. In addition to the site work and reflection group, students are required to enroll in one three hour Introductory Arts of Ministry course and one Contextual Education elective (CEE). These courses may be taken in either the fall or spring semester and may be taken independently of each other.
5. All site work and reflection group assignments must be completed no later than one week following the last day of classes. Failure to receive a passing grade from the site mentor and the reflection group teaching supervisor will require a student to re-enroll in Contextual Education II the following year. Only upon successful completion of the site work and the reflection group during the fall and spring semesters will a student receive the six (6) hours credit for Contextual Education II. (Note: students receive an "In Progress" grade for the fall semester. Only when both semesters have been satisfactorily completed will a satisfactory (S) grade be awarded for each semester).

## Graduate Division of Religion Seminars

Students whose aptitude in a given field of study qualifies them for advanced work may register for graduate seminars in the Graduate Division of Religion with the approval of the instructor. Permission must be obtained via email from the instructor and forwarded to [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu) for processing.

## Sexual Assault Prevention for Graduate Students (SAP-G)

Emory University is actively working toward a campus in which no student fears or experiences violence. SAP-G, an interactive online education platform, is one part of Emory's comprehensive interpersonal violence prevention program. All

incoming students are required to complete SAP-G training. Through it you will learn about preventing and responding to sexual assault, harassment, domestic violence and stalking in the Emory community. SAP-G is a short training program, designed to help students prevent and respond to sexual assault, harassment, domestic violence, and stalking in the Emory community. It is offered in two parts. Part I takes approximately an hour to complete and part II (a follow-up survey sent six weeks after part I is completed) takes approximately 15 minutes to complete. All video portions of SAP-G have a closed captioning (CC) option and all video and audio portions can be replayed. Part I of the SAP-G training must be completed by August 15 for fall enrollees, December 15 for spring enrollees, or May 1 for summer enrollees to enroll in classes in the fall semester. Part II of the SAP-G training must be completed by October 15 for fall enrollees, March 15 for spring enrollees, or July 15 for summer enrollees wishing to register for future semesters.

## Immunization Requirement

All incoming Emory students must meet the CDC and American College Health Association immunization guidelines prior to registration for classes. (Please note that if you have begun a multidose immunization series prior to registration such as Hepatitis B, it can be completed at the Emory University Student Health Service [EUSHS] Immunization Clinic; vaccinations given at EUSHS are on a fee-for-service basis and are not covered by tuition.) Emory students must have the following required immunizations prior to matriculation: (1) measles, mumps, and rubella requirement; (2) tetanus-diphtheria requirement; (3) hepatitis B requirement; (4) varicella (chicken pox) requirement; (5) COVID-19 (primary series and 1 booster (as of the start of Fall 2022 semester)); and (6) tuberculosis screening requirement. For additional information about these requirements and to access the Entrance Health History and Consent for Treatment forms, visit <http://studenthealth.emory.edu>.

## Inclement Weather Policy

In the event of life-threatening weather conditions, the university provost may deem it necessary to close the university officially or delay the opening time. Any schedule changes or delays will be announced via the inclement weather phone system, 404.727.1234. The information on the phone system is the official announcement. An update will also be posted on the Emory website (<http://emory.edu>) as soon as possible after any decision on schedule changes or closings is made. How campus closings impact online classes will be announced by Candler as soon as possible after notification of the closing by the university.

## Information Technology Policies and Guidelines

<http://policies.emory.edu/5.1>

The following summary presents a broad overview of policies and guidelines for use of electronic systems at Emory. If you are a system administrator or have access to university data outside your personal account, additional policies apply. In addition, you are responsible for complying with any additional policies in your school.

## Information Technology Use Policy

This policy applies to Emory faculty, staff, students, and retirees who have been issued computer accounts such as an Emory NetID and to visitors and guests who have been issued sponsored computer accounts. This policy applies to all Emory information technology resources, whether they are accessed from campus or from a remote location. This policy also applies to anyone who has been granted access to or connects any device to the Emory network or Emory IT resources.

## General Principles

Emory's information technology (IT) resources are provided for uses consistent with the university's missions of teaching, learning, research, and service or for related administrative support.

- ◆ The use of Emory's IT resources must be consistent with other university policies, government regulations, and laws.
- ◆ IT resources are not to be used for private financial gain, for supporting non-Emory related businesses, or for supporting political candidates or campaigns.
- ◆ Users of Emory IT resources are expected to read and abide by all relevant IT policies and standards and to complete any prescribed IT security training.

## Information Security Requirements

Users of Emory's IT resources may not:

- ◆ Share their passwords or other access credentials;
- ◆ Attempt to hack, bypass, or violate security controls or conduct unauthorized testing of IT resources for security vulnerabilities;

- ◆ Access, modify, or share sensitive data or information obtained from any of Emory's systems without appropriate authorization;
- ◆ Use access credentials issued to other individuals or attempt to impersonate another individual in order to access IT resources. Users of Emory IT resources must:
- ◆ Implement reasonable and appropriate safeguards to protect sensitive or critical information that they create or maintain;
- ◆ Dispose of sensitive information in a secure manner (e.g. shredding, physical destruction, disk wiping)
- ◆ Report any IT security incidents or security policy violations;
- ◆ Cooperate with authorized IT security investigations;
- ◆ Cooperate with authorized requests to discontinue activities that threaten the confidentiality, integrity, or availability of IT resources.
- ◆ Return all institutional data and IT resources to Emory upon termination of employment and securely delete all institutional data from personally owned devices/media.

For full policy details (including conduct, personal usage, network protection, and sanctions), see <http://policies.emory.edu/5.1>.

## Interrupted Program

A student must resume the program of study within three years of the last term in which work was done in residence. After this three-year period, a new admissions application is required, including a new application form, updated letters of recommendation, and a letter describing plans and a schedule for completing the program of study. If the withdrawal was for health reasons, the student must obtain permission from a university physician before registering and resuming the program of study. In readmission of former students to Candler, only coursework done within five years that has earned a letter grade of C or better or an S grade will be considered for degree credit.

## Involuntary Withdrawal

Emory University considers the safety and welfare of its students, faculty and staff a top priority. When a student engages in behavior that violates Emory's rules of conduct, the behavior will be addressed as a disciplinary matter under the

applicable Student Conduct Code. The Student Conduct Code defines prohibited conduct and outlines a process for conducting disciplinary proceedings. All allegations of sexual misconduct will be addressed through the university's Sexual Misconduct Policy, Policy 8.2, and will be adjudicated by Emory's Title IX Coordinator for Students, <https://equityandinclusion.emory.edu/title-ix/resources/title-ix-coordinators.html>.

The Involuntary Withdrawal Policy and Procedure, by contrast, is not a disciplinary code, policy or process. It is not intended to apply to situations in which a student engages in behavior that violates the university's rules of conduct. It is intended to apply when a student's observed conduct, actions and/or statements indicate a direct threat to the student's own health and/or safety, or a direct threat to the health and/or safety of others. There may be situations in which both this Involuntary Withdrawal Policy and the Student Conduct Code apply.

## Criteria

A student may be withdrawn involuntarily from Emory if the university Threat Assessment Team determines that the student represents a direct threat to the health and safety of themselves or others by (1) engaging or threatening to engage in behavior which poses a high probability of substantial harm to themselves or others; or (2) engaging or threatening to engage in behavior which would cause significant property damage, would directly and substantially impede the lawful activities of others, or would interfere with the educational process and the orderly operation of the university.

## Procedure

When the dean of students, or 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 involuntary withdrawal, they will consult with appropriate Emory University officials and may initiate an assessment of the student's ability to safely participate in the university's program. As a result of this process, a determination may be made that withdrawal is appropriate.

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 the dean of students continues to have reasonable cause to believe the student meets one or more of the criteria for involuntary withdrawal,

the dean of students may require the student to be evaluated by an appropriate mental health professional.

## Evaluation

The dean of students 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 dean of students 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 Emory's program, based on a reasonable professional judgment relying on the most current medical knowledge and/or the best available objective evidence. This assessment shall include a determination of the nature, duration and severity of the risk posed by the student to the health or safety of himself/herself or others, the probability that the potentially threatening injury will actually occur, and whether reasonable modifications of policies, practices or procedures will sufficiently mitigate the risk. The mental health professional will, with appropriate authorization, share his/her recommendation with the associate dean, who will take this recommendation into consideration in determining whether the student should be involuntarily withdrawn from Emory. 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 involuntarily withdrawn from the university. In such an event, the student shall be informed in writing by the dean of students of the involuntary withdrawal, of their right to an informal hearing, of their right to appeal the decision of the hearing officer, and of any conditions necessary for reenrollment. In most cases, a student who is involuntarily withdrawn will be given a grade of W in all courses in which the student is currently enrolled.

## Informal Hearing

A student who has been involuntarily withdrawn may request an informal hearing before a hearing officer appointed by the dean of students by submitting a written request to be heard within two business days from receipt of the notice of involuntary 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 nonadversarial. During the hearing, the student may present relevant information and may be advised by an Emory 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 involuntary withdrawal or whether to reconsider, and the student shall be provided written notice of the hearing officer's decision as soon as possible.

## Appeal to the Dean

The student may appeal the hearing officer's decision to the dean of the school, 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 involuntarily 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 dean of students, (d) the student refuses to complete the mandatory evaluation, or (e) the dean of students 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 this Involuntary Withdrawal Policy applies to cases in which there is a concern about the safety of the student or others, the dean of admissions and financial aid may require a student who has been involuntarily withdrawn under this policy to be reevaluated before they are readmitted in order to assure that they present no direct threat to themselves or others.

## January and August Courses

A limited number of courses are available in an intensive format in early January and early August. The class meetings for these courses generally end before the regular session begins, though some coursework may be due later in the regular session. Students may only enroll in one intensive course per session, which is considered part of spring semester for January courses and part of fall semester for August courses for registration, financial aid, and billing purposes. Students enrolling in January and August courses who are also enrolled in a CE (Contextual Education) course may take a maximum of 18 credit hours during the spring or fall semester, respectively, including the January/August course. Grades for January and August courses are not available until the end of the regular session.

## Leave of Absence

A student in good standing may be granted up to two one-year leaves of absence upon review and approval of the Candler registrar. The student should be aware that the university will not certify to loan officers or government agencies that a student on leave of absence is in residence or actively pursuing a course of study.

For the purpose of determining eligibility for a leave of absence, a degree student must be in good standing and have resolved all incomplete work. Leaves of absence are not to be used to resolve academic difficulties. Time spent in a leave of absence does not count toward the six-year limit for MDiv, MRL, and MTS students, the five-year limit for MRPL students, or the two-year limit for ThM students. Students beyond these limits are not eligible for leave but may apply for an extension of the time allowed to complete degree requirements in accord with the rules governing such extensions (see "Completion of Studies").

MDiv, MRL, MRPL, MTS and ThM students who withdraw or take a leave of absence from Candler must complete an exit interview with the Candler registrar. If the student begins a leave of absence during the semester and does not request a leave and complete an exit interview, an F will be recorded for all their current courses, and the student will be responsible for all charges.

Any request for a leave of absence from the DMin program must be approved by the director of the program and the academic dean and are for one year only. The Candler registrar must also be notified of the leave request.

ThD students must notify both the Candler registrar and the director of the ATA ThD program. Requests from ThD students must be received by April 1 for the fall semester or November 1 for the spring semester.

If the student begins a leave of absence within the first five weeks of a semester, then they are subject to an adjustment in tuition, fees, and if applicable, Candler scholarship. Adjustments will be made according to the Emory University refund schedule established by the Office of Student Accounts and Billing in 100 Boisfeuillet Jones Center, 404.727.6095, [studentaccounts@emory.edu](mailto:studentaccounts@emory.edu). A refund will be issued for any credit remaining after appropriate adjustments. Refunds for students who are federal (Title IV) financial aid recipients will be prorated in accordance with the Higher Education Amendments of 1992 and any related regulations. University policy stipulates that if a student drops any or all of their work after the last day indicated in the academic calendar, tuition, fees, scholarship, and loans are not adjusted and no refund is granted.

A student returning to Candler after a leave of absence should request a return from a leave of absence at least 90 days prior to the beginning of the term in which they wish to return. The request to return from a leave of absence must be made in writing to [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu).

Readmission is required of degree students who have been discontinued or who have an expired leave of absence. Requests for readmission ordinarily are not accepted after a period of three academic years. Students who have not been enrolled after a period of three academic years are required to complete the entire application process including submitting letters of recommendation, completing required written statements, securing official transcripts, and all other items required for admission to the degree program.

## Modern Language Study

Students in the master of divinity program may, with permission of the academic dean or Candler registrar, receive

credit for no more than six hours of modern language study in Emory College as electives toward the degree (without having to contract them up to graduate level). Master of theological studies students may count up to three credit hours per semester-long language course taken for three or more hours of credit at the undergraduate or master's level toward the MTS degree as area of focus or elective hours (in the case of undergraduate courses, without having to contract them up to graduate level). There is no general language requirement for any of Candler's degree programs.

## Non-Native English Speakers Exam Policy

Non-native English speakers are permitted to bring a paper dictionary to exams. Additionally, the School of Theology permits an instructor to grant at their discretion extra time for an examination to eligible students whose native language is other than English. Typically, this would involve an extra half hour for any in-class assessment, in-class midterm, or in-person final exam. Deadlines for papers and take-home exams remain unaffected. Non-native speakers wishing to take advantage of this policy should complete a form available from the Candler registrar's office, which in turn must be approved by the registrar and academic dean. The registrar will maintain the list of eligible students each semester that will be provided to faculty upon request. Only those students on the list may be granted extra time.

The general standards for granting extra time are that theology candidates will not be eligible if:

1. The student has lived in a country for at least three years in which the primary means of communication is English or in a multilingual country in which English was the primary means of communication of the student; or
2. The primary language of instruction was English for at least three years of the student's college or professional education; or
3. The student has represented themselves as being fully fluent in English.

## Official Transcripts

Official transcripts are available to order from the university registrar's office via OPUS. For additional information on ordering transcripts, refer to <http://registrar.emory.edu/Students/Transcripts/index.html>. The Candler registrar's office does not process transcript requests.

## OPUS (Online Pathway to University Students)

<http://opus.emory.edu/>

OPUS, or Online Pathway to University Students, is Emory's web-based student information system. Students gain OPUS access through the admissions process and it continues to be the primary source of student information throughout enrollment. Through OPUS, all students have access to class schedules, grades, address changes, and student financial information. Registration and class schedule changes are available for Candler students through OPUS.

## Orientation

All students registering for the first time in Candler School of Theology, including dual degree, exchange, transfer, and part-time students, and students beginning their first semester at Candler, are required to attend the orientation session scheduled before each semester. As appropriate, this orientation includes introductions to the ConEd, Episcopal and Anglican Studies, and Teaching Parish programs. International students also are required to attend a Candler International Orientation, which includes ESOL assessment and the Emory University ISSS International Graduate Orientation, all of which precede the general orientation at Candler.

At Orientation, students are introduced to Candler as a context for theological learning and spiritual and vocational formation, and are welcomed into the community by faculty, staff, and returning students. Matriculating students will receive detailed information by email or via the Candler website.

## Pitts Theology Library Borrowing Policies

### General Policies

Periodicals, microforms, and materials located in Reference and Special Collections do not circulate and must be used in the library. Reserves materials may be checked out for a three-hour period from the circulation desk, unless the teaching faculty member requests a different loan period. Reserves also may be checked out overnight one hour before closing; they are due no later than one hour after the library opens the next day. Many reserve readings are available electronically for current students. To use the library's Special Collections, patrons are advised to make an appointment in advance at <http://pitts.emory.edu/collections/specialcollections>.

Materials located in the bookstacks and in the media collection can be checked out. Materials in the media collection can be checked out for one week. The library also lends a few laptops, tablets, and technology peripherals to theology students. Items that can be taken out of the library circulate for six days; items for in-building use circulate for three hours. No renewals are permitted for laptops and peripherals. Loan periods for books are based on a patron's classification in Emory's Library Search:

- ◆ Emory faculty members: 365 days
- ◆ Emory staff and graduate students: 120 days
- ◆ All other registered patrons: 28 days  
This category includes Emory undergraduates, alumni, and members of affiliate organizations.

If you are a registered patron, you can recall an item that is checked out by someone else using a request link in Library Search. The person who has the item will receive an automated notice from the library, indicating that it must be returned within 10 days. You will be notified when the item is ready for pickup.

You should review your library account online and check your email regularly in order to keep up with due dates and recall notices. You can renew your library materials by visiting [My Account](#). Overdue or recalled items cannot be renewed. All Pitts books can be returned at any Emory library.

## Fines

Patrons are responsible for returning or renewing items on or before the date they are due. Notices are generally sent as a courtesy, but if fines accrue, they are expected to be paid whether or not one receives a notice. Borrowed books may be returned either at the circulation desk inside the library or at the book drop located outside of the second floor building entrance to Candler School of Theology and Pitts Theology Library (on the side closest to White Hall and Emerson Hall). If you will be out of town when your books are due, be sure to renew them or return them before you leave. If you will be out of town for more than 10 days, it is a good idea to return your books beforehand; if an item you have checked out is recalled by another patron, you will have only 10 days to return it and avoid a fine. The following schedule of fines is applied to enforce these policies:

- ◆ \$2 per day per item for recall overdues
- ◆ \$.50 per day per item for regular overdues

- ◆ \$1 per hour per item for reserve materials and room keycards
- ◆ \$5 per hour per item for laptops and technology peripherals

Patrons are also responsible for any materials they borrow that are lost or stolen. Damaged books are assessed fines based on their condition. The minimum replacement charge for a lost or stolen book is \$100; more may be charged, based on the cost of replacement. Lost and damaged fees are nonrefundable. Patrons who accumulate large unpaid fines or otherwise abuse library policies will lose borrowing privileges. Technology items have higher lost and replacement costs. Please visit <http://pitts.emory.edu/borrow> for all fine policies.

