**Fall Semester**
- New Student Orientation
- Classes begin
- Drop-Add ends
- Graduation Application Deadline
- Online Registration for Spring
- Thanksgiving Recess
- Classes end
- Exams

**Spring Semester**
- January Intensive Courses Start
- Martin Luther King Jr. Recess
- Classes Begin
- Drop-Add ends
- Graduation Application Deadline
- Online Registration for Summer
- Online Registration for Fall
- Good Friday Recess
- Classes end
- Exams
- Commencement

**Summer Semester**
- Classes start
- Classes end

**Application Deadlines**
- February 1 (fall admission-early consideration); July 1 (final deadline)

**ThM, ThD applicants**
- February 15 (fall admission-final deadline)

**Special student applicants**
- May 1 (summer admission); July 1 (fall admission); November 1 (spring admission)

For financial aid deadlines, please see the financial information section.

* Subject to change without notice or obligation.
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EQUAL OPPORTUNITY POLICY
Emory University does not discriminate in admissions, educational programs, or employment on the basis of race, color, religion, sex, sexual orientation, national origin, age, disability, or veteran’s status and prohibits such discrimination by its students, faculty, and staff. Students, faculty, and staff are assured of participation in University programs and in use of facilities without such discrimination. The University also complies with all applicable federal and Georgia statutes and regulations prohibiting unlawful discrimination. All members of the student body, faculty, and staff are expected to assist in making this policy valid in fact. Any inquiries regarding this policy should be directed to the Emory University Office of Equal Opportunity Programs, 101 Administration Building, Atlanta, Georgia 30322. Telephone: 404.727.6016.

AFFIRMATIVE ACTION POLICY
Emory University has an approved Affirmative Action Plan and complies with Executive Order 11246, as amended, Section 503 of the Rehabilitation Act of 1973, the Vietnam Era Veterans’ Readjustment Assistance Act, and applicable regulations thereunder. Any inquiries should be directed to the Emory University Office of Equal Opportunity Programs.

AMERICANS WITH DISABILITIES ACT
If you are an individual with a disability and wish to acquire this publication in an alternative format, please contact Shonda Jones, Assistant Dean of Admissions and Financial Aid, Candler School of Theology, Emory University, Atlanta, Georgia 30322, 404.727.6326; candleradmissions@emory.edu.
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Please visit our website for a full directory, including faculty and staff listings.

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Student Programming 404.727.4430, osp@learnlink.emory.edu
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University Housing (Clairmont Campus) 404.727.8830
Welcome to Candler School of Theology

If you are already a member of the Emory community, you know that the catalog, though descriptively accurate, cannot capture the warmth, friendliness, dynamism, excitement, vitality, creativity, energy, diversity, intellectual depth, and range of the Candler community, its faculty and students.

If you are reading this as your initial “textual-virtual” introduction to Candler, a hearty welcome and an encouragement to visit when school is in session. As our mission statement indicates, “Candler School of Theology is grounded in the Christian faith and shaped by the Wesleyan tradition of evangelical piety, ecumenical openness, and social concern. Its mission is to educate—through scholarship, teaching, and service—faithful and creative leaders for the church’s ministries in the world.” Candler undertakes this mission as a university school of theology committed at once to excellence in research and scholarship, a vibrant relationship with the United Methodist Church, and leadership in envisioning and preparing persons for religious practices and particularly Christian ministry. You can, I hope, sense something, a little something, of the Candler banquet, of its incredible richness and variety, of the remarkable talent of a faculty passionately committed to teaching, of the immense resources of and opportunities within Emory and Atlanta, and of the diversity represented in the faculty and student body in terms of theology, culture, race, and gender. However, to really sample this banquet, you need to come to taste.

Russell E. Richey
Dean and Professor of Church History
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. Its mission is to educate—through scholarship, teaching, and service—faithful and creative leaders for the church’s ministries in the world.