## Security and Bag Checks

Many library materials are protected against theft by an electronic security system. If an alarm sounds as you leave the building, please return to the circulation desk so that the problem can be identified. Because security strips cannot be attached to some library materials, the library reserves the right to inspect your backpack, book bag, or briefcase as you leave the library.



## Readmission

A student who is not enrolled in consecutive fall/spring or spring/fall semesters must request readmission before registering for a subsequent term. The request for readmission form and supporting statement must be received and approved by July 1 for enrollment in the fall semester, December 1 for the spring semester, and May 1 for the summer term. Written notification of a readmission decision for MDiv, MRL, MRPL, MTS, ThM and special students typically is sent within three weeks of the request becoming complete.

For ThD students, the written request for readmission must be received by April 1 for the fall semester and November 1 for the spring semester. ThD readmission may be granted by the Office of Admissions and Financial Aid with the recommendation of both the ATA ThD Committee and the primary adviser.

Students with unpaid balances or unresolved incomplete coursework will not be considered for readmission.

Readmission after withdrawal for medical reasons requires medical clearance by appropriate university health officials. Students requesting readmission should inquire about financial aid as far in advance as possible, preferably during the preceding semester.

## Registration

Each semester, students consult with their advisers and register for courses during the preregistration period listed on the academic calendar. First-year students register for courses in the months before enrollment in consultation with the staff of the Candler registrar's office. Returning MDiv, MRL, MRPL, and MTS students who do not have an advising conversation prior to preregistration will have a hold placed on their OPUS account and will be prevented from registering until advising is completed and the faculty adviser notifies the Candler registrar's office. Failure to register and pay your bill by the proper date results in a \$150 penalty.

Continuous registration is required for the fall and spring semesters throughout the degree program, either for academic credit or through payment of the noncredit residency fee. For doctoral students, failure to maintain continuous registration will result in termination from the doctoral program.

Students may cancel their full registration with a full refund through the end of the Drop/Add period. After the Drop/Add period, students who withdraw voluntarily may receive a prorated refund according to the schedule published in the university's Schedule of Classes each semester. With both voluntary withdrawal or dismissal, the student must fulfill all financial obligations incurred by enrollment in the school of theology.

## Release of Student Information

The university registrar is the official custodian of academic records and therefore is the only official who may issue an official transcript of an academic record. Under no circumstances will Candler issue a copy of a student's transcript. Under no circumstances will copies of any transcript from any institution in a student file be made for any reason.

## General Guidelines

The general rule is that no information, applications, forms, letters, records, transcripts, etc. may be released, whether in writing or orally, without prior written consent, dated and signed by the student, specifying the records to be released, the reasons for such release and to whom the records are to be released.

Information, defined by the university as "directory information", may be released without prior written consent from the student provided the student has not filed a "release no information" request with the university. Directory information for a given student includes:

- ◆ name
- ◆ whether or not the student is currently enrolled
- ◆ the school or division in which the student is or was enrolled and his or her class/year
- ◆ dates of enrollment including full-time or part-time status
- ◆ degree or degrees earned (if any), date of degree, major area of concentration and academic honors received
- ◆ awards of merit and participation in officially recognized activities and sports;
- ◆ addresses and telephone numbers
- ◆ electronic mail address.

Any information released must be done in compliance with the university's Policy on the Confidentiality and Release of Information about Students.

The Candler registrar's office will attempt to handle questions or procedures concerning this policy as need arises. Contact [candlerregistrar@emory.edu](mailto:candlerregistrar@emory.edu) for additional information.

## Disclosure in Response to Telephone Inquiries:

Only those items determined by the university to be "directory information" may be released in response to telephone inquiries. Such items include:

- ◆ name
- ◆ whether or not the student is currently enrolled
- ◆ division or school in which the student is or was enrolled and her or his class year

- ◆ dates of enrollment
- ◆ degree or degrees earned (from Candler, if any), date of degree, and academic honors received
- ◆ awards of merit and participation in officially recognized activities and sports
- ◆ local address and telephone
- ◆ home address

## Disclosure of Records to the Students

The student has the right, on request to the proper official (i.e., dean, academic dean or registrar), to know of the existence and content of all materials that are in their official records as kept by the university and/or school of the university.

A student is entitled to an official transcript of their academic record. Transcripts are issued only through the university registrar's office and are ordered via OPUS or the online Transcript Order Service. Normal processing time is two working days. For additional information, refer to <http://registrar.emory.edu/students/transcripts/index.html> or contact 404.727.6042.

A student has the right to inspect and review their permanent academic record and all official records, files and data directly related to them including all material that is incorporated into each student's cumulative record folder and intended for school use or to be available to parties outside the school or university. The student is entitled to an explanation of any information recorded in these files. When the original is shown, examination should be permitted only under conditions which will prevent its alteration or mutilation (these documents will only be shown in the presence of a proper official—i.e., dean, academic dean or registrar).

The request for the specific record to be examined or reviewed by the student shall be in writing and the university shall comply with this request within a reasonable period of time, but in no case more than 45 days after the request has been made. The right to inspect and review educational records includes the right to obtain copies of the records when failure to provide copies would effectively prevent a student from exercising the right to inspect and review the educational records.

When copies are provided a fee to cover cost is charged. A schedule of such fees is available from the office charged with keeping the record in question. Documents submitted by or for the student in support of their application for admission or for

transfer credit will not be returned to the student, nor sent elsewhere at their. For example, a transcript from another college or from a high school will not be sent to a third institution. (This includes a different division of Emory.)

## Disclosure of Records to Faculty an Administrative Staff

Faculty and administrative staff members who have a legitimate interest in the material and demonstrate a need to know for purposes reasonably related to the performance of their duties will be permitted to look over the records of any student. The contents of the full student record should never leave or be viewed outside the Office of the Registrar.

Faculty and administrative staff members who have a legitimate interest in the information and demonstrate a need to know for purposes reasonably related to the performance of their duties may also request student data that goes beyond directory information. The data must be used solely for the purpose described in the request and must never be released to any third party not specifically listed in the request. If such student data is needed for another purpose, the requestor must contact the registrar for authorization. It is the responsibility of faculty and staff who request such information to ensure that any systems/machines on which these student data are stored are secured according to Emory University guidelines. Failure to adhere to such agreements may lead to loss of student data privileges or employee disciplinary action.

The faculty adviser for each student will be provided an electronic copy of the student's autobiographical statement and résumé by the registrar at the beginning of the student's program of study. The advisers and directors of the MTS and ThM programs also will be provided with the student's proposed plan of study from the application for admission.

## Records Maintenance

Student records are maintained as in-house, working documents in the administrative offices of Candler School of Theology as noted:

1. Official transcripts for Candler students are maintained by the university registrar. Transcripts provide information on student enrollment and academic performance.
2. Admissions records of students who enroll are maintained through the admissions process by the Candler Admissions Office. Following enrollment, letters of recommendation and admissions notes are

destroyed for those who have enrolled in degree programs. (Letters of recommendation and admissions notes are retained for those enrolling as special, nondegree students, in the event they seek admission to a degree program.)

The remaining materials are forwarded to the Candler registrar who maintains the record through the period of enrollment. The record may contain official transcripts of work completed before admission to Candler, autobiographical statements, transfer credit memoranda, TOEFL scores, and official correspondence from, to and about students before and during their enrollment at Candler. These files are destroyed five years after graduation or last date of enrollment.

Admissions records of students who do not enroll may be destroyed three years following the date of the original application period.

3. In addition to the files maintained by the university Office of Financial Aid, aid records for currently enrolled students are maintained in the Candler Office of Financial Aid. These records include statements of financial need, copies of scholarship award letters, documentation of support received from external sources, emergency loan authorizations, and related correspondence. Financial aid records become part of the enrollment record upon graduation and are retained for five years after graduation or last date of enrollment. Financial aid records for those who withdraw from Candler are retained for five years after the date of last enrollment and are then placed in the enrollment record if not activated by readmission. For more information on Emory University's policy on the release of student information, please visit the Emory University Registrar's website at <http://registrar.emory.edu/students/ferpa.html>.

## Remedial Courses

A student with deficiencies in their undergraduate education may be required to take additional work in Emory College. When such work is required, the student's academic load in the school of theology is reduced proportionately. Full tuition is assessed, and no academic credit toward a graduate degree is awarded for such work.

## Retaking Courses

Some courses are acceptable for repeat and are typically designated as such by the letter R following the course number or by the course number 698. Most courses are not acceptable for repeat. Specifically, students who earn lower than a C in a class intended to meet an area requirement may retake the course. However, the same course cannot be counted more than once towards the total credit hours for graduation.

## Semester System

The school of theology operates on the semester system. The academic year is composed of fall and spring semesters, as well as a summer term. Courses are offered for one to six semester hours of credit.

## Sexual Misconduct

<http://policies.emory.edu/8.2>

Title IX of the Educational Amendments of 1972 protects people from sex discrimination in educational programs and activities at institutions that receive federal financial assistance. Sexual misconduct is a form of sexual harassment that is prohibited under federal law and under Emory University Equal Opportunity and Discriminatory Harassment Policy, Policy 1.3. Sexual misconduct can occur in many forms, including, but not limited to, sexual harassment, domestic violence, intimate partner violence, sexual assault, and stalking. Emory fosters a safe learning and working environment that supports academic and professional growth of students, staff, and faculty and the university does not tolerate sexual misconduct in its community and will take prompt action when misconduct occurs. The university will take seriously every allegation or report of sexual misconduct. Emory University's response is intended to ensure that all parties involved receive appropriate support and fair treatment and that allegations of sexual misconduct are handled in a prompt, thorough, and equitable manner.

Emory University's Sexual Misconduct Policy, Policy 8.2 (<http://policies.emory.edu/8.2>), applies to each of Emory's schools, including the students of Candler School of Theology. Policy 8.2 sets forth a centralized reporting, investigation and grievance/conduct process for allegations of sexual misconduct pursuant to Title IX. Policy 8.2, which is administered through the Office of Emory's Title IX Coordinator for Students applies to all sexual misconduct allegation(s) against a student. While students are bound to provisions of Candler's conduct and honor codes, Policy 8.2 will take precedence in any investigation and adjudication of sexual

misconduct. If there are multiple violations implicated by a reported incident (e.g., a violation of Policy 8.2 in addition to a violation of Candler policy), the student may be subject to multiple conduct proceedings, depending on the particular facts involved, or consent to a single proceeding under Policy 8.2, with all charges adjudicated in one forum. If a student is ultimately found not to have violated Policy 8.2, the student may still be subject to separate disciplinary proceedings under Candler's policy. For additional information, contact Rev. Allison Henderson-Brooks, dean of students, 404.727.4143, [allison.michelle.henderson-brooks@emory.edu](mailto:allison.michelle.henderson-brooks@emory.edu).

## Stewards of Children

Students in the MDiv and MRL programs as well as other students who enroll in internships must complete the Stewards of Children—Adults Protecting Children from Sexual Abuse training, either online or in person, at the expense of the school. Students will not be allowed to register for contextual education or internships until notification of training is received.

## Student Health Insurance

All new and continuing degree-seeking students and all international and exchange students are required to have health insurance. For more details about the Emory University Student Health Insurance Plan, visit <http://aetnastudenthealth.com>, choose "Find Your School" and enter Emory University, or contact the Emory University Student Health Insurance Office at 404.727.7560 or [mandatoryinsurance@listserv.cc.emory.edu](mailto:mandatoryinsurance@listserv.cc.emory.edu).

## Summer Term

Summer courses are offered for students enrolled in degree programs and for others, including pastors interested in continuing education. Complete courses as well as short-term seminars and workshops may be offered. For MRPL degree candidates, enrollment during the summer is limited to 6 hours for the degree. For MRL and MTS degree candidates, enrollment during the summer is limited to 12 credit hours, and a maximum of 12 hours from summer terms may be applied to the degree. For MDiv degree candidates, enrollment during the summer is limited to 12 credit hours, and a maximum of 15 hours from summer terms may be applied to the degree. Generally, students may not register for more than one 3-hour course per session for the summer semester. For complete course, enrollment, and registration information, consult the summer school schedule available from the Candler registrar's office early in the spring semester.

## Tobacco-free Environment

<http://policies.emory.edu/4.113>

Emory University recognizes the serious health implications of both direct use of tobacco products and indirect exposure to the use of tobacco products. In order to create an atmosphere that is consistent with Emory's mission and commitment to improve the health and wellness of members of the Emory community, Emory University and Emory Healthcare (collectively "Emory") prohibit the use or sale of tobacco products in or on Emory-owned or Emory-leased property effective January 1, 2012.

## Transfer of Credit

### General Guidelines

To receive transfer credit to any Candler program, eligible coursework must meet the guidelines below in addition to any program-specific guidelines.

- ◆ Academic work more than seven years old at the time of matriculation will not be applied toward any Candler degree.
- ◆ Academic work for which another degree or certificate has already been granted cannot be transferred and applied toward any Candler degree.
- ◆ Transfer credit will be reviewed only from schools accredited by the Association of Theological Schools or other regionally accredited universities where the student has studied religion at the graduate level.
- ◆ Transfer credit does not affect the Emory grade point average.
- ◆ Accepted transfer credit hours are included in the attempted hours total for scholarship purposes.
- ◆ Advanced standing with transfer credit for students enrolling in the MDiv program may be granted on a case-by-case basis according to the Association of Theological Schools guidelines.
- ◆ A minimum grade of B, i.e., 3.0 on a scale of 4.0 (84 or above on a numerical scale), is required for transfer credit.

## **MDiv Transfer Credit**

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credit into the MDiv program.

- ◆ A maximum of 26 transfer credit hours may be granted toward the MDiv degree program, with the approval of the registrar.
- ◆ A maximum of 12 transfer credit hours may be applied toward the Common Courses.
- ◆ A maximum of 14 credit hours may be applied towards other course requirements excluding Common Courses, Contextual Education, and the First Year Advising Group.
- ◆ Specifically required courses, such as OT501, OT502, NT501, NT502, HC501, ST501, ES501, and P501 may not be completed through cross-registration at other Atlanta Theological Association institutions.
- ◆ Under special circumstances, international students may be granted transfer credit with the approval of the associate dean of academic affairs.
- ◆ Supervised field experience done at other seminaries ordinarily will not be granted transfer credit at Candler. The director of contextual education will, upon request of the student, consider exceptional cases. If transfer credit is granted for field experience, it is for elective credit only. Field experience will not satisfy the requirement for Candler's Contextual Education program.

## **MRL Transfer Credit**

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credit into the MRL program.

- ◆ A maximum of 15 transfer credit hours may be granted toward the MRL program, with the approval of the registrar.
- ◆ A maximum of 6 hours may be applied toward the area of specialization.
- ◆ The specifically required course, SR/CC515. Methods of Social and Congregational Analysis, may not be completed through cross registration at Atlanta Theological Association institutions and normally will not be transferred from ATS or other accredited schools.

- ◆ Supervised field education done at other seminaries ordinarily will not be granted transfer credit and may not be used to fulfill the MRL Contextual Experience (Internship) requirement.

## **MRPL Transfer Credit**

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credits into the MRPL program.

- ◆ A maximum of 6 transfer credit hours may be granted toward the MRPL degree program, with the approval of the registrar.
- ◆ Students who transfer to the MRPL program from other Candler programs may have more than 6 hours considered for transfer on a case-by-case basis in consultation with the registrar and the director of the MRPL program.

## **MTS Transfer Credit**

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credit into the MTS program.

- ◆ A maximum of 17 transfer credit hours may be granted toward the MTS degree program, with the approval of the registrar.
- ◆ MDiv or Special Students who transfer to the MTS program may transfer up to twenty-six hours of coursework completed satisfactorily toward the MTS program. In such a case, Contextual Education I and II credits will be counted as free elective credit.

## **ThM Transfer Credit**

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credit into the ThM program.

- ◆ A maximum of three semester hours (either one academic course or one-half unit of Clinical Pastoral Education) may be granted transfer credit toward the ThM degree program, with the approval of the director of general and advanced studies. Applications for CPE credit must be reviewed as well by the director of contextual education.



## ThD Transfer Credit

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credit into the ThD program.

- ◆ ThD candidates may transfer a maximum of twelve semester hours from accredited institutions not related to the ATA, with the approval of their primary adviser, the ATA ThD program director, and Candler's registrar.
- ◆ Students may transfer credit from accredited institutions outside the ATA with the approval of their adviser and the director of the program. Students must pay tuition and fees to the school where the work is done and must arrange for transcripts to be sent to Candler's Office of Advanced Studies prior to the acceptance of coursework for advanced credit.

Refer to the ThD handbook for additional details.

## Undergraduate Coursework

With the exception of modern language study (see Modern Language policy), MDiv, MRL, MRPL, MTS, and ThM students who take a course at the undergraduate level through Emory College require additional work agreed upon by the student and instructor to meet graduate-level course requirements. Instructor permission is required for enrollment in the course. Refer to the Undergraduate Course Registration Request Form on the Candler Registrar's website for additional information: <http://candler.emory.edu/academics/registrar/forms.html>.

## University-Student Relationships

The Board of Trustees of Emory University has adopted a statement of policy dealing with university-student relationships, a digest of which follows.

1. Emory University was founded on Christian principles by the Methodist Church and proudly continues its church relationship as an agency dedicated to seeking and imparting truth.
2. Emory University admits qualified students of any sex, sexual orientation, race, religion, color, national origin, age, disability, or veteran's status to all of the rights, privileges, programs, and activities generally accorded or made available to students at Emory University. The university does not discriminate on the basis of race, color, national origin, religion, sex, sexual orientation,

age, disability, or veteran's status in administration of its educational policies, admissions policies, scholarship and loan programs, athletic programs, and other university-administered programs.

3. Attendance at Emory University is a privilege and not a right. However, no student will be dismissed except in accordance with prescribed procedures. Students applying for admission do so voluntarily and are free to withdraw at their pleasure, subject to compliance with the regulations of their school or college governing withdrawal and to the fulfillment of their financial obligations to the university.
4. Upon matriculation at Emory, each student agrees to be bound by the rules, policies, procedures, and administrative regulations existing at the time of admission and as may be changed by duly constituted authority.
5. By admission as a student at Emory University, a person acquires the right to pursue the course of study to which he or she is admitted, and to be treated with the dignity appropriate to an adult person in all matters relating to the university. In the same spirit, the student shall comply with the rules and regulations of Emory University.
6. Students will be provided the opportunity to participate in the development of rules and procedures pertaining to university affairs to the extent that such participation and the results thereof, as determined by the board of trustees or its designated agent, are consistent with orderly processes and with the policies and administrative responsibilities of the board of trustees and the administration.
7. The university expects students to conduct themselves with dignity, courtesy, responsibility, and integrity, and with due respect for the rights of others, realizing that sobriety and morality are not only characteristics of a mature and responsible person, but are also essential to the maintenance of a free and orderly society.
8. Membership in and rules governing admission to student organizations shall be determined by the organizations themselves, and such rules are not required to be uniform so long as these rules do not contravene any policy established by the board of trustees.

Emory University is an educational institution, not a vehicle for political or social action. It endorses the right of dissent and

protects and encourages reasonable exercise of this right by individuals within the university. Because the right of dissent is subject to abuse, the board of trustees and the president have published a statement to clarify policy concerning such abuse, a digest of which follows:

1. Individuals associated with Emory represent a variety of viewpoints. The university fosters the free expression and interchange of differing views through oral and written discourse and logical persuasion.
2. Dissent, to be acceptable, must be orderly and peaceful and represent constructive alternatives reasonably presented.
3. Coercion, threats, demands, obscenity, vulgarity, obstructionism, and violence are not acceptable.
4. Demonstrations, marches, sit-ins, or noisy protests that are designed or intended to or do disrupt normal institutional pursuits will not be permitted.
5. Classes and routine operations will not be suspended except for reasonable cause as determined by the president.
6. Administrators, faculty, other employees, and students are expected to abide by these standards of conduct in promoting their views, particularly dissent.
7. Persons who are not so inclined should not become associated with Emory nor continue to be associated with Emory.
8. Academic and administrative procedures will protect individuals in the right of free expression and provide for prompt and appropriate action against those individuals who abuse such right.

## Waiting Lists

When a class reaches maximum enrollment, a waiting list will be generated and maintained by the Candler registrar. The instructor of a closed course will forward all student enrollment requests to the Candler registrar. The Candler registrar will add the students to the waiting list, maintain the list, and provide necessary follow-up communication to students if an opening in the course becomes available. Instructor permission to be overloaded into a closed class does not override the waiting list policy and will not be accepted.

# Honor and Conduct Code

## Student Honor and Conduct Code

Candler School of Theology is a professional school of Emory University that seeks to educate men and women for professional competence in ministry and the theological disciplines. In keeping with its mission, Candler expects all members of its community to maintain academic integrity in their course of study and to conduct themselves in a manner appropriate to the professional character of the ministry and consistent with the standards of Emory University.

## Student Academic Honor

Candler School of Theology requires that all material submitted by a student in fulfilling his or her academic requirements be the original work of the student. Violations of academic honor include any action by a student indicating dishonesty or a lack of integrity in academic ethics. Violations in this category include but are not limited to cheating or plagiarism.

Cheating includes seeking, acquiring, receiving, or passing information about the content of an examination prior to its authorized release or during its administration. Cheating also includes seeking, using, giving, or obtaining unauthorized assistance in any academic assignment or examination.

Plagiarism is the act of presenting as one's own work the work of another person, whether published or unpublished (including the work of another student). A writer's work should be regarded as his or her own property. Any person who uses a writer's distinctive work without proper acknowledgment, whether in the form of direct quotation or paraphrase, is guilty of plagiarism. In addition, papers, or portions of papers, submitted for academic credit in one course cannot be

submitted for credit in another course without the express permission of the instructors of both courses.

While plagiarism is not limited to instances of unattributed direct quotation, any quotation from another writer, whether drawn from a print or an electronic source, must be both clearly marked (either by being placed in quotation marks or clearly indented from the paper's margin) and accompanied by a clear citation of the source from which it is drawn. This citation should include the author, title, place and date of publication (where relevant), and page number(s) (for print media) or location number(s) or URL (for electronic media). All citations should be recorded in a footnote or endnote (n.b., for the purposes of this policy the Harvard system of referencing is considered a form of endnote). Although all the sources that have been consulted in preparing an assignment should normally be listed in a bibliography at the end of the assignment, the mere listing of a source in a bibliography does not by itself constitute proper citation of material quoted from that source; rather, the student must also include a footnote or endnote accompanying the quoted material.

Any questions about whether material in a paper needs to be identified through a citation, as well as any question about the proper form to be used for a citation, should be directed to the course instructor. When unsure whether or not to acknowledge a source, it is always advisable to provide a citation. Failure to acknowledge source material through proper citation constitutes plagiarism.

## Procedures for Adjudicating Student Academic Honor Violations

Instructors are required to report in writing all instances involving an alleged violation of academic honor (including

plagiarism) to the academic dean and the registrar, who will conduct a preliminary investigation of the alleged violation. The academic dean will decide if there is prima facie evidence of an honor code violation, and whether the case should be resolved using the informal process. In the case of students in the ThD in Pastoral Counseling program, alleged violations of the Honor Code will be reported to the interseminary ThD Committee. The Committee will inform the academic dean and the Candler registrar of the allegation, conduct an initial review, and report its findings and recommendations to the academic dean, who may then initiate Candler's formal or informal process.

## Informal Process

The academic dean, Candler registrar, faculty involved, and whomever else the academic dean deems appropriate will review the facts of the case. In cases where the academic dean determines that a student has committed plagiarism, she or he will normally attempt to resolve the case informally by taking one or more of the following actions:

1. Award a grade of "F" for the course
2. Suspend the student for the rest of the semester or longer
3. Discontinue the student from school If the student agrees to the action, the process ends here. The student is notified of the academic dean's decision in writing. Failure to achieve agreement with the student warrants the formal process as outlined below.

## Formal Process

The case will be heard by an ad hoc committee comprised of the following: one area chair member of the Academic Review Board (appointed by the academic dean), the student's faculty adviser, one student who sits on the Personnel and Academic Policy Committee (selected by the academic dean), one student at-large (selected by the academic dean in consultation with the student whose case is being heard and the assistant dean of student life and spiritual formation), the academic dean, and the registrar. The registrar will be a nonvoting member of the committee. In all cases, students serving on this ad hoc committee must be in good standing with Candler. The area chair selected will serve as the chair of this committee and shall not be the student's adviser. 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 make 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. After

thorough review of the case, a majority vote of committee members to the effect that plagiarism has been committed will suffice for a finding of guilt. If the student is found guilty, the committee may decide one or more of the following actions or such other action as the committee deems appropriate:

1. Award a grade of "F" for the course
2. Suspend the student for the rest of the semester or longer
3. Discontinue the student from school Upon review of the committee's recommendations, the academic dean will notify the student of the committee's decision and may notify university authorities of that action.

## Appeal

A student who wishes to appeal the decision of the ad hoc committee must make such a request in writing to the dean of the Candler School of Theology. The appeal must be made within thirty days of the faculty and academic dean's notification to the student. In the letter to the dean of the school, the student must indicate the reasons for the appeal and supply any relevant documents supporting the appeal.

After reviewing the request for appeal, the dean of the school 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 dean of the school will render a final decision on the appeal and inform the student of his or her decision.

Minutes will be kept of informal and formal proceedings. After resolution of the matter, minutes will be made anonymous and kept to ensure consistency of practice.

## Student Conduct

Candler School of Theology requires all members of its community to conduct themselves with dignity and integrity and in conformity with the established policies and standards of Emory University and Candler School of Theology.

## Student Conduct Violations

Student conduct violations consist of but are not limited to the following actions.

1. Dishonesty through misrepresentation or withholding of pertinent factual information in a student's personal dealings with other students, faculty, or staff of the university or organizations or agencies of the university,

including Contextual Education, Candler Advantage, Teaching Parish, Episcopal Studies, or other internship placements. This also includes falsification of information for the purpose of admission to the School of Theology.

2. Infractions of rules and regulations established by any appropriate university authority for the purpose of protecting the interests of the university community.
3. Violations of the university Sexual Misconduct Policy (<http://policies.emory.edu/8.2>) and the university Discriminatory Harassment Policy (<http://policies.emory.edu/1.3>)
4. Infractions of public law. Conduct that is the basis for an allegation or charge of violation of public law may also subject a student to an allegation of a student conduct violation. Candler School of Theology reserves the right to proceed with deciding the matter of such an alleged student conduct violation without awaiting the disposition of any criminal charges by a court of law.
5. Actions contrary to the standards of Candler School of Theology and Emory University, including actions that are deliberately demeaning to other human beings or that violate the dignity and integrity of other members of the university.

## Procedures for Adjudicating Student Conduct Code Violations

Allegations regarding sexual misconduct will be reported immediately to Emory's Title IX coordinator for students and will be adjudicated according to Emory University's Sexual Misconduct Policy, Policy 8.2 (<http://policies.emory.edu/8.2>). All other alleged breaches of nonacademic student conduct should be reported in writing to the dean of students, who will conduct a preliminary investigation of the alleged violation. The dean of students will decide if there is prima facie evidence of a possible conduct code violation and whether the case should be resolved using the informal process. The student involved can select immediately for the formal process.

### Informal Process

The dean of students, and whomever the associate dean deems appropriate, will review the facts of the conduct violation and may decide one or more of the following actions:

1. Issue the student a warning.

2. Issue the student a "no contact" letter.
3. Place the student on probation.
4. Suspend the student for the rest of the semester or longer.
5. Dismiss the student from school.

If the action is agreeable to the student, the process ends here. The student is notified of the agreement in writing. Failure to achieve consensus warrants the formal process outlined as follows.

### Formal Process

The case will be heard by an ad hoc committee chaired by a faculty member (selected by the dean of students, and who shall not be the student's faculty adviser). Other members of this ad hoc committee will consist of the dean of students, a second faculty member (selected by the dean of students in consultation with the student whose case is being heard, the president of the Candler Coordinating Council, and a second student (selected by the dean of students in consultation with the student whose case is being heard). Students serving on this ad hoc committee must be in good standing with Candler. The registrar will be a nonvoting member of the committee.

If such a committee is appointed, the chairperson will inform the accused person in writing of the charges against them, the name(s) of those who reported the charges, and the date, time, and place of the hearing on these charges. The accused will be allowed a reasonable time to prepare a defense and will be granted the privilege of an adviser to be chosen by the student from the Candler 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.

After thorough review of the case, the committee will decide whether the accused is guilty or not guilty of the charges. A majority vote of the committee will suffice for a finding of guilt. If the person is found guilty, the committee may recommend one or more of the following actions, or such other action as the committee deems appropriate:

1. Issue the student a warning.
2. Issue the student a "no contact" letter.
3. Place the student on probation.

4. Suspend the student for the rest of the semester or longer.
5. Dismiss the student from school.

Upon review of the committee's recommendations, the associate dean will notify the student in writing of such action and may notify university authorities of that action.

## Appeal of Decisions Regarding Conduct Violations

A student who wishes to appeal the decision of the ad hoc committee must make such a request in writing to the dean of the Candler School of Theology. The appeal must be made within thirty days of the associate dean's notification to the student. In the letter to the dean of the school, the student must indicate the reasons for the appeal and supply any relevant documents supporting the appeal.

After reviewing the request for appeal, the dean of the school 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 dean of the school will render a final decision on the appeal and inform the student of their decision.

*Procedural Note: Minutes will be kept of informal and formal proceedings. After resolution of the matter, minutes will be made anonymous and kept to ensure consistency of practice.*

## Professional Integrity

Professional integrity for theological 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 their actions.

# Financial Information



## Tuition and Fees

### Application Fee

A nonrefundable fee of \$50 made payable to Emory University is charged to process each application for admission.

### Admission Deposit

A nonrefundable admission deposit of \$100 is required of all students enrolling in degree programs or as special students. This deposit is required by April 1 for fall admission, May 1 for the summer term, December 1 for spring admission, or within three weeks of notification of admission to the program, in order to secure the student's

place in the class. The deposit will be posted as a credit to the Emory University student account; students who pay the deposit but fail to enroll will forfeit the deposit.

## Tuition

Tuition and fees of \$25,489 per regular academic year include full-time instruction for a minimum of 12 credit hours per fall and spring semesters in a normal program of study, use of required facilities and equipment, medical and health services, library services, and participation in student activities. The full tuition charge for theology students is less than one third of the actual cost to the University.

Tuition is \$12,350 per semester. The mandatory University student activity fee (which partially funds the Student Government Association) is \$99 per semester, and the mandatory University athletic/ recreation fee (which includes use of the facilities and equipment of the physical education center) is \$153 per semester. An additional \$98 per semester is a wellness fee.

With the exception of the DMin program, part-time academic work (less than 12 semester hours) is \$1,123 per semester hour plus fees. DMin tuition is \$6,500 per semester plus fees.

Degree students may take appropriate courses in other divisions of the University, at Columbia Theological Seminary, at Erskine Theological Seminary, McAfee School of Theology, Lutheran Southern Seminary, or at the Interdenominational Theological Center (ITC), without additional charge, as allowed by their degree programs.

## Administrative Fee

A standard administrative fee of \$85 is assessed in addition to the mandatory athletic, recreation, and mental health fees for any semester (excluding summer) in which an MDiv, MRL, MRPL, MTS, ThM, DMin, or ThD student is formally enrolled in the degree program, but is not registered for credit hours through coursework.

## Incoming Student Enrollment Fee

An incoming student enrollment fee of \$50 will be assessed for all new students to Candler. This one-time fee will cover expenses related to first-time enrollees and their orientation.

## Audit Courses

The charge for audit courses is the same as for credit courses (\$399 for 3 credit hours). Courses audited may not be taken for credit by examination. Audit courses may not be changed to credit courses after the grading status deadline listed in the academic calendar. Audit course credits do not fulfill degree requirements and do not carry academic credits.

## Transcript Fee

A transcript fee of \$70 will be assessed for all new degree-seeking students. This onetime fee will cover the cost for all transcripts requested of Emory University.

## Parking Fee

All students operating automobiles, motorcycles, and scooters at Emory must register their vehicles with the Parking Office, 1945 Starvine Way. Vehicles must be registered separately for the summer term. Proof of ownership is required at the time of registration. For current parking fees (which can include a parking deck pass), contact the Parking Office at 404.727.7275.

## Penalty Fees

Students who fail to register or pay tuition and fees by deadlines announced in the academic calendar are subject to a late payment fee of \$150. Students who fail to apply for graduation by the deadline published in the academic calendar are subject to a late fee of \$25.

## Withdrawal and Refunds

No refund is provided to students who drop courses (but do not withdraw fully) after the last day for approved schedule changes noted in the academic calendar. Students who withdraw from their total schedule within the first five weeks of a semester are subject to an adjustment in tuition, fees, and if applicable, Candler scholarship. Adjustments will be made according to the Emory University refund schedule established by the Office of Student Financial Services in 100 Boisfeuillet Jones Center, 404.727.6095, <http://emory.edu/studentfinancials/>.

A refund will be issued for any credit remaining after appropriate adjustments.

Refunds for students who are federal (Title IV) financial aid recipients will be prorated in accordance with the Higher Education Amendments of 1992 and any related regulations.

Candler scholarships are prorated on the basis of the number of hours for which a student is enrolled. University policy stipulates that if a student drops any or all of his or her work after the last day indicated in the academic calendar, tuition, fees, scholarship, and loans are not adjusted and no refund is granted.

No refund is granted when a student is dismissed.

## Financial Aid

The Office of Admissions and Financial Aid in the school of theology provides information and assistance to students concerning various forms of financial aid. Such support includes Candler's merit scholarship program, aid available through denominational sources and other agencies, and various loan and work programs.

United States citizens and permanent residents who wish to be considered for any form of financial assistance, including Candler scholarships, must submit the Free Application for Federal Student Aid (FAFSA) each year. The FAFSA is available online at <http://studentaid.gov> and should be filed using Emory School Code 001564. International students who will study on student visas while enrolled at Candler are not required to complete the FAFSA. Deadline for receipt of these materials by Emory is March 1 for entering students and April 1 for returning students.

Financial aid is available during the academic year only to students enrolled in a degree program and is awarded for a maximum of six full-time semesters or 86 attempted hours for the MDiv degree, four full-time semesters or 48 attempted hours for the MRL and MTS degrees, and two fulltime semesters or 24 attempted hours for the ThM degree. Audit hours and accepted transfer hours are included in the attempted hours total. A student must be enrolled for a minimum of six hours in order to receive financial aid. Requests for aid to be applied for part-time enrollment must be approved in advance by the associate dean of admissions and financial aid. Any student who enrolls for less than a full-time course load will have his or her financial aid award prorated accordingly. Candler scholarships to dual degree students are applicable only to those semesters in which the student is in residency in the school of theology.

Candler scholarships are typically not available during the summer term, but those who are eligible may apply for other



summer financial aid, such as federal loans, through Emory University's Office of Financial Aid. Candler's scholarship program is funded through gifts, the Ministerial Education Fund of The United Methodist Church, endowed funds, and the school's operating budget.

Candler offers direct financial assistance to students through the following scholarships based on merit, need, and the availability of funds. Scholarship decisions are made only at the time a student enters the degree program and are renewable for additional years according to stipulations noted in the award letter. Candler scholarship decisions are final.

Students who apply before the November 1 Early Action deadline will be notified of their admission status and offered a preliminary financial aid award before December 15.

The priority deadline for scholarship consideration for the fall semester is January 15 for MDiv, MRL, MTS, and ThD applicants, February 15 for ThM applicants, and March 1 for DMin applicants. Scholarship review continues throughout the spring and summer until funds have been expended. The spring application deadline is December 1 for MDiv and MRL applicants. Candler scholarships are not available to MRPL students. For additional information about any of the awards noted below, contact the Office of Admissions and Financial Aid at 404.727.6326 or [candlerfinancialaid@emory.edu](mailto:candlerfinancialaid@emory.edu).