Commitments
Candler is committed to:
* scholarship and teaching that are in critical and creative dialogue with the traditions of both church and university
* the interaction of theoretical and practical learning both in the classroom and in church and in other public settings
* an approach to curriculum and to teaching that seeks to enhance and integrate the intellectual, personal, professional, and spiritual growth of students
* the preparation of leaders to participate in ministries of justice and reconciliation
* a community of faith and learning inclusive of women and men who are diverse in ethnic, economic, social, and national background
* an educational community that embraces voices and gifts from diverse religious and theological traditions
* an educational context and educational goals that are ecumenical and international
* a dynamic relationship of research and learning with local church congregations
* the fulfillment of its calling as a theological school of the United Methodist Church

Candler Vision Statement
Candler School of Theology is 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 the Candler School of Theology

* Candler is embedded in the Christian tradition.
* Candler stands for the highest standard of intellectual and theological integrity.
* Candler celebrates the value of diversity.
* Candler has an ecumenical vision of the church.
* Candler is committed to social justice.
* Candler is a community of formative practices.
The School
Candler School of Theology is a professional school of Emory University and one of thirteen 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 theology, and doctor of theology degrees. 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 joint degree programs with Emory’s Roberto C. Goizueta Business School and Emory University School of Law, the master of sacred music program, offered through the University's graduate program in music, and the doctoral program in religion, offered through Emory's Graduate Division of Religion.

The fall 2004 enrollment of 536 students reflected a wide range of interests, with 413 students in the master of divinity program, seventy-one in the master of theological studies program, twelve in the master of theology program, and thirty-three in special status. Among the 258 men and 278 women were 287 United Methodists and representatives of more than fifty-two denominations.

Candler is accredited by the Association of Theological Schools in the United States and Canada, and the University Senate of the United Methodist Church.

Emory University
Emory University’s main campus stands on 650 wooded, rolling acres located six miles northeast of downtown Atlanta. The University also owns forty-two acres along Briarcliff Road about a mile from the main campus. Founded in 1836, Emory is a coeducational, privately controlled university affiliated with the United Methodist Church. As a national center for teaching, research, and service, Emory enrolls more than 11,700 students and awards more than 3,300 degrees annually. In addition to Candler School of Theology, the University comprises Emory College; Oxford College; the Graduate School of Arts and Sciences; and, the Schools of Law, Business, Medicine, Nursing, and Public Health.

Among the centers for specialized research and study at Emory are The Carter Center of Emory University, the Graduate Institute of the Liberal Arts, the Emory Center for International Studies, the Center for Ethics in Public Policy and the Professions, and the Michael C. Carlos Museum. Campus-based independent affiliates include the American Academy of Religion; the Society of Biblical Literature; the American Research Center in Egypt; and, the National Faculty of Humanities, Arts, and Sciences.

Emory is expanding its international programs and opportunities in an effort 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. The undergraduate study abroad program has been substantially augmented; students can now study during the regular term in every major region of the world. A growing number of international scholars are teaching and conducting research at Emory; more Emory professors 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 conducting research and training projects abroad; they are participating in Carter Center action programs in other countries. Mutually beneficial linkage agreements with foreign universities present challenging opportunities. Substantial new funding is stimulating exciting initiatives in global education.

Emory University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools, 1866 Southern Lane, Decatur, Georgia 30033, telephone 404.679.4501, to award degrees at the associate, bachelor’s, master’s, and doctoral levels.
The school of theology is housed on Emory University’s main campus. Bishops Hall provides space for classes, seminars, and faculty and administrative offices. Completed in 1957, Bishops Hall was made possible by gifts from the sixteen annual conferences of the Southeastern Jurisdiction of the United Methodist Church. The Theology Building, on the main University Quadrangle, houses Pitts Theology Library and several offices.

**William R. Cannon Chapel and Religious Center**

The William R. Cannon Chapel and Religious Center, dedicated in 1981, provides program and worship space for the theology school and University communities. Designed by Paul Rudolph, the building houses the John W. Rustin Teaching Chapel, the Ira and Bessye Hardin Chapel Organ, the D. W. Brooks Commons, and the Office of Student Programming.