## Leadership Candler

Each year, the top applicants for the MDiv and MTS degree programs are invited to attend a Leadership Candler event. These persons are active leaders within churches, on campuses, and across communities and have been awarded top merit scholarships from Candler. The events are designed to support vocational discernment and to showcase Candler's rich curriculum, acclaimed contextual education program, world-renowned faculty, superb facilities, and its location at top 20-ranked Emory University. A separate application is not required. Invitations to this event will be issued by February 15 of each year.

## Early Application Considerations

Master's students whose applications are completed by November 1 will receive a preliminary scholarship award by December 15. (Submission of the FAFSA is required for a preliminary scholarship decision.) Early consideration admits will be considered for possible additional funding, including the Woodruff Fellowships and Pitts Scholarships, after January 15.

## Master of Divinity Honors Scholarships

During the 2019-2020 academic year Candler announced a commitment to funding all admitted MDiv students at 50% regardless of past academic performance. A small number of honors awards are available to select applicants who demonstrate exceptional promise in academics and/or ministry.

## Robert W. Woodruff Fellowships in Theology and Ministry

These fellowships for incoming full-time MDiv students cover tuition and fees for six semesters (two full-time semesters for three academic years) and provide an additional \$10,000 per year for related educational expenses. Renewal of the award for the second and third years requires maintenance of at least a 3.30 cumulative grade point average.

Each academic year, up to five Woodruff Fellowships are awarded to first-year students. To be considered for the Woodruff Fellowship, applicants must be admitted to the MDiv program by January 15. Woodruff Fellowship recipients will be selected by the Admissions, Scholarship, and Honors Committee and must demonstrate qualities of confident and unselfish character combined with a deep concern for others; intellectual achievement; impressive communication skills; significant leadership and creativity in school, church, or community; and clear potential for enriching the lives of their seminary peers as well as their faith communities.

Typically, candidates for the Woodruff Fellowship will have a 3.50 minimum cumulative grade point average from an undergraduate or graduate program. A separate application is not required. Those selected to receive Woodruff Fellowships will be invited to participate in Leadership Candler, with travel and lodging covered by Candler.

## Dean's and Faculty Scholarships

Made possible by the generosity of an anonymous donor, the Dean's and Faculty Scholarships award recipients a total award package of over \$125,000 to cover tuition and fees each year as well as most educational and living expenses. This award requires full-time enrollment of 12 or more credits per semester and maintenance of at least a 3.3 cumulative grade point average.

## Sherman Scholarships

The Sherman Scholarship Fund was established by Mr. and Mrs. Frank W. Sherman of Jacksonville, Florida. This fund

provides full tuition scholarships to incoming United Methodist MDiv students preparing for ministry as pastors of local churches who demonstrate academic ability and commitment to a biblically based, evangelical ministry. Applicants must be under the care of a district or conference board of ordained ministry. Students who qualify receive a Sherman Scholarship covering 100 percent of tuition partially funded by the Sherman Endowment and partially by other Candler funds.

Renewal of the Sherman Scholarship for the second and third years requires maintenance of a minimum cumulative grade point average of 3.0 and proof of progress in the candidacy process. Qualified students from the Florida conference are given preference for Sherman Scholarships, although qualified United Methodist students from all conferences are encouraged to apply. Preference will be given to those whose applications for admission are complete and whose United Methodist District Superintendent verification forms are submitted by January 15.



---

## Hardin Scholarships

The Hardin Scholarships were established by Mary Goss Hardin of Gadsden, Alabama, to support full-time United Methodist MDiv students preparing for ordained ministry as elders in the North Alabama Conference. These full-tuition awards are renewable upon maintenance of full-time enrollment and a minimum cumulative grade point average of 3.0 and proof of progress in the candidacy program. Preference will be given to those whose applications for admission are complete and whose United Methodist District Superintendent verification forms are submitted by January 15.

## McDonald Scholarships

Established by W. I. and Emma Jean McDonald of Tylertown, Mississippi, the McDonald Scholarship provides assistance to incoming full-time United Methodist MDiv students from

Mississippi who are preparing for ministry as ordained deacons and elders. Students who qualify receive a McDonald Scholarship covering up to full tuition, partially funded by the McDonald Endowment and partially by other Candler funds. Renewal of the McDonald Scholarship for the second and third years requires maintenance of a minimum cumulative grade point average of 3.0 and proof of progress in the candidacy process. Preference will be given to those whose applications for admission are complete and whose United Methodist District Superintendent verification forms are submitted by January 15.

## Master of Religion and Public Life

Candler scholarships are not available to MRPL students.

## Master of Religious Leadership Scholarships

Incoming full-time MRL students may receive awards up to a 75% scholarship. Scholarship review begins January 15 for the fall semester and October 1 for the spring semester. A separate application is not required.

## Master of Theological Studies Scholarships

Incoming full-time MTS students may receive awards ranging from a 50% scholarship to full tuition plus a \$5,000 annual stipend. Scholarship review begins January 15. A separate application is not required.

## Master of Theology Scholarships

A limited number of scholarships are awarded to full-time students in the ThM degree program. Among the ThM scholarships is the Miller Scholarship, established by Dr. and Mrs. Hal C. Miller to support a Candler graduate pursuing advanced study. Scholarship review begins February 15. A separate application is not required.

## Doctor of Ministry Scholarships

Incoming DMin students may receive awards covering 10 percent of tuition. Scholarship review begins March 1. A separate application is not required.

## Yellow Ribbon Program for Veterans

The Yellow Ribbon Program is a provision of the Post-9/11 Veterans Educational Assistance Act of 2008. This program provides additional financial support for veterans who have 100 percent eligibility for Post-9/11 benefits. The dependents of such veterans may be eligible for Yellow Ribbon also. All veterans' benefits are administered through the university's Office of the Registrar. However, each school in the university has a specific contact for Yellow Ribbon. For detailed information about the Yellow Ribbon Program at Emory, please visit <http://registrar.emory.edu/Students/VA/index.html>.

## Other Veterans' Benefits

For information on Veterans' Educational Benefits available to veterans or their dependents, contact the veterans' benefits coordinator at 404.727.6042 or [registrar@emory.edu](mailto:registrar@emory.edu).

## Scholarship Resources from Outside Agencies

Students are urged to explore scholarship sources beyond those of Candler School of Theology. In 2017–2018, Candler students received more than \$1.1 million from outside sources including local churches, annual conferences, and various other scholarship agencies. Numerous scholarship opportunities are available to United Methodist students through the General Board of Higher Education and Ministry of The United Methodist Church. A listing of outside scholarship opportunities is available at <http://application.candler.emory.edu/portal/external-scholarships>. Students are encouraged to refer to it throughout the year for scholarship and grant opportunities. For additional information, contact the Candler Office of Admissions and Financial Aid at 404.727.6326 or [candlerfinancialaid@emory.edu](mailto:candlerfinancialaid@emory.edu).

## Awards from United Methodist Annual Conferences

A portion of the Ministerial Education Fund of The United Methodist Church is used by annual conferences for direct scholarship aid to ministerial students. An application form may be obtained from the student's annual conference board of ministry. (Some conference forms are available at <http://candler.emory.edu/admissions/financial-aid/scholarships.html>.) This form must be resubmitted each year. Funds are awarded on the basis of information provided by the student in the application. Some conferences limit funding to certified candidates for ministry.

## Federal Financial Aid

Federal financial aid is administered by the Emory University Office of Financial Aid in 300 Boisfeuillet Jones Center. Students who file the Free Application for Federal Student Aid (FAFSA) will be considered for federal student loans. A student must be enrolled in a degree-seeking program at least half time to qualify for federal financial aid. Students currently in default status for previous federal educational loans are not eligible for additional federal financial aid. For further information, contact the Emory University Office of Financial Aid, 300 Boisfeuillet Jones Center, Atlanta, Georgia 30322, 404.727.6039.

## Additional Loan Resources

The Emory University Office of Financial Aid administers four Candler loan funds. The Charles C. Barton Loan Fund is available to MDiv, MRL, MTS, and ThM students. The Hattie Elizabeth Allison Endowed Loan Fund is available to students pursuing ordained ministry in a Methodist denomination. The Irma Clark Goodson Memorial Loan Fund is available to students preparing for Christian service in The United Methodist Church. The Robert W. and Bernice E. Lickfelt Loan Fund assists ministerial students preparing for full time service in the church. These loans have an interest rate of 4.42 percent and require a credit check and cosigner. To be considered, students must file the FAFSA and must meet high need criteria. For further information, contact the Emory University Office of Financial Aid, 404.727.6039. Loan assistance is also available from the United Methodist Student Loan Fund of the General Board of Higher Education and Ministry. For further information, contact the General Board of Higher Education and Ministry Office of Loans and Scholarships, 615.340.7346.

## Student Employment

Many Candler School of Theology students work while in school in positions that provide valuable professional development as well as economic support. While the theology school recognizes that resources and needs of individual students vary considerably, the school strongly recommends that no full-time student be employed more than twenty hours per week.

## On-Campus Employment

Candler faculty and staff may hire for a variety of positions, from serving as a research assistant to acting as a social media manager. Current students can access opportunities for on-campus employment via Handshake, which is accessible to new students closer to the start of classes.

Some students may also receive the Federal Work-Study award depending on FAFSA eligibility, which enables them to apply for positions designated as FWS. For additional details regarding on-campus employment procedures, please contact the Office of Admissions at 404.727.6326

## Human Resources Division

The Emory University Human Resources Division is at 1599 Clifton Road. This office maintains current listings of full- and parttime employment in all departments of the University. Positions may include medical, support services, clerical services, and administrative positions in a variety of settings. Current listings may be viewed on the website at <http://hr.emory.edu/>.

## Off-Campus Employment

Candler Career Services posts off-campus employment and other opportunities on the Candler Job Board: [candlerjobs.emory.edu](http://candlerjobs.emory.edu). The job board serves current students and alumni. For further information, contact the Director of Career Services at 404.727.3594.

## United Methodist Student Appointments

United Methodist students in the school of theology may serve as student pastors in North Georgia or other conferences. Students should complete the Teaching Parish application available from the director of the Teaching Parish program. Normally, only those who are certified candidates for ordained United Methodist ministry will be considered for appointment. Due to immigration regulations limiting off-campus employment to an 18-month term of service, international students will not be considered for a student-pastor appointment in their first year of study. International students may be considered for appointment during their final eighteen months of study at Candler.

Students from other denominations should contact the appropriate officials for information on possible church staff openings. For additional information, contact Thomas Elliott Jr., director of the Teaching Parish Program, at 404.727.4178 or [thomas.elliott@emory.edu](mailto:thomas.elliott@emory.edu).



# Student Life

Extensive resources for student life in the seminary and the university enhance theological education at Candler. The Office of Student Life plans and coordinates the school's student life and spiritual formation programs and events. The office advises Candler's chartered student organizations that comprise the Candler Coordinating Council (C3), as well as other student interest groups, and student publications. New student orientation programs, academic enhancement, international student support, international study, professional development, and referrals for personal and vocational counseling and spiritual direction are also functions of this office. Student staff in the Office of Student Life, known as Community and Spiritual Life Coordinators, facilitate much of the work of the office. Their work includes the coordination of opportunities for conversation, reflection, and relaxation in support of community enhancement and spiritual life. The assistant dean of student life and spiritual formation oversees planning and scheduling events, programs, forums, enrichment opportunities, and other aspects of student and community life.

Life @ Candler, an online outlet for community news published by the Office of Student Life, informs the Candler community of scheduled events, opportunities, and resources available to Candler students. For further information, visit <https://lifeatcandler.com/> or contact the assistant director of student life at 404.727.4430.



## Student Governance

The theology student body is self-governed by the Candler Coordinating Council (C3), composed of members elected by the student body, representatives selected by chartered organizations, and others appointed by the C3 president. Students serve on all standing committees of Candler School of Theology. In order to serve on these committees (see list below), students must be in good academic standing at the time of their nomination and during the period of their service. Serving on committees, while an important contribution to the life of Candler, should neither interfere with class attendance nor adversely affect academic work in other ways.

## Candler Standing Committees

### Admissions and Scholarship Committee

This committee is concerned with policy and administration in matters of student admission and financial aid for the MDiv, MRL, MRPL, MTS, ThM, and Special Student programs. It reviews and proposes policies concerning admissions and scholarships.

### Community and Diversity Committee

As part of Emory's commitment to being a welcoming, diverse, and inclusive campus, the Community and Diversity Committee seeks to sustain and develop Candler's capacity to appreciate and value diversity. The committee seeks to implement policies and practices that facilitate access, enhance equity, and strengthen inclusion for faculty, staff, and students. The committee also monitors Candler's performance in these areas.

### Contextual Education Committee

This committee sets policy and develops the contextual education program in consultation with the program directors. The contextual program includes Contextual Education, contextual electives such as internships, and Clinical Pastoral Education. The committee also oversees and reviews the program, including the selection of sites and supervisors, guides student progress in the program, serves in an advisory capacity to the directors of contextual education, and hears grievances from students, faculty, and supervisors concerning contextual programs.

### Curriculum and Policy Committee

This committee is responsible for the general and comprehensive review of the academic programs of the school including the DMin, MDiv, MRL, MRPL, MTS, and ThM programs and all certificate programs. It evaluates and, when indicated, proposes revisions to the curriculum. It is concerned with the constant improvement of educational practices in both classroom and clinical contexts. The committee, on behalf of the faculty, also considers and approves all proposals for new courses upon recommendation by the area chairs.

## International Studies Committee

This committee coordinates strategic planning for internationalization at Candler. Working closely with other committees and staff, ISC develops long-term policies and planning for international initiatives at Candler. ISC is the home for external grant proposals that relate to internationalization, including faculty and curricular development. New proposals for international initiatives and programming are presented at the ISC for review and comment.

### Library, Media, and Technology Committee

This committee functions in an advisory capacity to the director of Pitts Theology Library, especially with regard to the development of policy, the allocation of resources, and general oversight of Candler's digital and electronic resources. It also provides oversight of the Media Center, information technology, and digital pedagogy functions related to the work of the school.

### Personnel and Academic Policy Committee (PAPC)

This committee consists of the chairs of the four areas, three at-large faculty members, and three student representatives, including the president of the Candler Coordinating Council. The seven faculty members serve two-year terms. Ex officio members are the associate dean of faculty and academic affairs and the director of the Graduate Division of Religion. The dean of the theology school chairs the committee, which serves as an executive committee for Candler. The committee regularly reviews faculty needs and advises the dean in all personnel matters, including appointment, promotion, and tenure.

### Worship and Spiritual Formation Committee

This committee has general oversight of Candler's worship and spiritual formation and makes policy decisions concerning worship. As on other standing committees, this committee has student representation.

## Student Organizations

Student organizations at Candler include:

## **Candler Coordinating Council (C3)**

The Candler Coordinating Council (C3) is the student governing body for all chartered organizations at Candler School of Theology. Its purpose is to coordinate activities and budget monies for all organizations as well as to legislate policies for chartered organizations. The group is composed of representatives elected by student organizations, and various other student constituencies, and appointed representatives including students serving on Candler's standing committees.

## **Black Student Caucus**

The Black Student Caucus was established to sustain and enhance African American identity, awareness, and cohesiveness on the Emory campus and at the Candler School of Theology. The Black Student Caucus serves as a support group for African American students and as a context for the study of issues facing African American ministry. Through interest groups such as Sistah Circle and the Brothers, the Black Student Caucus seeks to foster better communication between all persons through dialogue that promotes respect for and understanding of cultural and religious differences, and the needs relevant to those differences. The Voices of Imani provides the Candler community with a magnificent blend of gospel and contemporary music. Black Student Caucus is open to all.

## **Candler African Theological Student Association (CATSA)**

CATSA is concerned with the promotion and facilitation of the study of African theologies and cultures. In collaboration with other groups such as the Candler Black Student Caucus and Candler International Student Association, CATSA seeks to foster a sense of fellowship and encourage interaction among African, black (i.e., African Diasporan) and Candler's diverse student body, staff, and faculty, while also attending to the particular needs of African students. CATSA celebrates the gift and blessing of cultural and religious differences among all persons. CATSA is committed to increasing awareness among Candler and Emory University students of African and international concerns and themes. CATSA believes that the liberation of Africa is bound with the welfare of the world.

## **Candler Baptist Community**

The Candler Baptist Community is a student-led organization that gathers regularly for fellowship and support. The CBC consists of students from several Baptist denominations, and it encourages dialogue among all who share in the Baptist

heritage. Periodic luncheons provide an opportunity for conversation and sharing. The purpose of the CBC is fourfold: (1) to provide support for Baptist students preparing for ministry; (2) to provide opportunities for networking and job placement in cooperation with the Baptist Studies Program; (3) to raise awareness of issues of importance that effect Baptist students at Candler; (4) to promote theological education that is enriched and enlivened through ecumenical dialogue and relationships.

## **Candler Creation Keepers**

Candler Creation Keepers offers community for students who want to explore their devotion to God as expressed through Creation care. This group is responsible for maintaining Candler's Educational Garden. Creation Keepers plan and lead several events as part of Emory's Earth Month celebrations, including outdoor worship services, a preaching pageant, and an alternative transportation breakfast that aims to provide sustainably grown and justly traded coffee and food for students who travel to Emory via bike, bus, carpool, or any means alternative to single-passenger car. Creation Keepers enjoy fellowship over meals made from locally produced foods and work to promote greater ecological awareness at Candler and in local congregations.

## **Candler Evangelical Society (CES)**

The Candler Evangelical Society is an interdenominational organization whose purpose is to minister to, support, educate, and reach out to the larger Candler community. CES believes the Bible shapes, expresses, and evokes a transformative faith, which is supreme faith in and patterned after Jesus Christ, especially God's redemptive activity in Jesus' crucifixion and resurrection. CES seeks to explore the richness of the Christian heritage, paying special attention to traditions of the evangelical faith culture. Participants in CES seek to grow spiritually and theologically through an open and appreciative encounter with the broad range of theological positions and concerns found within the Candler community.

## **Candler International Students Association (CISA)**

CISA represents the broad variety of international students within the Candler student body. The students delegate a representative from each country to form the association's executive committee. The purpose of CISA is to create and encourage a harmonious community for Candler students, faculty, and administrators. To this end, CISA aspires to raise awareness of international concerns, provide a forum for

discussion of such issues, enable students to share their gifts and talents, and support international students in their academic pursuits at Candler. It is hoped that by participating in and sponsoring activities such as workshops, worship services, community conversations, international lunches, and other special events, CISA will build community. CISA welcomes everyone to be a part of its community.

## **Candler Latin American Community (CLAC)**

Candler Latin American Community is a community of students that provides fellowship, expression, and support for Latino/a students at Candler, and any other students with interest in Latin American culture. CLAC grants Candler's Latino/as an intentional space of sharing ways in which their cultural backgrounds intersect with their academic, spiritual, ministerial, and personal lives. CLAC seeks to enrich conversations surrounding diversity and culture at Candler by uplifting a distinctly Latin American perspective. As Latin America spans a number of countries with their own unique values, we aim to recognize Latino/as in their similarities and differences. CLAC meets three times per semester. All students at Candler are welcome to join and participate in CLAC.

## **Candler Women**

Candler Women seeks to provide community support and advocacy for women. Candler Women also plans and participates in worship services for women, in Women's Week activities, and in Women's History Month, and it promotes the Program in Women, Theology, and Ministry. Candler Women cosponsors events with other Candler groups that minister to the whole Candler community and/or support issues of reconciliation and justice. Membership is open to all who are associated with Candler.

## **Emory Korean Graduate Student Association**

Emory Korean Graduate Student Association contributes to the Candler and Emory communities by enriching students' multicultural, social, and academic experiences. Networking and shared interests in Korean/ Korean American ethnicity are supported through this organization.

## **Pan-Methodist Connection**

The Pan-Methodist Connection seeks to provide educational support, networking, spiritual well-being, and a sense of community for students who are members of the African Methodist Episcopal Church. The Connection's purpose is to encourage Christian witness at Candler School of Theology by challenging people to recognize the presence of God, through Jesus Christ our Lord. In order to achieve this mission, the Connection strives to: provide opportunities for Christian fellowship in an environment that seeks to encourage growth and discipleship; encourage students, faculty, and administration to analyze their values and ethical beliefs from a Christian perspective; provide a connecting link between local African Methodist Episcopal churches and students; and develop ways of working together ecumenically with other campus organizations.

## **Sacred Worth**

Sacred Worth is organized to support the diverse expressions of human love and sexuality among all of God's children and is committed to acts of justice, education, conversation, and celebration with Candler, Emory University, and the larger community. Sacred Worth hopes to be a prophetic voice challenging institutional practices and personal attitudes that limit the diversity of human sexuality. Sacred Worth welcomes all people, regardless of race, color, national origin, religion, sexual or gender orientation, age, or disability. Sacred Worth supports the full recognition of lesbian, gay, bisexual, transgendered, and heterosexual persons who feel called to lay or ordained ministry. Sacred Worth seeks to make the community a safer, more loving, and respectful place for all people, regardless of sexual or gender orientation.

## **Social Concerns Network**

The Social Concerns Network (SCN) seeks to support, coordinate, and nurture social actions and activism that emerge from our faith commitments. It promotes the living out of theology in an effort to question and transform political, economic, and social structures in society and the world. Recent activities include participation in protests, letter-writing campaigns, prayer and worship services, a workshop on how to nurture a green university, and direct activism on campus. Group discussions have focused on diverse topics ranging from homeless youth to political involvement in the presidential election to unionization. In general, the people of SCN strive to support justice issues within the Candler community wherever they emerge.



New student groups emerge with changing interests, needs, and commitments in the Candler student community. There are also a variety of small groups, and members of various denominations meet for fellowship and discussion.

## International Student Support Programs

The Office of Student Life provides a number of programs to support international students at Candler. These programs include English for Speakers of Other Languages offerings, a trained staff of writing tutors, a conversation partners program, orientation and acclimation sessions, personal and vocational mentoring, and social gatherings. For further information contact the assistant dean of student life and spiritual formation at 404.727.4430.

## University Activities and Organizations

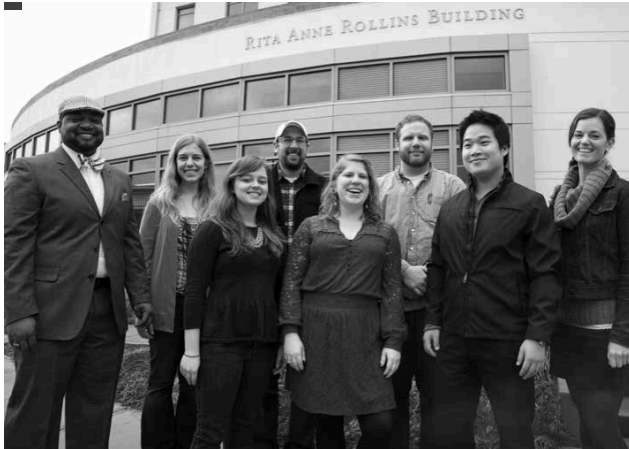
School of theology students are welcome to participate in university organizations and activities, including the Graduate Student Government Association, the Graduate Senate, and special interest groups such as Volunteer Emory, Play Emory, the Center for Women, and the Black Student Alliance. In addition to these organizations, there are numerous instrumental and choral ensembles, theater groups, dance troupes, and athletic organizations in which to participate. For a more complete list of student organizations, see the Emory Campus Life Handbook or contact the Office of Campus Life at 404.727.6169 or visit [http://emory.edu/campus\\_life](http://emory.edu/campus_life).

## Guest Speaker Policy

Student organizations, program directors, faculty and staff members, and other members of the Candler community will adhere to these policies and guidelines when developing programs involving speakers from outside the Candler community. These policies and guidelines assume simultaneous review and following of the procedures for external publicity, if such publicity will be undertaken. Candler upholds the principle of academic freedom and supports the active exchange of ideas within the community. At the same time, the school expects respect and civility of expression for all speakers and those in attendance, whether members of, or visitors to, our community. For further guidance regarding controversial speakers, please refer to the Emory University Speaker Policy and Guidelines, available at <http://policies.emory.edu/8.5>. For all events involving outside speakers, significant time is required for appropriate planning. These steps are expected:

1. Student organizations should discuss their ideas, plans, and appropriate scheduling regarding events and speakers with their faculty adviser and/or the assistant dean of student life and spiritual formation, several months in advance.
2. Dean Jan Love should be notified of invitations to bishops and other ecclesial or institutional leaders. In some cases the invitation will be issued from the Office of the Dean.
3. Preliminary inquiries to speakers should include questions regarding expected honoraria and expenses.
4. All sponsoring groups, whether student organizations or units of the school, must ensure that full funding is available for the program, including the speaker's expenses, honorarium, and any other costs.
5. If funding is being provided by groups or individuals other than the primary sponsoring organization (whether units of Candler, Emory, or outside supporters), letters of commitment, detailing the amount of funds to be provided, must be submitted. Students must submit a comprehensive plan including this information to the assistant dean of student life and spiritual formation before contracts are completed.
6. Complete financial documents and contracts must be approved by Dean Jan Love and the chief business officer before the contract is finalized, for honorarium or payment of more than \$300 paid by student organizations, or more than \$1,500 paid through other accounts. Please submit these materials to the assistant dean of student life and spiritual formation and allow two weeks for review. Student organizations, via the organizational treasurer, must first submit all required documentation to the Candler Coordinating Council treasurer to ascertain that sufficient funds are available within the appropriate budget lines and to make adjustments according to the process approved by the Emory University Student Government Association.
7. Students organizations must submit biographical information (curriculum vitae, resume, or detailed online information) to the assistant dean of student life and spiritual formation, before the contract is finalized. Please allow two weeks for review.
8. All contract arrangements must be made using the approved Emory University or Student Government Association contracts. Student organizations may contact the C3 treasurer for more information.

9. Appropriate room reservations and catering arrangements must be made, using the approved procedures and including the required signatures. A run-of-show document must be created as part of these event arrangements.
10. External publicity procedures must be followed for any publicity beyond the Candler community. This information is available from the director of communications. Please note time requirements.
11. Internal publicity is the responsibility of the sponsoring group. Electronic postings are the primary means of communication. All event notices should be submitted to the Life @ Candler newsletter. Flyers or small posters may be posted on the appropriate bulletin boards in the Candler facilities. Questions regarding other means of internal publicity should be directed to the assistant dean of student life and spiritual formation.



## Gift Giving Guidelines: Student Gifts to Faculty and Staff

Approved by Candler faculty March 2014

### *General Guidelines*

The giving of gifts by students to faculty or staff is generally discouraged. However, the following guidelines recognize that: (1) Students may come from cultures in which gift giving to teachers or leaders is customary, or even expected; and (2) students sometimes wish to express appreciation for extraordinary assistance and guidance. Appropriate discretion is urged in applying these guidelines with cultural sensitivity. These guidelines are intended to ensure that gifts not be given to secure favors or special treatment, or even be (perhaps

falsely) perceived as such. The guidelines reflect Emory University's ethical standards regarding conflict of interest. The guidelines are recommended for all students of Candler School of Theology in relation to faculty and staff members. These guidelines may also be helpful for GDR students working with Candler faculty and staff.

### *Guidelines for Currently Enrolled Students*

Suggested forms of expression of appreciation: students desiring to express appreciation to faculty or staff are encouraged to write a thank-you note or letter. This is an accepted and valued practice within U.S. culture and the Candler/Emory culture. In instances in which students have a strong desire or cultural preference to give a material gift, the following guidelines are recommended: The monetary value of the gift should be minimal.

Suggested appropriate gifts include:

- ◆ A donation to Candler School of Theology through the Development Office in honor of the staff person or faculty member. Such a donation might be particularly meaningful during the annual Senior Class Gift Campaign. The staff or faculty person will receive notification from the Development Office that a gift has been given in his or her honor. In this case, the monetary value of the gift might be modest, but it need not be minimal since the gift is given to the institution and not directly to the staff or faculty member.
- ◆ Small souvenirs representing a student's culture.
- ◆ A book.
- ◆ Small gifts of tea or coffee. Food gifts can be problematic, given that the intended recipient may have dietary restrictions or food allergies unknown to the student that he or she may not wish to divulge.

Gifts generally deemed inappropriate:

- ◆ Anything of significant monetary value.
- ◆ Jewelry, clothing, perfume, aftershave, or any other personal items. In situations in which a faculty or staff member is offered a gift he or she deems inappropriate or falling outside of these guidelines, he or she may refuse the gift or consult with a supervisor before accepting the gift.

Illustrative occasions for expressions of appreciation:

- ◆ At an introductory meeting, a practice common in many cultures. (For example, with faculty members, or admissions or OSP staff members.)
- ◆ For students enrolled in a course with a professor. Appreciation may be expressed at the completion of a course and after grades have been received and not before.
- ◆ To express appreciation for writing a letter of reference or recommendation after the recommender has agreed to write a reference, written, and sent the letter.
- ◆ To express appreciation to admissions office staff at the time of a student's enrollment.
- ◆ After requested services or assistance of some sort has been rendered by a staff or faculty person. A gift should not accompany a request.
- ◆ At Christmas or other religious holidays (e.g., Chanukah).
- ◆ After the completion of a degree.

#### *Guidelines Regarding Meals*

A student may wish to invite a staff or faculty person as a non-paying guest to a meal to celebrate a special occasion, an accomplishment, or a special visit by parents. On these infrequent occasions the following guidelines apply:

- ◆ The value of the meal should not be excessive.
- ◆ If a student is enrolled in a class with the professor, the meal should ideally occur after grades have been posted or following completion of degree requirements.

#### *Retrospective Gifts Following the Completion of a Degree*

A student may wish to honor significant contributions of a staff or faculty person following the completion of a degree. In this case, students are encouraged to donate to Candler School of Theology through the Development Office in honor of the staff person or faculty member. These gifts are not restricted in amount. The staff or faculty person will receive notification from the Development Office that a gift has been given in his or her honor.

## Professional Development

Students may apply for partial funding for professional conferences and educational events not sponsored by Candler School of Theology or Emory University. Applications are evaluated to determine how participation in the event will enhance the student's academic progress and potential

leadership in ministry as well as fulfill Candler's mission statement. Complete guidelines and applications are available online at [candler.emory.edu/life-at-candler/academic-developmentsupport/index.html](http://candler.emory.edu/life-at-candler/academic-developmentsupport/index.html).

## Emory University Student Health and Counseling Services

The mission of Emory University Student Health and Counseling Services (EUSHCS) is to empower students to take responsibility for their health and to complement the academic mission of the university by providing unified medical, counseling and health promotion services that result in a healthy campus culture. Student Health and Counseling Services is committed to providing caring professional clinical services to a diverse student body and to reducing the stigma associated with seeking mental health services. Emory University Student Health Services is fully accredited by the Accreditation Association for Ambulatory Health Care, Inc. (AAAHC). Emory University Student Counseling Centers Psychologist Training Program is fully accredited by the American Psychological Association (APA). EUSHCS provides outpatient care for enrolled Emory students with a valid Emory ID card. Spouses, Domestic Partners and unmarried children over 18 years of age are only eligible for primary medical care if they are currently enrolled in the Emory Aetna Student Health Insurance Plan. (Please note that the enrolled Emory student must have purchased dependent coverage separately; it is not automatically provided by virtue of the student's enrollment in the plan.) Care for eligible dependents is provided by appointment on a fee-for-service basis. EUSHCS is located at 1525 Clifton Road (first and second floors). For more detailed information, visit our website at <http://studenthealth.emory.edu>.

## Hours

During fall and spring semesters, Student Health Services is open Monday– Friday, 8:00 a.m. to 5:00 p.m. There is a Saturday clinic for urgent medical problems and concerns from 10:00 a.m. to 1:00 p.m. During summer session and winter and spring breaks, EUSHCS is open weekdays only from 8:30 a.m. to 5:00 p.m. To schedule appointments, students should call 404.727.7551 (press 1) or use the online scheduling system at <http://studenthealth.emory.edu>.

## Medical and Health Education Services

EUSHCS offers the following services to enrolled Emory students: primary health care, gynecology, family planning and colposcopy, dermatology and sports medicine specialty clinics, psychiatry, allergy injections, immunizations, international travel clinic, laboratory testing, physical examinations, referrals to specialists, nutrition counseling and education, substance abuse counseling and referrals, anonymous HIV testing, sexual health counseling, and health education/promotion programs and presentations. Emergencies and After Hours Care EUSHCS is not an emergency facility. For life threatening emergencies, please call 911 or the Emory Police at 404.727.6111 or 7.6111 (direct dial on campus) for assistance in obtaining emergency help rapidly. Students needing to speak to the on-call physician after-hours about an urgent medical problem or concern should call 404.727.7551 (press 0) to have the paging operator page the on-call physician. The Emory University Hospital Emergency Room can be reached by calling 404.712.7100.

## Fees

Emory tuition covers primary care office visits provided by Student Health Services health care providers. Charges for the following services are not covered by tuition and must be paid for by the student: hospitalization and emergency room care, medical procedures, consultations with non-EUSHCS specialist physicians, laboratory tests and X-rays, medications and medical supplies, injections (including allergy shots), physical examinations, anonymous HIV testing and travel consultations. Payment is due at the time of service. Cash, checks, EmoryCard, Visa, and Mastercard are accepted. Student Health Services will file insurance claims to a student's insurance plan. However, students are primarily and completely responsible for all fees incurred, regardless of insurance coverage.

## Mandatory Health Insurance

All new and continuing degree-seeking and all international Emory University students are required to have health insurance. Under this requirement, students must either purchase the Emory University Student Health Insurance Plan offered by Aetna Student Health or, to waive out of the program, provide documentation of enrollment in a comparable United States-domiciled plan. A list of health insurance companies is available on the NAFSA website at <http://nafsa.org>.

Each fall semester, new and continuing degree-seeking students and all international students will have a "To Do" on their OPUS account from mid-April requiring them to complete the waiver process online by the start of fall classes. If a new or continuing fall semester student has not waived out of the Emory Student Health Insurance Plan by July 1, he or she will be billed by Emory Student Financial Services for the Emory/Aetna plan. However, the student may still complete the waiver process online prior to the start of fall classes and the charge will be reversed.

New students entering in spring or summer semesters will complete the online enrollment/waiver process prior to the start of classes. These midyear admits will also join all continuing students in completing the process for the next fall. International students, regardless of nonimmigrant visa type, must provide evidence of medical insurance coverage for one year when registering for the fall semester. Students on a J visa must also ensure that any alternate plan meets the requirements of the U.S. Department of State, including coverage for accompanying dependents.

International students who wish to maintain insurance with another insurance company should note that the company must be domiciled within the United States, and must provide coverage for evacuation and repatriation. More information specific to international students is available at the International Student and Scholar Services website, [http://emory.edu/ISSS/students/planning\\_your\\_arrival/index.html](http://emory.edu/ISSS/students/planning_your_arrival/index.html).

All degree-seeking students, international students, and exchange students are required to have health insurance. Emory Health Insurance is available for approximately \$3,750/year. Coverage for a spouse/domestic partner and a child or children is available for international students only. For more information about the Emory University Student Health Insurance Plan, visit <http://aetnastudenthealth.com>, choose "Find Your School" and enter Emory University, or contact the Emory University Student Health Insurance Office at 404.727.7560 or [mandatoryinsurance@listserv.cc.emory.edu](mailto:mandatoryinsurance@listserv.cc.emory.edu).

## Counseling and Psychological Services

Emory University Counseling and Psychological Services provides free, confidential counseling for enrolled undergraduate, graduate and professional students at Emory University. Consultation, outreach and educational workshops are provided for Emory's faculty, staff, and students.

The staff at the Counseling Center knows that student life is a transitional period and can bring pressure and stress. They

seek to help students understand this period, find ways of coping with crises, and grow from their experiences.