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. The Emma McAfee Cannon Prayer Chapel is located on the lower level of the Cannon Chapel. It is a small, quiet space set aside for prayer and meditation, for spiritual direction, and for small celebrations of the Eucharist. For further information about chapel services for the theology school, contact Barbara Day Miller, assistant dean of worship and music, at 404.727.6153. For information about concert series and other events, contact Sonja Jackson, chapel events coordinator, at 404.727.4449.

**Pitts Theology Library**

One of the premier theological collections 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. Pitts Library contains about 520,000 volumes, making it the second-largest theological library in North America. Collections also include more than 110,000 microform units, about fifteen hundred linear feet of archival and manuscript materials, and more than 100,000 rare books. Annual acquisitions exceed 7,000 volumes, and the library receives about 1,600 periodicals.

The library is strong in traditional theological disciplines, as well as in materials from Sub-Saharan Africa that reflect the globalization of Christianity. The Richard C. Kessler Reformation Collection features more than 2,800 original, sixteenth-century imprints related to the German Reformation and is North America’s finest collection of such materials. The Hymnody Collection’s 16,000 items makes it second only to the Library of Congress. The Wesleyana Collection, with more
than 2,700 items and many first editions of the works of John
and Charles Wesley, is complemented by a 30,000+ volume
English Religious History Collection that reflects the context
for the development of English Methodism.

Information technology plays an important role in the
library, and in addition to the computers dedicated to biblio-
graphic and Internet searches, a computer lab of more than a
dozen machines is available. Pitts also offers students access to
scanning and CD-burning equipment, and its staff is available
to assist in the use of this technology. The library has ongo-
ing programs to digitize materials for student use and to make
available other important digital resources for their study. The
Digital Image Archive, for example, offers more than 10,000
images—biblical illustrations, portraits of religious leaders,
etc.—to the public and has been adding more than 2,000 images
annually, most taken from the library’s special collections.

The library staff includes about twenty regular staff and as
many student assistants and supports traditional library ser-
VICES as well as the use of information technology for Candler
as a whole. Pitts staff members are well trained in the profes-
sion, three having professional degrees in librarianship, seven
with master’s degrees in theology or religion, six with PhDs in
religion or philosophy, and many with fluency in ancient and
modern languages found in the collection.

Candler students have full use of the University libraries,
the second-largest private university collection in the Southeast.
Pitts has access to the most important bibliographic databases
for the study of religion and theology, and its reciprocal agree-
ments with other libraries provide Candler students with interli-
BRARY-loan access with hundreds of other institutions.

The Emory University Libraries
Emory University has seven library facilities in addition to
Pitts Theology Library: the Robert W. Woodruff Library, the
central library at Emory, which includes the Goizueta Business
Library, the Marian K. Helfbrun Music and Media Library,
and the Center for Library and Information Resources; the Asa
Griggs Candler Library Reading Room; the J. S. Guy Chemistry
Library; the Math and Science Library; the Hugh F. MacMillan
Law Library; the Health Sciences Center Library; and Oxford
College’s Hoke O’Kelley Library. Total collections for the
University number more than 2.8 million volumes, 4 million
microforms, 17,000 linear feet of manuscripts, and an extensive
array of electronic resources. The libraries maintain more than
38,000 subscriptions to serials and periodicals, many of which
are electronic, full-text information resources. EUCLID, the
integrated library computer system, contains records for library
holdings and acts as a gateway to large numbers of information
resources on the web. For information about the libraries, visit
the website at www.emory.edu/LIBRARIES/.

D. Abbott Turner Village
The D. Abbott Turner Village provides office space for special
programs sponsored by or affiliated with the school of theology.
These programs include the Aquinas Center of Theology and
the World Methodist Evangelism Institute.

The Turner Village residential facility offers theology stu-
dents at Emory an opportunity for community life and fellow-
ship. The complex consists of sixty-nine efficiency, one- and
two-bedroom apartments in a residential setting. For rates and
terms, see “Housing,” page 50. Other facilities include a laundry
area and new outdoor play areas for children.

The Blanche Hagan Chapel may be used for prayer or small
group worship. For further information, contact the Turner
Village Housing Office at 404.727.8850.