An Emory student interested in arranging an appointment can call 404.727.7450 or come to the Counseling Center, located at 1462 Clifton Road, Suite 235, Monday through Friday, between 8:30 a.m. and 5:00 p.m. Counselors are on call in case of emergency. Students also may access telehealth services through Emory Anytime Student Health Services at <https://campuslife.emory.edu/anytimehealth.html>.

For more information on Emory's student counseling services, visit <http://counseling.emory.edu/>.

Counseling resources also are available through referrals at sites off campus. A list of these resources is available at <https://emory.thrivingcampus.com/>.

## Professional Development

### Candler Career Services

Career Services provides help to current students and alumni with the practical aspects of employment. Programming and appointments will be sequenced with students' progress at Candler. Services include identifying opportunities with organizations, making connections, and polishing career tools such as networking, interviewing, resumes, cover letters, LinkedIn, and more. Career Services weaves together academics, internships, contextual education, and life experiences to help students navigate their way to their vocational calling. Contact the director of career services at 404.727.3594.

## Transportation

The Metropolitan Atlanta Rapid Transit Authority connects Emory to all parts of the city. With your current school ID, MARTA offers a university pass (U-Pass). This subsidized monthly TransCard offers unlimited bus and rail access with discounted fares for students and faculty/staff. Visit <http://itsmarta.com> for more details. Emory shuttle buses, which run regularly between campus and Campus Crossings at Briarcliff, are free to residents of those housing complexes and to others for most purposes.

## Vehicles on Campus

### Registration

Students operating automobiles, motorcycles, and scooters at Emory must register their vehicles with the Parking Office, 1945 Starvine Way, immediately after arrival on campus or as soon as the vehicle is acquired. Proof of ownership is required at registration. Automobiles, motorcycles, or scooters operated by students on campus must be registered. For parking registration information visit <http://transportation.emory.edu>.

### Parking and Traffic Regulations

University regulations, strictly enforced in housing areas and on campus, are specified in a regulation booklet furnished at the time of vehicle registration. Persons with vehicles on campus are expected to know and abide by these regulations. Failure to do so may result in fines and/or removal of vehicles from campus. For more information, contact the Parking Office, 1945 Starvine Way, at 404.727.7275; or visit the website at <http://transportation.emory.edu>.

## Athletics at Emory

In 1986 Emory formed the University Athletic Association with seven other urban research universities. Competing within NCAA Division III, Emory offers intercollegiate teams for men and women in cross country, swimming and diving, tennis, track and field, basketball, and soccer, as well as golf and baseball for men and softball and volleyball for women. Club sports provide additional competitive opportunities. These teams include crew, rugby, ultimate frisbee, ice hockey, lacrosse, racquetball, and rowing.

## The George W. Woodruff Physical Education Center

This modern, spacious facility for athletics enhances Emory's campus and community life. The center includes a fifty-meter pool, four basketball courts, two Nautilus weight circuits, racquetball and squash courts, and a dance and combatives studio. The facility overlooks a soccer field and a four-hundredmeter, eight-lane track. Seven lighted rooftop tennis courts and six tennis courts adjacent to the center are used year-round. The Emory recreation program offers noncredit classes for six-week sessions in activities such as exercise, aerobics, fitness, racquetball, jazz exercise, swimnastics, and weight training. Students are admitted free with a valid student ID.

## Student Activity and Academic Center (SAAC)

Located on the Clairmont campus, the Student Activity and Academic Center provides facilities and opportunities to help its members grow in all areas of human development, including physical, intellectual, spiritual, and social development. The SAAC unites various constituents through intentional programming and events designed to serve the entire membership community. For more information, visit <http://saac.emory.edu/index.html>.

## Statement of Racial Inclusivity

Candler School of Theology is committed to racial equality in all aspects of its community and academic life.

We affirm the dignity and worth of all persons of all races as created in the image of God.

We affirm the value of cultural diversity as represented both within and between racial groups.

We encourage the full and equal participation of all racial groups in the total life and mission of Candler through advocacy and by reviewing and monitoring the practices of the entire institution to ensure racial inclusiveness.

Adapted from The Book of Discipline of The United Methodist Church and adopted by the faculty of Candler School of Theology.

## Inclusive Language

Candler School of Theology seeks to educate faithful and creative leaders for the church's ministries throughout the world. We are committed to a community of faith and learning inclusive of women and men who are diverse in ethnic, economic, social, and national backgrounds. We enact such a community when we reject narrowed language and negative stereotypes that discriminate against persons of different genders, races, cultures, abilities, or sexual orientation. We uphold the principle of inclusiveness by seeking to express the unity and equality of all human beings in every area of the school's work and life.

All human beings are created equally in the image of God, and called equally into redemptive unity with Christ. In light of God's all-inclusive love and grace, we seek to free conventional Christian language from exclusive patterns of interpretation and inference. Inclusive language expresses God's redemptive love for all persons and all creation.

Candler's faculty have therefore committed themselves to using inclusive language in every area of our lives together, encompassing our teaching, learning, worship, and administration. This includes our classroom lectures, discussions, handouts, and related materials (except when quoting others' texts) as well as official communications of the school and internal office communications. The faculty encourage students to use inclusive language in all written and oral presentations for class as well as worship events and other public functions of the school.

No fixed or exhaustive set of rules can capture every case for using inclusive language. But certain forms of usage have been widely adopted in liturgical and academic settings to honor principles of inclusivity, especially with respect to gender. These include:

- ◆ using "humankind," "humanity," or "human being," instead of "mankind," or the generic "man";
- ◆ using "he or she," "his or her," "they" and "their," or the regular alternation of masculine and feminine personal pronouns, instead of depending exclusively on the generic use of "he," "his," and "him";
- ◆ using "God's self" (instead of "himself") as a reflexive pronoun for God;
- ◆ avoiding the exclusive use of masculine personal pronouns when referring to the God of Israel.

Beyond any list of suggested grammatical conventions, Candler's commitment to inclusive language entails an ongoing effort to express in our speech and conduct alike the community of faith that binds us together in mutual recognition, responsibility, and care.



# Honors and Awards

At the annual honors day service held near the end of the spring semester, Candler recognizes the many students who support the Candler community as volunteers and leaders. The following awards are presented to recognize outstanding student achievement.

## **Award for Academic Excellence**

This award is given to the MDiv and MTS seniors who, in the opinion of the faculty, have achieved the highest academic excellence.

## **Boone M. Bowen Award**

This award is given to the senior with the best record in biblical Hebrew.

## **Berta Radford and James T. Laney Sr. Award in Contextual Education**

This award is given annually to a thirdyear MDiv student who has successfully completed both the first and second years of Contextual Education and whose engagement with the practices of ministry exemplifies H. Richard Niebuhr's concern to do theology as simultaneous reflection and action, carried out within the personal and social context of love of God and neighbor.

## **Community Service Award**

This award is presented to the graduating student who has given outstanding service to the Candler community.

## **Chad Davis Memorial Award**

This award was established by Dr. Sara Mandell in memory of The Rev. James Chadwick Davis, a 1959 graduate of the Candler School of Theology. This award is given to the student who has done well in Old or New Testament courses.

## **Erskine-Smith-Moseley Award**

This award was established to honor Candler's first black faculty appointments. Noel Erskine, professor of theology and ethics, began his career at Candler in 1977. Luther Smith, professor emeritus of church and community, followed him in 1979. Romney Moseley, associate professor of theology and human development and assistant dean of academic affairs, joined them in 1982. The Erskine-Smith-Moseley Award is given annually to a student of the Black Church Studies Program who portrays prophetic and compassionate leadership.

## **Fellowship Seminarian Award**

Presented to the United Methodist senior who displays outstanding leadership in worship and arts.

## **Frederick Buechner Award**

This award was established by the Frederick Buechner Center of Cambridge, Massachusetts, and is given to the student who in the opinion of the faculty best exemplifies the gifts of imagination, creativity, and literary excellence in preaching that have been hallmarks of Buechner's own preaching and writing.

## **Ruth Sewell Flowers Award**

This award was given by Genevieve S. Shafford in memory of her sister. The award goes to the senior who has shown marked growth in ministerial qualifications during the three years in the school of theology.

## **Nolan B. Harmon Award**

This award is given to the second-year student who has shown marked growth during the two years in the school of theology.

## **The Hoyt Hickman Award of the Order of St. Luke**

This award honors Hoyt L. Hickman, OSL, who guided the worship reforms of The United Methodist Church for more than twenty-five years. It is presented to a senior who has made a significant contribution to the worship and prayer life of the school of theology through acts of liturgical leadership and pastoral care.

## **G. Ray Jordan Award**

This award is presented to the senior who shows unusual promise of usefulness in ministry and who demonstrates excellence in integrating academic study with constructive leadership and service.

## **Mary Katherine (Myki) Mobley Memorial Award**

This award is given to an MTS student who demonstrates both academic excellence and significant social concern.

## **Russell E. Richey Award**

This award was established by Candler Dean Russell E. Richey and is presented to a Candler student who has demonstrated excellence in Wesleyan studies.

## **John W. Rustin Award**

This award was established by the Kiwanis Club of Druid Hills. The award is given to the student who, in the opinion of the faculty, best exhibits the capacity for prophetic preaching.

## **James D. and Alice Slay Award**

This award is given to a second-year student who exhibits promise for pastoral ministry through outstanding academic performance and achievement.

## **Charles O. Smith Jr. Scholarship**

This award is presented to a rising senior who shows exceptional promise of service in ministry in the Baptist tradition.

## **John Owen Smith Award**

This award was established by Bishop and Mrs. Smith in memory of their grandson, John Katzenmeyer. The award is presented to the senior who, in the opinion of the faculty, is best able to communicate faithfully and imaginatively the gospel through preaching.

## **Claude H. Thompson Award**

This award was established by the 1971 senior class. The award is given to a student who demonstrates concern that the gospel of Christ come to concrete expression in the lives of men and women through acts of justice and reconciliation.

## **United Methodist First Career Seminary Award**

This award is given to a United Methodist student for whom parish ministry will be a first career and who has demonstrated outstanding scholarship and leadership. Award guidelines are determined by the General Board of Higher Education and ministry of The United Methodist Church.

## **United Methodist Seminary Awards**

These awards are given to second-year, full-time, degree-seeking United Methodist students who exhibit unusual promise of usefulness in the local parish and who demonstrate outstanding scholarship and leadership ability. Award guidelines are determined by the General Board of Higher Education and ministry of The United Methodist Church.

## **United Methodist Foundation for Christian Higher Education Award**

These awards are presented to United Methodist juniors, middlers, and seniors who have demonstrated outstanding scholarship and leadership ability. Award guidelines are



determined by the General Board of Higher Education and ministry of The United Methodist Church.

## **Pitts Theology Library Student Research Award**

This award, established in 2021, is given annually at the Candler Honors Day Ceremony to a Candler student who demonstrates creativity in research, maturity in theological thought, and excellence in using library resources to mount an argument, all demonstrated through a submitted research project. Applicants will submit a single research paper or project, a work completed for Candler coursework in the current academic year. All documents should be emailed to [pittsresearchaward@emory.edu](mailto:pittsresearchaward@emory.edu) before the deadline.

# Student Body Profile

## Total Enrollment Summary, Fall 2021

PROGRAM	ENROLLMENT
Master of Divinity	297 (126 men, 171 women)
Master of Religion and Public Life	11 (2 men, 9 women)
Master of Religious Leadership	4 (0 men, 4 women)
Master of Theological Studies	44 (19 men, 25 women)
Master of Theology	14 (7 men, 7 women)
Doctor of Ministry	88 (56 men, 32 women)
Doctor of Theology	3 (0 men, 3 women)
Special Students	5 (2 men, 3 women)
Total	466 (212 men, 254 women)

## Denominations and Religions Represented in the Candler Student Body, 2021-2022

African Methodist Episcopal	Apostolic Faith	Christian Missionary Alliance	Muslim
African Methodist Episcopal Zion	Assemblies of God	Church of Christ	National Baptist
American Baptist Churches, USA	Baptist	Church of God in Christ	Nazarene
Anglican	Christian Church (Disciples of Christ)	Church of Jesus Christ of Latter Day Saints (Mormon)	Nondenominational
	Christian Methodist Episcopal	Cooperative Baptist Fellowship	Pentecostal
		Eastern Orthodox	Presbyterian
		Episcopal Church	Presbyterian Church (USA)
		Evangelical Lutheran Church in America	Presbyterian Church in America
		The Evangelical Church	Presbyterian Church of Korea
		Evangelical Covenant	Progressive Baptist
		Free Methodist	Roman Catholic
		Full Gospel Baptist	Salvation Army
		Hindu	Southern Baptist
		Interdenominational	Unitarian Universalist Association
		Korean Methodist	United Church of Christ
		Lutheran	United Methodist Church
		Mennonite Church	Wesleyan
		Methodist	Other or unaffiliated

# The Candler Foundry

The Candler Foundry is located in the Rita Anne Rollins Building, 1531 Dickey Drive, Room 352. The Candler Foundry staff can be reached at 404.727.3164 or at [candlerfoundry@emory.edu](mailto:candlerfoundry@emory.edu). For more information visit [candlerfoundry.emory.edu](http://candlerfoundry.emory.edu).

## THE CANDLER FOUNDRY

The Candler Foundry offers courses, non-degree certificates, webinars, a podcast, and other opportunities designed to help individuals explore theology, grow spiritually, and learn in community. Its goal is to make theological education accessible outside of Candler's formal degree programs and in formats that are wise, engaging, and relevant to broader audiences, including laity of all denominations, ministry leaders, Sunday School goers, teachers, clergy, and those just curious about faith.

## Courses in the Community

The Courses in the Community program offers in-depth learning opportunities led by Candler faculty and hosted at congregations in and beyond Atlanta. These courses are designed to bridge the gap between the church and the academy by developing classes that connect biblical and theological learning to issues and questions that are relevant to faith communities. These courses come in two formats: (1) Master Classes are semester-long courses that are open to both Candler students and community participants and are located in local congregations or taught online. Candler students can enroll in these courses through the normal enrollment process and will receive standard course credits. Community participants can enroll through The Candler Foundry, with no application required. The standard course fee is \$150, excluding books. Community members are full

participants in the class, with the ability to attend class sessions, engage in classroom discussions, access course materials, and interact with the instructor as would enrolled Candler students. Community participants are permitted, but not required, to submit papers and complete tests. Submitted written work will receive feedback from the instructor but will not be graded. Community participants can apply for continuing education units (CEU), with 4 CEUs being awarded for a 3-credit course. (2) Short Courses range from 3-6 weeks and are conducted in partnership with congregations and other organizations in and beyond Atlanta. Taught by Candler faculty, these courses cover a variety of topics, from the Bible and theology to social justice and Christian leadership. No application is required; course fees vary for \$10-\$49. Candler students may register for any Short Course but will not receive credit towards the completion of their degree. For more information, visit [candlerfoundry.emory.edu/courses](http://candlerfoundry.emory.edu/courses).

## TheoEd Talks

This ecumenical speaker series brings together leading thinkers in the church and the academy to give the talk of their lives in 20 minutes or less. By packaging powerful ideas in bitesize talks, TheoEd aims to spark conversations that change the way people think about God, religion, and the power of faith to shape lives and communities. Two TheoEd events are conducted each year, one in Atlanta and the other in host cities around the country. Individual talks are accessible for free at [TheoEd.com](http://TheoEd.com). There one can also find discussion guides, play lists, speaker interviews, and other free resources. For more information, visit [TheoEd.com](http://TheoEd.com).

## Foundations in Faith and Leadership

Foundations in Faith & Leadership is an online certificate program that offers training and micro-credentialing for lay leaders, deacons, church boards, pastors, teachers, activists, community organizers, and other individuals seeking to grow spiritually and professionally through structured, cohort-based learning. Each track consists of four, 6-week courses that can be completed within 8 months. Weekly modules include two hours of independent learning and a 1-hour live discussion session with a trained facilitator. Course content includes brief lectures from leading scholars, short readings, videos, and reflection questions to help you make connections to your life and ministry. Two tracks are available in 2022: Essentials for Biblical Interpretation and Peacebuilding and Conflict Transformation. Additional tracks will be launched in 2023. Tuition is \$750 per track. In addition to being enrolled in four courses, participants will receive free digital access to Pitts Theology Library, a professional certificate, and 8 Continuing Education Units. Registration is open to individuals and to groups. For more information visit [candlerfoundry.emory.edu/certificates](http://candlerfoundry.emory.edu/certificates).

## Candler in Conversation

Candler in Conversation is a podcast that focuses on faith vocation, and ministry innovation. Aimed at the Candler community, the podcast consists of short interviews and profiles on Candler students, alumni, faculty, and staff.

## Candler Course Access Program

Candler Course Access (CCA) is designed to allow nondegree-seeking persons to audit a select number of

Candler courses. CCA students are admitted after completing a brief application process and receiving individual approval through the registrar's office and by the academic dean. Participation is limited based on space availability. CCA participants will be active observers in the class, with the ability to attend classes meetings, engage in classroom discussion, and access course materials (including the Canvas site), but they will not have individual access to faculty nor should they expect to submit any coursework (e.g., papers or tests) for grading or other evaluation. The CCA fee is \$399 for 3 credit hours and is payable upon approval of application. This cost includes an administrative fee, course fee, and continuing education credit (CEU), if desired. Under no circumstances will course access be granted until the fee is paid.