CST Media, Learning Resource,
and Computer Center
Located on the third floor of Bishops Hall, CST Media provides
audiovisual support for the seminary’s academic and educational
outreach programs. CST Media maintains the Learning Resource
and Computer Center, a laboratory and library of audio and
video tapes open to faculty, staff, and students. In addition, foun-
dation courses within the master of divinity program are audio-
taped and sold to students enrolled in the course as a study aid.
These are available in either audiotape or CD format.

The center also maintains ten computers for students and
faculty. In addition, Candler students may use microcomputers
maintained by the Information Technology Division at conven-
ient locations on the Emory campus. For further information,
contact Marilyn Schertz, director, at 404.727.6340; candler.
emory.edu/RESOURCES/MEDIA.

Computing Resources
A wide range of computer systems, software, and services are
available to students, faculty, and staff. All Candler students are
provided accounts on LearnLink, a system with tools for email
and electronic conferencing (a feature used by more than 260
Emory Student groups). The Information Technology Division
of the University (ITD) provides the LearnLink software, as well
as, antivirus software, and Endnote (a tool for managing notes
and bibliographies). Many courses are taught using Blackboard
course management software. This web-based tool offers places
for professors to post syllabi and assignments and a convenient
way for students to communicate both with the professor and
with fellow students. ITD makes available to students web-
based storage space that can be used for personal web pages
and file sharing. There is a computer store on campus that
offers academic discounts on both hardware and software.

Students have access to both Windows and Macintosh com-
puters in numerous locations around the campus. Candler’s
Media Center and Pitts Theology Library each host computer labs with access to the Internet and basic office applications; the library also provides access to flatbed scanners. There is a kiosk in Brooks Commons for checking email. In addition, there are larger computer labs in Cox Hall and Woodruff Library. The facilities in Cox are state of the art, facilitating creative online interaction and collaboration. Emory’s Center for Interactive Teaching (ECIT) makes available equipment for, and instruction in, multimedia projects. Resources include scanners and tools for digitizing audio and video, as well as software for creating web pages.

The ResNet program provides Ethernet connections and cable TV to residence hall rooms, including Turner Village apartments. The television component includes national networks and on-campus programming including Emory Vision, a student channel. Computer support is available through ITD’s twenty-four hour phone line at 404.727.7777. For further information, visit www.it.emory.edu/students.cfm.

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 art 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. A recent gift of $10 million for the purchase of ancient Greek and Roman art has catapulted the Carlos Museum into the ranks of the nation’s best university museums.

The Carlos Museum’s hours are Tuesday through Saturday, 10 a.m. to 5 p.m.; Sunday, noon to 5 p.m. The museum has extended hours on Thursday, staying open until 9 p.m. The Carlos is closed Mondays and major holidays. Admission is free for students. Caffé Antico, located on the museum’s third floor, features gourmet lunches, coffees, and desserts. For more information, call 404.727.4282 or visit 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 sixty-five 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 forty-seven elections in twenty-four 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 and www.jimmycarterlibrary.org.

Bookstores
The theology school bookstore, a branch of the Cokesbury chain, operates in Bishops Hall and offers a generous discount to seminary students. It stocks books for all Candler courses and most Graduate Division of Religion classes. It also handles special orders. For further information, contact John Black, manager, at 404.727.6336.

University Bookstore, located on the main level of the
Dobbs University Center, stocks new and used textbooks for Emory courses outside the theology school, 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.

Druid Hills Bookstore, a University Bookstore branch in Emory Village, carries texts for many graduate school and law school courses. It also carries scholarly and academic books, including Emory authors, in areas including religious studies, philosophy, and African American studies. In addition, it has newspapers, magazines, and classic literature. For hours of operation and additional information, visit www.emory.bkstr.com.
Shaped by its aim to educate faithful and creative leaders for the ministries of the church, Candler’s program of degree instruction seeks to integrate the intellectual, personal, professional, and spiritual growth of students. The intellectual core of the program is provided by the academic disciplines of theology and ministry. The foundation of the curriculum is formed by such areas of study as: biblical and historical study; theology; ethics and society; and religion and culture. Practical disciplines such as education, preaching, pastoral care, and church administration strengthen professional expertise in areas essential to the church.

The curriculum is arranged in four foundational areas including a program of Contextual Education. A program of study in these areas gives students a rich understanding of the Christian traditions as these traditions motivate and inform ministry. The four areas of the curriculum are the following:

**Area I—Biblical Studies**
The Bible is the foundation of the Christian message. Through study of the Bible’s contents and the history and culture in which it developed, students in Area I learn to interpret and understand the biblical literature. As students become competent in exegesis and exposition, they become prepared for the roles of proclaimers and interpreters of the Bible.

**Area II—History and Interpretation of Christianity**
In Area II theology students 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.

**Area III—Christianity and Culture**
Area III 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 services, 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 Area III are offered specifically in the fields of Christian ethics, the sociology of religion, religion and personality, missiology, world religions, black church studies, and women’s studies.

**Area IV—Church and Ministry**

The mission of Area IV 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.

**Please note:** Candler School of Theology is reviewing its curricula. Changes may be made that would affect students matriculating in fall 2006 and after. Information on new curriculum initiatives will be available by March 1, 2006.
MASTER OF DIVINITY

The master of divinity (MDiv) is a professional degree for persons preparing for service in the parish or for other forms of ministry.

Aims of the Program
The program fosters students’ understanding of church and ministry in the contemporary world, and students’ ability to work meaningfully and creatively in a Christian vocation.

The program seeks to increase students’ knowledge and to strengthen their ability to integrate their understanding of the various disciplines of theology and ministry with their experience. Students must demonstrate the ability to integrate knowledge with practice in various contextual settings such as those provided by the Contextual Education program, the Teaching Parish program, and various ministry internships.

Please note: Candler School of Theology is reviewing its curricula. Changes may be made that would affect students matriculating in fall 2006 and after. Information on new curriculum initiatives will be available by March 1, 2006.

Plan of Study
Contextual Education (eight hours)
First Year (four hours)
CE501a,b Contextual Education I, or
CE501Ta,b Contextual Education I, Teaching Parish, or
CE507R (fall and spring) Contextual Education for Anglican Students
Second Year (four hours)
CE503a,b Contextual Education II, or
CE503Ta,b Contextual Education II, Teaching Parish, or
CE507R (fall and spring) Contextual Education for Anglican Students

Area I—Biblical Studies
OT501 Interpretation of the Old Testament I
OT502 Interpretation of the Old Testament II
NT501 Interpretation of the New Testament I
NT502 Interpretation of the New Testament II
Note: These courses may be waived for higher level classes

Area II—History and Interpretation of Christianity
Two courses in historical studies
CT503 Systematic Theology
One course focused on a theologian, movement, or doctrine

Area III—Christianity and Culture
ES501 Christian Ethics
One course in the religion and personality—sociology and religion subgroup
One course in the missions or world religions subgroup, or a class designated as meeting the gender, race, ethnicity requirement (any area)
One additional course in Area III

Area IV—Introductory Arts of Ministry
P501 Introduction to Preaching (may be waived)
Three additional introductory arts of ministry courses in different subjects

Electives (twenty-four hours)

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

Credit Hours
In fulfilling the eighty credit hours required to complete the MDiv degree, students may not exceed the following limits: fifteen credit hours for contextual courses, fifteen hours for academic courses taken on an S/U basis (including a maximum of four hours for participation in the Chapel Choir or Emory Concert Choir), ten hours for the Teaching Parish program (including the eight hours taken for Contextual Education), twelve hours for summer term, fifteen hours for Atlanta Theological Association (ATA) cross-registration (counted as transfer credit), twenty-four hours for transfer credit or advanced standing (including ATA cross-registration), and six hours for directed study.

Area Requirements
All courses taken to meet area requirements must earn a letter grade of at least C, i.e., 2.0 on a scale of 4.0. A course that is cross-listed in two areas may be applied to only one area. 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.

Students making a C-, D+, or D in OT501 or NT501 may enroll in OT502 or NT502 and will have fulfilled the area requirement, provided the grade in the other 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. Students with less than a C average in a sequence may satisfy area requirements with alternate Area I courses upon the advice and consent of the sequence instructors. Students who can
demonstrate that they have had the equivalent of these courses may request to substitute more advanced courses in Area I for these required courses.