## Application Deadlines

Fall Semester: August 1 Spring Semester: December 1  
Summer Session: May 1

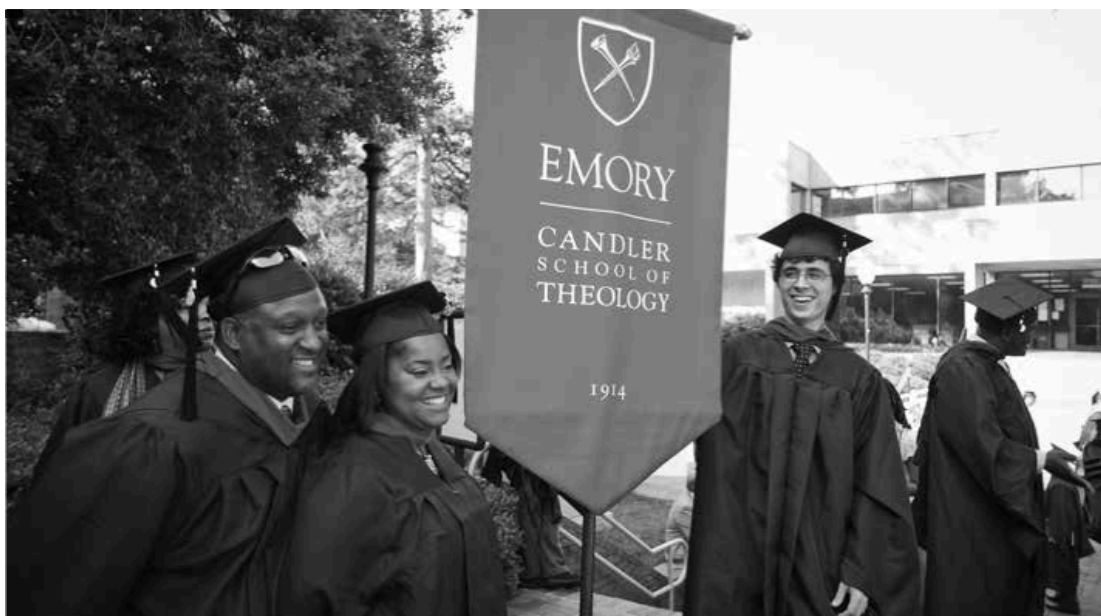
## Application and Admission Process

1. Determine the courses you are interested in by reviewing the course schedules and descriptions.
2. Complete the online registration.
3. If you are accepted, you will be notified via email and invoiced for the fee. The registration fee is due one week prior to the beginning of the course. If the fee is not received by the first class meeting, admission will be canceled. If the class is full or you are not accepted you will not be charged.

# About Candler

Commitments, Mission, Vision, and Values .....	237
The School .....	239
Trustees and Administration .....	241
Candler Deans .....	244
Faculty .....	246
Emeriti and Affiliates .....	251

# Commitments, Mission, Vision, and Values



---

## COMMITMENTS

As a university-based seminary of The United Methodist Church, Candler is committed to:

- ◆ teaching and learning to transform Christian congregations and public life
- ◆ scholarship to inspire the production of knowledge in critical and collegial conversation with the traditions of both church and academy
- ◆ openness to honor the voice of every member of the Candler community across lines of confessional difference, disability, race and ethnicity, gender and generation, social and sexual identity, cultural heritage and national origin

- ◆ dialogue to foster an intentionally diverse community of learning
- ◆ service to the world to form leaders dedicated to ministries of justice, righteousness, peace, and the flourishing of all creation

## **MISSION STATEMENT**

Candler School of Theology is grounded in the Christian faith and shaped by the Wesleyan tradition of evangelical piety, ecumenical openness, and social concern. The school's mission is to educate faithful and creative leaders for church's ministries throughout the world.

## **VISION STATEMENT CANDLER**

School of Theology seeks continually to strengthen its role as an intellectually vital, internationally distinguished, and intentionally diverse university-based school of theology, committed to educating ministers, scholars of religion, and other leaders, expanding knowledge of religion and theology, deepening spiritual life, strengthening the public witness of the churches, and building upon the breadth of Christian traditions, particularly the Wesleyan heritage, for the positive transformation of church and world.

## **THE SIX CORE VALUES OF CANDLER SCHOOL OF THEOLOGY**

- ◆ Candler encourages critical and faithful engagement with the Christian tradition.
- ◆ Candler stands for the highest standard of intellectual and theological integrity.
- ◆ Candler celebrates the value of diversity.
- ◆ Candler promotes an ecumenical vision of the church.
- ◆ Candler is dedicated to social justice.
- ◆ Candler is a community of formative practices.

# The School

## The School

Candler School of Theology is a professional school of Emory University and one of 13 official seminaries of The United Methodist Church. Founded by the Methodist Episcopal Church, South, in 1914, the school became part of Emory when the university was chartered in 1915, occupying the first building on the Atlanta campus.

The theology school offers programs leading to master of divinity, master of theological studies, master of religion and public life, master of religious leadership, master of theology, doctor of ministry, and doctor of theology degrees as well as a number of dual degree programs. The school also provides continuing educational opportunities for clergy, church professionals, and lay persons. Degree programs associated with the work of the theology school include dual degree programs with Emory's Goizueta Business School, Laney Graduate School and Center for Ethics, Rollins School of Public Health, and Emory Law School, the University of Georgia School of Social Work, and the doctoral program in religion, offered through Emory's Graduate Division of Religion.

Candler is accredited by the Association of Theological Schools in the United States and Canada, and the University Senate of The United Methodist Church.

## Candler Deans

- ◆ Plato T. Durham 1914–1919
- ◆ Franklin Nutting Parker 1919–1937
- ◆ Henry Burton Trimble 1937–1953
- ◆ William Ragsdale Cannon 1953–1968

- ◆ James T. Laney 1969–1977
- ◆ James Waits 1978–1991
- ◆ R. Kevin LaGree 1991–1999
- ◆ Russell E. Richey 2000–2006
- ◆ Jan Love 2007–present

## Emory University

Since 1836, Emory's mission—to create, preserve, teach, and apply knowledge in the service of humanity—has guided the university in its work to drive discovery, serve the common good, and prepare leaders to make a difference in the world. The excellence and dedication of the faculty are why students from around the world come to Emory, where they embark on a rigorous and inclusive educational journey that transforms them into tomorrow's leaders. Behind Emory's fundamental commitment to providing a rigorous liberal arts education within one of the nation's top research universities is a belief in the ardent pursuit of knowledge and its transformative power. Emory offers an academic experience where students discover a culture of open and civil discourse, develop the confidence to confront difficult questions, work closely with academic experts, and connect with a set of peers as diverse as the world around them.

Among the centers for specialized research and study at Emory are The Carter Center of Emory University, the James T. Laney School of Graduate Studies, the Emory Center for Ethics, and the Michael C. Carlos Museum. Campus-based independent affiliates include the American Academy of Religion; the Society of Biblical Literature; the Emory Center for Myth and Ritual in American Life; and the Center for the Study of Law and Religion.

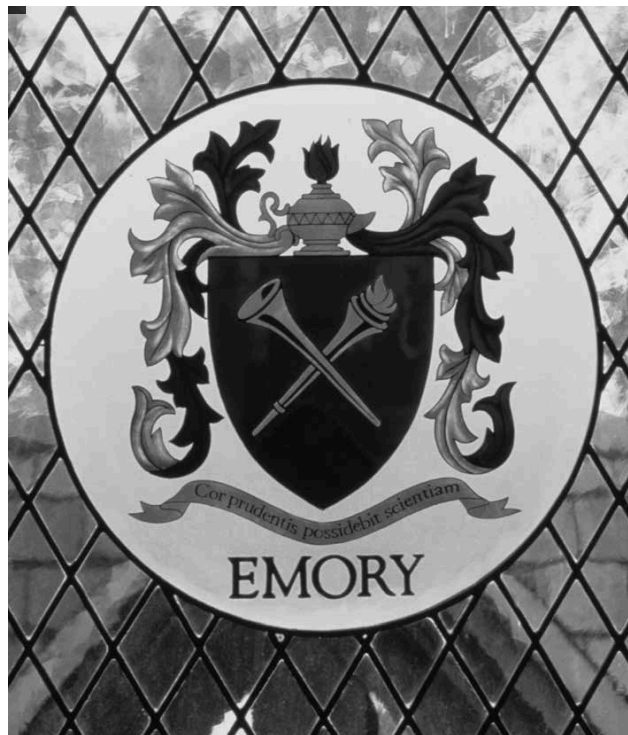


Emory is expanding its international programs and opportunities to rise to the challenge of globalization. This effort underscores the university's conviction that a liberal arts education in the twenty-first century must embrace global perspectives and enhance cross-cultural understanding. Emory is committed to training its students to pursue their professions and live their lives in a world that is fast becoming a global neighborhood. Schools within the university have strong international and global components in their curricula. A growing number of international scholars are teaching and conducting research at Emory; professors from Emory are pursuing scholarly research and service abroad, and their students gain from their experiences, insights, and broadened perspectives. The enrollment of international students is rising. Emory faculty and students are participating in Carter Center action programs in developing countries. Mutually beneficial linkage agreements with foreign universities present challenging opportunities. Substantial new funding is stimulating exciting initiatives in global education.

Candler School of Theology is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved: MDiv, MRL, MRPL\*, MTS, ThM, DMin, and ThD (10 Summit Park Drive, Pittsburgh, PA, 15275, telephone 412.788.6510).

Emory University is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award associate, baccalaureate, master's, doctorate, and professional degrees. Questions about the accreditation of

Emory University may be directed in writing to the Southern Association of Colleges and Schools Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097, by calling (404) 679-4500, or by using information available on SACSCOC's website ([www.sacscoc.org](http://www.sacscoc.org)).



# Trustees and Administration

## Trustees of the University

Robert C. Goddard III

### *Chair*

Jonathan K. Layne

### *Vice Chair*

William T. McAlilly

### *Vice Chair*

Leah Ward Sears

### *Vice Chair*

Kathelen Amos

### *Secretary*

Facundo L. Bacardi

Thomas I. Barkin

William A. Brosius

Sarah B. Brown

James Walker Burns

Shantella Carr Cooper

Allison Dukes

Crystal Edmonson

Andrew W. Evans

Javier C. Goizueta

David Graves

Sue Hauptert-Johnson

L. Jonathan Holston

Muhtar Kent

John L. Latham

Allegra Lawrence-Hardy

Steven H. Lipstein

Deborah A. Marlowe

Lee P. Miller

Gregory V. Palmer

John G. Rice

Rick M. Rieder

Teresa M. Rivero

Adam H. Rogers

William H. Rogers Jr.

Katherine T. Rohrer

Timothy C. Rollins

Stuart A. Rose

Cynthia M. Sanborn

## Trustees Emeriti

J. David Allen

Marvin S. Arrington Sr.

Richard J. Bagby

Ellen A. Bailey

Thomas D. Bell Jr.

Arthur M. Blank

Henry L. Bowden Jr.

David E. Boyd Sr.

Susan A. Cahoon

Thomas G. Cousins

G. Lindsey Davis

Walter M. Deriso Jr.

Robert E. Fannin

Rosa Tarbutton Sumter

Leah Ward Sears

Mitchell A. Tanzman

Gregory J. Vaughn

William C. Warren IV

Mark A. Weinberger

E. Jenner Wood II

James L. Ferman Jr.

Russell R. French

James R. Gavin III

Charles B. Ginden

John T. Glover

Laura J. Hardman

C. Rob Henrikson

M. Douglas Ivester

Charles H. Jenkins Jr.

Ben F. Johnson III

Ruth J. Katz

William N. Kelley

Charles H. McTier

Marshall L. Meadors Jr.      Lynn Heilbrun Stahl  
 John F. Morgan Sr.          Alvin M. Sugarman  
 Sam A. Nunn Jr.              James E. Swanson Sr.  
 George D. Overend          Mary Virginia Taylor  
 Rhoda A. Peters              Chilton D. Varner  
 J. Neal Purcell              Felker W. Ward Jr.  
 Wendell S. Reilly          B. Michael Watson  
 Gary W. Rollins              James B. Williams  
 Diane Wilkins Savage      William H. Willimon

**University President and Leadership Council**

Gregory L. Fenves  
*President*

Christopher Augustini  
*Executive Vice President for Business and Administration and Chief Financial Officer*

Luke Anderson  
*Vice President of Communications and Marketing*

Joshua R. Newton  
*Senior Vice President for Advancement and Alumni Engagement*

Allison K. Dykes  
*Vice President and Secretary of the University*

Robert M. Franklin Jr.  
*Senior Adviser to the President*

Deborah W. Bruner  
*Senior Vice President for Research*

Jonathan S. Lewin  
*President, CEO, and Chairman of the Board, Emory Healthcare*

Ravi V. Bellamkonda  
*Provost and Executive Vice President for Academic Affairs*

Enku Gelaye  
*Sr. Vice President and Dean of Campus Life*

Gregory W. McGonigle  
*University Chaplain and Dean of Spiritual and Religious Life*

Amy Adelman  
*Interim Senior Vice President and General Counsel*

Cameron Taylor  
*Vice President, Government and Community Affairs*

Carol E. Henderson  
*Vice Provost, Diversity and Inclusion; Chief Diversity Officer; Adviser to the President*

**Officers of Candler School of Theology**

Jan Love  
*Mary Lee Hardin Willard Dean*

Teresa Fry Brown  
*Associate Dean of Academic Affairs*

Ted A. Smith  
*\*Associate Dean of Faculty*

Samuel J. Martinez  
*Assistant Dean of Admissions and Financial Aid*

Lori Cromwell  
*Chief Business Officer*

**Directors**

Jennifer R. Ayres  
*Director of the Doctor of Ministry Program*

Brett Opalinski  
*Associate Dean of Methodist Studies*

Letitia Campbell  
*Director of Contextual Education I and Clinical Pastoral Education*

Elizabeth Corrie  
*Director of the Religious Education Program*

Jill Weaver  
*Director of the Youth Theological Initiative*

L. Wesley de Souza  
*Director of the World Methodist Evangelism Institute*

Thomas W. Elliott Jr.  
*Director of the Teaching Parish Program and Internships;  
Director of Contextual Education II*

Larry M. Goodpaster  
*Director, Early Career Pastoral Leadership Program Laurel*

Davis Hanna  
*Director of Communications*

Shelly E. Hart  
*Sr. Director of Academic Administration and Registrar Arun*

W. Jones  
*Director of the Master of Theology Program, Director of the  
Program in World Christianity*

Ellen Ott Marshall  
*Director of the Graduate Division of Religion*

P. Lang Lowrey  
*Director of the Episcopal and Anglican Studies Program*

Samuel Martinez  
*Assistant Dean of Admissions and Financial Aid*

Alison Greene  
*Director of the Master of Theological Studies Program*

Nichole Phillips  
*Director of Black Church Studies Program*

Allison Henderson-Brooks  
*Assistant Dean of Student Life*

Bill Doerr  
*Director of Development and Alumni Relations*

Lahronda Little  
*Interim Director of Women, Theology, and Ministry Program*

Steffan Loesel  
*Interim Director of International Initiatives*

Damon P. Williams and Khalia Williams  
*Co-Directors of the Baptist Studies Program*

Ken Lemons  
*Director of Information Technology*

Joanne Solis-Walker  
*Associate Dean and Professor in the Practice of Leadership*

Raushanah Butler  
*Director of Alumni Engagement*

Jennifer Carlier  
*Director of Faith and Finance*

Martha Perusek  
*Director of Development I*

Alice Cameron  
*Acting Executive Director, Aquinas Center*

Kyle Lambelet  
*Director of Formation Communities*

David Daniel  
*Director of Chapel Music*

Ryan Bonfiglio  
*Director of The Candler Foundry*

Sarah Bogue  
*Director of Digital Learning*

Bo Adams  
*Director of Pitts Theology Library*

Kevin Murriel  
*Director of the Black Methodist Seminarians Program*

Deanna Womack  
*Director of the Master of Religious Leadership Program*

Antonio Alonso  
*Director of the Catholic Studies Program*

# Candler Deans

## **Bill Doerr**

*Assistant Dean of Advancement and Alumni Engagement*

## **Allison Henderson-Brooks**

*Assistant Dean of Students. BA, Spelman College; MDiv, Candler School of Theology.*

## **Teresa Fry Brown**

*Bandy Professor of Preaching; Associate Dean of Academic Affairs. BS, Central Missouri University, 1973; MS, Central Missouri University, 1975; MDiv, Iliff School of Theology, 1988; DPhil, Iliff School of Theology and the University of Denver, 1996.*

## **Jan Love**

*Mary Lee Hardin Willard Dean; Professor of Christianity and World Politics. BA, Eckerd College, 1975; MA, Ohio State University, 1977; PhD, 1983.*

## **Samuel J. Martinez**

*Assistant Dean of Admissions and Financial Aid. BS, Southwestern Assemblies of God University, 2003; MTS, Southern Methodist University, 2012.*

## **Brett Opalinski**

*Assistant Dean of Methodist Studies and Assistant Professor in the Practice of Spiritual Formation and Church Leadership. BA, Samford University; MDiv, Candler School of Theology; PhD, Iliff School of Theology/University of Denver.*

## **Ted A. Smith**

*Charles Howard Candler Professor of Divinity; Associate Dean of Faculty. BA, Duke University, 1990; MA, Oxford University, 1992; MDiv, Princeton Theological Seminary, 1995; PhD, Emory University, 2004.*

## **Joanne Solis-Walker**

*Associate Dean and Professor in the Practice of Leadership. MDiv, Asbury Theological Seminary, 2005; PhD, Regent University, 2014.*

## **Khalia J. Williams**

*Associate Dean of Worship and Spiritual Formation; Associate Professor in the Practice of Worship. BS, Florida Memorial University, 2001; MBA, Nova Southeastern University, 2003; MA, Columbia Theological Seminary, 2001; PhD, Graduate Theological Union, 2017.*

# Faculty

## James Abbingtion

Associate Professor of Church Music and Worship. BA, Morehouse College, 1983; MM, University of Michigan, 1995; DMA, 1999.

## Richard Adams

Director, Pitts Theology Library; Margaret A. Pitts Assistant Professor in the Practice of Theological Bibliography. BA, Dartmouth College, 2001; MTS, Emory University, 2005; ThM, Columbia Theological Seminary, 2006; PhD, Emory University, 2012; MLIS, University of Alabama, 2017.

## Antonio Eduardo Alonso

Assistant Professor of Theology and Culture; Director of Catholic Studies. BMus, Northwestern University, 2002; MA, Loyola Marymount University, 2010; PhD, Emory University, 2017.

## Jennifer R. Ayres

Associate Professor of Religious Education; Director of the Doctor of Ministry Program. BA, University of North Carolina, Chapel Hill, 1994; MDiv, Union Theological Seminary-Presbyterian School of Christian Education, 2000; ThM, 2002; PhD, Emory University, 2007.