Students who fail to complete courses taken to fulfill area requirements with a C grade or better after more than one attempt may be discontinued. Students must complete at least twelve hours in each of the four areas of the curriculum, as follows:

**Area I—Biblical Studies**

Students are required to take two two-semester class sequences titled OT501/502, Interpretation of the Old Testament, and NT501/502, Interpretation of the New Testament. Successful completion of OT501/502 is required before enrollment 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 making an F in OT501 or NT501 may not enroll in OT502 or NT502.

**Area II—History and Interpretation of Christianity**

Students must take two courses in historical studies and two courses in theological studies, including CT503, Systematic Theology, and one course on a theologian, a theological movement, or a doctrine.

**Area III—Christianity and Culture**

Students must take ES501, Christian Ethics, or two approved ethics course substitutions (one representing a historical figure or tradition and one in contemporary issues and applied ethics); one course in sociology of religion or religion and personality; one course in world religions, world Christianity, or missions or in gender, race, or ethnicity (GRE) studies; and one elective from any Area III sub-area.

**Area IV—Church and Ministry**

Students must take four introductory arts of ministry courses, one of which must be P501, Introduction to Preaching, unless this requirement has been waived. With permission of their adviser and a member of the homiletics faculty, students may substitute an advanced preaching course for P501. Students who are not planning to enter the ordained ministry after graduation may have the preaching requirement waived. The other courses must be taken from three of the following subareas: religious leadership and administration; church and community; religious education; evangelism; pastoral care and counseling; and worship.

**Additional Requirements**

There is no general language requirement. Students whose vocational interests require language skills are encouraged to consult with their advisers.

In addition to the area requirements, students in the MDiv program are required to complete satisfactorily Contextual Education, two annual advising conversations, and the Fifth-semester Assessment.

**Contextual Education**

The Candler faculty is committed to and involved in making the entire curriculum “contextual,” in that all aspects of theology are grounded in specific practices and cultural contexts. In the narrower sense, Contextual Education (CE) refers to a four-semester sequence of courses integrating scholarship and ministerial experience through participation in practices of discipleship and ministry in a variety of settings. CE is one of four courses that MDiv students take in each of the first two years.

First-year students, regardless of life experience, vocational interest, or employment, are assigned to a CE I Reflection Seminar, unless they are enrolled in Teaching Parish or Anglican Studies. Throughout the year CE Seminars meet weekly with co-instructors: Candler faculty members, who also serve as students’ academic advisers, and teaching supervisors. In the fall, the focus is on thinking theologically on the basis of Christian practices, with emphasis in the spring on analysis of the placement. Students are assigned to placements devoted to meeting the practical and human needs of people in Atlanta, as they work in the sites four hours a week. The CE I seminar also provides an opportunity to develop a collegial ministry group.

Building upon the CE I experience, second-year MDiv students are assigned to ecclesial settings that identify as a worshiping community. Students are expected to share in the full life of the ecclesial site for the entire second year by working five hours per week as they engage in five areas of ministerial practice: administration, liturgy, pastoral care, mission-outreach, and teaching. Using a similar format to the first year, CE II Reflection Seminars are composed of colearners inquiring into the history, meaning, and execution of ministerial practices of the ecclesial site. Issues of skill development and critical assessment are addressed through required readings relevant to ministerial practices. Students who are employed in churches typically work in those churches as their second year placements. Ecclesial experiences of students on site are supervised by a site supervisor, who is an ordained pastor employed full-time in the setting and a graduate of an accredited seminary.

Contextual Education students receive an indication of progress at the end of each semester; however, the grade awarded at the end of the second semester applies to the entire year of CE. Both the first and the second semesters must be completed satisfactorily in order for a student to earn any CE I credit and before the student can begin CE II. Both the third and the fourth semesters must be completed satisfactorily to earn any CE II credit. Contextual work is graded on an S/U basis.