## Sarah Bogue

Assistant Professor in the Practice of History of Christianity; Director of Digital Learning. BA, Davidson College; MDiv, Princeton Theological Seminary, 2010; PhD, Emory University, 2016.

## Ryan Bonfiglio

Assistant Professor in the Practice of Old Testament; Director of Public Theological Education. BA, Princeton University,

2001; MDiv, Princeton Theological Seminary 2009; PhD, Emory University, 2014.

## Elizabeth M. Bounds

Associate Professor of Christian Ethics. BA, Harvard University, 1978; BA/MA, Cambridge University, 1980; MDiv, Union Theological Seminary, 1986; PhD, 1994.

## Anthony A. Briggman

Associate Professor of the History of Early Christianity. BA, Cedarville University, 1997; MDiv, Trinity Evangelical Divinity School, 2000; PhD, Marquette University, 2009.

## Jonathan Cavillo

Assistant Professor of Latinx Communities. MDiv, Talbot School of Theology, 2004; MA, University of California, Irvine, 2012; PhD, University of California, Irvine, 2016.

## Letitia M. Campbell

Assistant Professor in the Practice of Ethics and Society; Director, Contextual Education I and Clinical Pastoral Education; Senior Program Coordinator, Laney Legacy Program in Moral Leadership. BA, Davidson College, 1996; MA (Oxon), Oxford University, 1998; MDiv, Union Theological Seminary, 2003; PhD, Emory University, 2017.

## Elizabeth Corrie

Professor in the Practice of Youth Education and Peacebuilding; Director of the Religious Education Program. BA, College of William & Mary, 1993; MDiv, Candler School of Theology, 1996; PhD, Emory University, 2002.

### **David B. Daniel**

*Assistant Professor in the Practice of Music Ministry; Director of Chapel Music. BS, Birmingham-Southern College, 1994; MM, University of South Carolina, 1998; DMA, 2002.*

### **L. Wesley de Souza**

*Arthur J. Moore Associate Professor in the Practice of Evangelism; Director of the World Methodist Evangelism Institute. BTh, Methodist University of Sao Paulo, 1982; ThM, E. Stanley Jones School of World Mission and Evangelism of Asbury Theological Seminary, 2000; PhD, 2003.*

### **Musa W. Dube**

*William Ragsdale Cannon Distinguished Professor of New Testament; BA, University of Botswana, 1988; MA, University of Durham, 1990; MA, Vanderbilt University, 1995; PhD, Vanderbilt University, 1997.*

### **Thomas W. Elliott Jr.**

*Associate Professor in the Practice of Practical Theology; Director, Contextual Education II, Teaching Parish Program, and Internships. BA, Mercer University, 1984; MDiv, Emory University, 1987; DMin, 1997.*

### **Gregory C. Ellison II**

*Associate Professor of Pastoral Care and Counseling. BA, Emory University, 1999; MDiv, Princeton Theological Seminary, 2002; PhD, 2008.*

### **Noel Leo Erskine**

*Professor of Theology and Ethics. Diploma, Calabar College and United Theological Colleges of the West Indies, 1963; DipTheol, University of London, 1964; MTh, Duke University, 1971; STM, Union Theological Seminary, 1972; PhD, 1978.*

### **Walter Fluker**

*Dean's Professor of Spirituality, Ethics, and Leadership. BA, Trinity College, 1977; MDiv, Garrett-Evangelical Theological Seminary, 1980; PhD, Boston University, 1988.*

### **Robert M. Franklin Jr.**

*James T. and Berta R. Laney Professor in Moral Leadership. BA, Morehouse College, 1975; MDiv, Harvard University, 1978; PhD, University of Chicago, 1985.*

### **Marla Frederick**

*Asa Griggs Candler Professor of Religion and Culture. BA, Spelman College, 1994; PhD, Duke University, 2000.*

### **Teresa L. Fry Brown**

*Associate Dean of Academic Affairs; Bandy Professor of Preaching. BS, University of Central Missouri, 1974, MS, 1975; MDiv, Iliff School of Theology, 1988; PhD, Iliff School of Theology and University of Denver, 1996.*

### **Geoffrey Goodman**

*Associate Professor. BS, MIT, 1983; MA, Columbia University, 1986; PhD, Northwestern University, 1991.*

### **Larry M. Goodpaster**

*Bishop-in-Residence. BA, Millsaps College, 1970; MDiv, Emory University, 1973; DMin, 1982; DD, hon. caus., Huntingdon College, Birmingham-Southern College, Millsaps College.*

### **Alison Collis Greene**

*Associate Professor of American Religious History; Director of the Master of Theological Studies Program. BA, University of North Carolina at Chapel Hill, 2001; MA and MPhil, Yale University, 2008; PhD, 2010.*

### **Jehu J. Hanciles**

*D.W. and Ruth Brooks Professor of World Christianity; Director of the Program in World Christianity. BA, University of Sierra Leone, 1988; MTh, University of Edinburgh, 1991; PhD, University of Edinburgh, 1995.*

### **Danielle Tumminio Hansen**

*Assistant Professor of Practical Theology and Spiritual Care. BA, Yale College, 2003; MDiv, Yale University, 2006; STM, Yale University, 2008; PhD, Boston University, 2014.*

### **Susan E. Hylan**

*Professor of New Testament. BA, University of California, San Diego, 1990; MDiv, Princeton University, 1995; PhD, Emory University, 2004.*

### **Timothy P. Jackson**

*Bishop Mack B. and Rose Stokes Professor of Theological Ethics. BA, Princeton University, 1976; PhD, Yale University, 1984.*

### **Arun W. Jones**

*Dan and Lillian Hankey Associate Professor of World Evangelism; Director of the Master of Theology Program. BA, Yale University, 1980; MDiv, 1988; PhD, Princeton Theological Seminary, 2001.*



## **Joel Kemp**

*Assistant Professor of Hebrew Bible. BA, Harvard College, 1996; JD, Harvard Law School, 2000; MDiv, Andover Newton Theological School, 2010; DPhil, Boston College, 2017.*

## **Helen Jin Kim**

*Assistant Professor of American Religious History. BA, Stanford University, 2006; MDiv, Harvard University, 2012; PhD, 2017.*

## **Kyle Lambelet**

*Assistant Professor in the Practice of Theology and Ethics; Director of Formation Communities. BA, Azusa Pacific University, 2005; MTS, Vanderbilt University Divinity School, 2012; PhD, University of Notre Dame, 2017.*

## **Kwok Pui Lan**

*Dean's Professor of Systematic Theology; Special Advisor to the Dean for Strategic Changes. BA, Chinese University of Hong Kong, 1976; BD, Southeast Asia Graduate School of Theology, 1978; ThM, Southeast Asia Graduate School of Theology, 1980; ThD, Harvard University, 1989.*

## **Emmanuel Y. Lartey**

*Charles Howard Candler Professor of Pastoral Theology and Spiritual Care. BA, University of Ghana, Legon, 1978; PhD, University of Birmingham (England), 1984.*

## **Joel M. LeMon**

*Associate Professor of Old Testament. BA, Shenandoah Conservatory of Music, 1998; MDiv, Princeton Theological Seminary, 2001; PhD, Emory University, 2007.*

## **Lahrona Little**

*Assistant Professor in the Practice of Spirituality and Health; Director of the Program in Women, Theology, and Ministry. BS, Clayton State University, 2015; MDiv, Candler School of Theology, 2018; PhD, Emory University, Laney Graduate Division of Religion.*

## **Steffen Lösel**

*Associate Professor in the Practice of Systematic Theology. MAR, Gettysburg Lutheran Seminary, 1991; MDiv, Evangelical Lutheran Church in Bavaria, 1994; DrTheol, Eberhard-Karls-Universität Tübingen, 1999.*

## **Jan Love**

*Mary Lee Hardin Willard Dean; Professor of Christianity and World Politics. BA, Eckerd College, 1975; MA, Ohio State University, 1977; PhD, 1983.*

## **P. Lang Lowrey III**

*Professor in the Practice of Church Leadership; Director of the Episcopal Studies Program. BA, Georgia State University; MDiv, Emory University, 2004.*

## **Ellen Ott Marshall**

*Professor of Christian Ethics and Conflict Transformation, Director of the Graduate Division of Religion. BA, Davidson College, 1991; MA, University of Notre Dame, 1992; MA, Vanderbilt University, 1996; PhD, 2000.*

## **Rex Matthews**

*Russell E. Richey and Merle Umstead Richey Visiting Professor in Methodist and Wesleyan Studies. BA, Birmingham-Southern College, 1972; MDiv, Harvard Divinity School, 1976; ThD, Harvard Divinity School, 1986.*

## **Joy Ann McDougall**

*Associate Professor of Systematic Theology. BA, Yale University, 1985; MAR, Yale Divinity School, 1990; PhD, University of Chicago, 1998.*

## **Ian McFarland**

*Robert W. Woodruff Professor of Theology. BA, Trinity College, Hartford, 1984; MDiv, Union Theological Seminary, New York, 1989; ThM, Lutheran School of Theology at Chicago, 1991; PhD, Yale University, 1995.*

## **Keith Menhinick**

*Visiting Assistant Professor of Pastoral Care and Pastoral Theology. BA, Gardner-Webb University, 2011; MDiv, Wake Forest University School of Divinity, 2015; PhD, Emory University Graduate Division of Religion, 2022.*

## **Kevin Murriel**

*Assistant Professor in the Practice of Practical Theology and Black Methodist Seminarians Program Director. BBA, Jackson State University, 2008; MDiv, Emory University, 2011; DMin, Duke University, 2014.*

## **Roger Nam**

*Professor of Hebrew Bible. BA, University of California LA, 1992; MDiv, General Assembly Presbyterian Theological Seminary, 1997; ThM, Fuller Theological Seminary, 2003; MA, UCLA, 2005; PhD, UCLA, 2008.*

## **Brett Opalinski**

*Assistant Dean of Methodist Studies; Assistant Professor in the Practice of Spiritual Formation and Church Leadership.*

*BS, Samford University, 1994; MDiv, Candler School of Theology, 1998; PhD, Iliff School of Theology, 2008.*

### **R. Nicholas Peterson**

*Visiting Instructor of Preaching; BA, Franklin & Marshall College, 2002; MDiv, Lancaster Theological Seminary, 2013; PhD Student, Graduate Division of Religion, Emory University.*

### **L. Edward Phillips**

*Associate Professor of Historical Theology and Christian Worship. BS, University of Tennessee at Martin, 1976; MDiv, Emory University, 1979; PhD, University of Notre Dame, 1992.*

### **Nichole Renée Phillips**

*Associate Professor in the Practice of Sociology, Religion, and Culture; Director, Black Church Studies; AB, Wellesley College, 1993; MDiv, Harvard University, 1999; MA, Vanderbilt University, 2009; PhD, 2012.*

### **Susan Reynolds**

*Assistant Professor of Catholic Studies; BA, University of Notre Dame, 2009; MEd, 2011; MTS, Boston College, 2013; PhD, 2018.*

### **P. Alice Rogers**

*Associate Professor in the Practice of Practical Theology. BA, Converse College, 1983; MDiv, Duke University, 1986; DMin, Emory University, 1998.*

### **Don E. Saliers**

*Theologian-in-Residence. BA, Ohio Wesleyan University, 1959; BD, Yale University, 1962; PhD, 1967.*

### **Karen Scheib**

*Professor Emerita of Pastoral Care and Pastoral Theology; Scholar-in-Residence. BA, Sonoma State University, 1977; MDiv, Pacific School of Religion, 1980; PhD, Vanderbilt University, 1994.*

### **Ted A. Smith**

*Associate Dean of Faculty; Charles Howard Candler Professor of Divinity. BA, Duke University, 1990; MA, Oxford University, 1992; MDiv, Princeton University, 1995; PhD, Emory University, 2004.*

### **Joanne Solis-Walker**

*Associate Dean and Professor in the Practice of Leadership. MDiv, Asbury Theological Seminary, 2005; PhD, Regent University (organizational leadership and development), 2014.*

### **John Snarey**

*Franklin N. Parker Professor of Human Development and Ethics. BS, Geneva College, 1969; MA, Wheaton College, 1973; EdD, Harvard University, 1982.*

### **R. Kendall Soulen**

*Professor of Systematic Theology. BA, Yale University, 1982; MDiv, Emory University, 1986; PhD, Yale University, 1992.*

### **Jonathan Strom**

*Professor of Church History; Director of International Initiatives. BA, St. Olaf College, 1984; MTS, Harvard University, 1987; PhD, University of Chicago, 1996.*

### **Gabrielle Thomas**

*Assistant Professor of Early Christianity and Anglican Studies; BA (Hons.) Classics, Department of Classics, University of Bristol, 1995; Graduate Certificate in Kingdom Theology, Westminster Theological Centre, 2011; Graduate Diploma in Theology for Ministry, St. John's College, Nottingham, 2012; MTh (Distinction), University of Chester, 2014; PhD in Historical Theology, University of Nottingham, 2017.*

### **Amy Valdez Barker**

*Visiting Associate Professor of Religious Education and Mission Innovation; BA, Communications Studies, 1997; MTS, Garrett Evangelical Theological Seminary, 2006; PhD, Garrett Evangelical Theological Seminary, 2015.*

### **Damon Williams**

*Assistant Professor in the Practice of Practical Ministry; Co-Director of the Baptist Studies Program. BS, Georgia Institute of Technology, 2002; MS, University of Michigan, 2004; PhD, University of Michigan, 2009; MDiv, Columbia Theological Seminary, 2012.*

### **Khalia J. Williams**

*Associate Dean of Worship and Spiritual Formation; Associate Professor in the Practice of Worship. BS, Florida Memorial University, 2001; MBA, Nova Southeastern University, 2003; MA, Columbia Theological Seminary, 2001; PhD, Graduate Theological Union, 2017.*

### **Walter T. Wilson**

*Charles Howard Candler Professor of New Testament. BA, Johns Hopkins University, 1985; MA, University of Chicago, 1986; PhD, 1990.*

**Deanna Ferree Womack**

*Associate Professor of History of Religions and Interfaith Studies; Director of the Master of Religious Leadership. BA, Macalester College, 2004; MDiv, Princeton Theological Seminary, 2007; ThM, 2008; PhD, 2015.*

**Jacob L. Wright**

*Associate Professor of Hebrew Bible. BA, University of Missouri, Kansas City, 1996; DrTheol, Georg-August-Universität, Göttingen, 2003.*

# Emeriti and Affiliates

## Faculty Emeriti

### **Timothy E. Albrecht**

Professor of Church Music; Professor of Music

### **Roberta C. Bondi**

Professor of Church History

### **Anne Burkholder**

Professor in the Practice of Ecclesiology and Church Leadership

### **Charles R. Foster**

Professor of Religion and Education

### **John M. Freeman**

Assistant Professor of Practical Theology

### **M. Patrick Graham**

Margaret A. Pitts Professor of Theological Bibliography

### **Jon P. Gunnemann**

Professor of Social Ethics

### **Charles D. Hackett Jr.**

Associate Professor in the Practice of Church Ministries

### **E. Brooks Holifield**

Charles Howard Candler Professor of American Church History

### **Carl R. Holladay**

Charles Howard Candler Professor of New Testament

### **Rodney J. Hunter**

Professor of Pastoral Theology

### **Steven J. Kraftchick**

Professor in the Practice of New Testament Interpretation

### **Luke Timothy Johnson**

Robert W. Woodruff Professor of New Testament and Christian Origins

### **Thomas G. Long**

Bandy Professor of Preaching

### **Walter J. Lowe**

Professor of Systematic Theology

### **Rex D. Matthews**

Professor in the Practice of Historical Theology and Wesleyan Studies

### **Barbara Day Miller**

Associate Dean of Worship and Music;  
Associate Professor in the Practice of Liturgy and Music

### **J. Maxwell Miller**

Professor of Old Testament

### **Carol A. Newsom**

Charles Howard Candler Professor of Old Testament

### **Donald E. Nichols**

Associate Professor of Practical Theology

**David S. Pacini**

Professor of Historical and Philosophical Theology

**David L. Petersen**

Franklin N. Parker Professor of Old Testament

**Philip L. Reynolds**

Charles Howard Candler Professor Emeritus of Medieval Christianity;  
Aquinas Professor Emeritus of Historical Theology

**Russell E. Richey**

William R. Cannon Distinguished Professor of Church History

**Don E. Saliers**

William R. Cannon Distinguished Professor of Theology and Worship

**Karen Scheib**

Professor of Pastoral Care and Pastoral Theology

**Helen Pearson Smith**

Professor of Theology

**Luther E. Smith Jr.**

Professor of Church and Community

**M. Thomas Thangaraj**

D. W. and Ruth Brooks Professor of World Christianity

**Steven Michael Tipton**

Charles Howard Candler Professor of Sociology of Religion

**James L. Waits**

Professor of Practical Theology

**Theodore R. Weber**

Professor of Social Ethics

**Carlton R. Young**

Professor of Church Music

## Affiliated Faculty

**Theodore Brelsford**

BA, Slippery Rock State University, 1983; MDiv, Princeton Theological Seminary, 1988; PhD, Emory University, 1999.

**Dominic Erdozain**

Scholar in Residence. BA, St. Peters College, 1977; MPhil, Trinity College, 1999; PhD, 2003

**Douglas A. Hicks**

BA, Davidson College, 1990; MDiv, Duke University, 1993; MA, Harvard University, 1995; PhD, 1998

**John F. Kutsko**

BA, Gordon College, 1986; MA, University of Michigan, 1991; PhD, Harvard University, 1997.

**Marie T. Friedmann Marquardt**

BA, Princeton University, 1994; MA, University of Florida, 1997; PhD, Emory University, 2004.

Mailing Address:

Communications  
Candler School of Theology  
1531 Dickey Drive  
Atlanta, Georgia 30322 USA  
404.727.6322



EMORY

CANDLER  
SCHOOL OF  
THEOLOGY

Pitts Theology Library

A Pitts Theology Library Publication  
© 2022 Emory University  
All Rights Reserved