All placements in CE I require up-to-date medical histories, including immunizations (chicken pox, TB, Rubella, German Measles). Written verification of immunizations is required prior to initiating site work. Criminal background checks are
required by some site placements. These are executed by and paid for by the site.

During the third year, students may choose to engage in other forms of contextual learning, such as an internship or Clinical Pastoral Education (CPE) for additional contextual credit. Students may not have more than fifteen hours of contextual work applied to graduation credits. Applications for CE545R, Ministerial Internship, and CE546R, Clinical Pastoral Education, are available from the contextual education office at 404.727.4178.

**Teaching Parish Program**

The Teaching Parish program is a conference requirement for Candler students appointed to student pastorates in the North Georgia, Alabama/West Florida, North Alabama, and South Carolina Annual Conferences of the United Methodist Church. A cooperative venture between Candler and the conferences, the program strengthens the student pastor's ministry practice in the local church, relates that practice to the student’s theological education at Candler, and provides the student pastor with a community of support. Normally, only those students who are certified candidates for ordained United Methodist ministry are considered for appointment.

In the first year, students in the Teaching Parish Program may enroll each semester for two hours of CE501T, Contextual Education I—Teaching Parish, in lieu of CE501, Contextual Education I; in the second year, they may enroll each semester for two hours of CE503T, Contextual Education II—Teaching Parish, in lieu of CE503, Contextual Education II. Students may enroll each semester for one credit hour of CE547R, Teaching Parish (four hours maximum) after the second year. A maximum of ten credit hours is granted for the Teaching Parish Program. Due to immigration regulations that limit off-campus employment to an eighteen-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 in their second year of study at Candler.

For further information, including application, contact P. Alice Rogers, director, at 404.727.3006 or proge01@emory.edu.

**Advising and Assessment**

In the first semester of a student’s program, every MDiv student is assigned an academic adviser. The academic adviser holds an advising conversation with each advisee at least once a semester prior to registration, in which the student’s progress in the MDiv program and plan of study for the coming term are discussed.

In the final year of the MDiv program, the academic adviser conducts 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 the 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, which will be submitted to the academic adviser at least one week prior to the interview. The portfolio shall include:

- the self-evaluations submitted as a part of Contextual Education I and II
- faculty and supervisor evaluations from Contextual Education I and II
- up-to-date master of divinity plan of study
- the autobiographical statement originally submitted as a part of the student's application
- a two to three page personal statement reflecting or the autobiographical statement, describing current vocational plans, indicating post-degree plans for continuing education, and describing any other academic or personal items of concern
- any additional documents desired by the adviser

**Four-Year MDiv Option**

Students whose employment or other extracurricular activities exceed twenty hours per week should consider taking at least four years to complete the MDiv program. Such students should give priority to Contextual Education and to completing the area requirements before taking elective courses. Students considering extended programs should consult with their advisers and the director of financial aid about implications for financial aid and ways in which the school can interpret the student's extended program to appropriate ecclesial bodies.

**MDiv Thesis Option**

MDiv students with a minimum grade point average of 3.3 at the end of thirty-six hours of course work, including CE501a and b and CE503a, or CE501Ta and b and CE503Ta may be invited to write an MDiv thesis. A maximum of twelve students per year will be selected. All area, Contextual Education, and advising requirements of the MDiv program will apply to those selected to write a thesis. Interested students should submit a one-page, single-spaced letter of intent detailing the thesis interest, plus supporting letters from the faculty adviser and proposed thesis adviser, before February 1 to Steven J. Kraftchick, director of general and advanced studies.

For most students, this will be at the beginning of the fourth semester. Selection will be made before the end of the schedule change period of the spring semester by the associate dean of academic affairs and the director of general and advanced studies.

The thesis option provides an opportunity for independent study and research geared to the individual student's ability and interests. Its main feature is the writing of a thesis for which
up to six credit hours are granted, including MDIV 502, MDiv Thesis, which is required. Students normally will enroll in MDIV 502 in the fifth semester. Registration for MDIV 999R, MDiv Administrative Fee, is required each semester following completion of coursework for those students completing a thesis. During the semester before graduation, the student must complete the thesis by the deadline stated in the academic calendar.

For further information, contact Steven J. Kraftchick, director of general and advanced studies at 404.727.2883.

Application for the Degree
During the semester before graduation, the candidate must submit a formal application for the MDiv degree before the deadline stated in the academic calendar. Application for Degree forms are available from the Candler registrar.

Residence
Students must complete a minimum of six full-time semesters, to include at least five fall/spring semesters with not more than twelve 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 may, with approval, transfer up to twenty-four credit hours. A maximum of fifteen credit hours taken through cross-registration at Atlanta Theological Association (ATA) schools may be applied toward the degree, counted as transfer credit. [Graduates of other United States first-level master’s degree programs (i.e., MTS, MRE, MATS) may be granted up to twenty-four credit hours in advanced standing. 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 fifty-six Candler semester hours, including completion of the four-semester Contextual Education program, at Candler.

The master of divinity 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 years.

Admission
Admission to the MDiv degree program requires a bachelor of arts, bachelor of science, or equivalent 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. Other 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.

A broad liberal arts education is recommended to prepare students for the Christian ministry. Students applying to Candler should have a working knowledge of past and present culture from undergraduate studies in the humanities and the natural and social sciences. Knowledge of biblical languages also is useful.

Students enrolled as MTS or as special students at Candler may apply for admission to the MDiv program. A new application with supporting materials must be submitted for a change in degree program. Course work completed satisfactorily by a special or MTS student will be considered toward the MDiv program. The registrar will determine which credits may be applied to the MDiv program.

Students in good standing at other seminaries accredited by the Association of Theological Schools may be admitted as transfer students. These students may receive transfer credit approval for up to twenty-four 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). Only one transfer course per area may be applied to meet area requirements. Transfer students are required to complete the two-year Contextual Education sequence. See page 42 for detailed transfer credit policy.

Application Deadline
Offers of admission to the MDiv program are made on a rolling admissions basis. When an application is complete, it will be reviewed by the Admissions Committee. Typically, a decision will be reached within two weeks. For early consideration, applications should be submitted by February 1 for the fall semester. The final deadline for admission is July 1 for the fall semester. Applications completed before July 1 but after the class is filled will be reviewed, but applicants may be put on a waiting list pending the opening of a place in the class. Scholarship review will begin February 1. Applications received after February 1 will be considered for scholarship, based on the availability of funds.

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. Course work completed by a special student will be considered toward the MDiv program.

Application Procedures
The application for admission is located in the back of this catalog or at www.candler.emory.edu/ADMISSIONS/applications.html. 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.

To be considered for admission to the program, an applicant must supply the admissions office with the following:
1. Application for admission.
2. $25 nonrefundable application fee (check or money order) made payable to Emory University.
3. Resume.
5. A sample of recent academic writing.
6. Official transcripts from all colleges, universities, graduate schools, and seminaries must be submitted regardless of when you 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 you are currently enrolled at an institution, please 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.

7. Four letters of recommendation, accompanied by forms provided by Candler School of Theology, from persons who are not family members: one pastoral reference, provided by a pastor; 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 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 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. 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 600 (paper-based total), 250 (computer-based total) or higher. The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01).

In addition to supplying the above documents, international students (persons who are not United States 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 a Health Insurance Compliance Form, indicating proof of comparable United States–based coverage, is submitted by August 30. The Health Insurance Compliance Form can be downloaded at www.emory.edu/ISSP/. It should be submitted to the Insurance Coordinator, Student Health Service, 1525 Clifton Road, Atlanta, Georgia 30322, fax 404.727.3859, telephone 404.727.7553 or 404.727.7560.

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.

English for Speakers of Other Languages

Students whose first language is not English, regardless of their TOEFL scores, will be required to participate in a written assessment before Candler’s fall orientation. Those whose assessments indicate a need for additional work in written communication will be required to take TESL300, English for Speakers of Other Languages–Written Communication, in the fall semester. An oral assessment also will be required. Those whose assessments indicate a need for additional work in oral communication will be required to take TESL301, English for Speakers of Other Languages–Oral Communication, in the spring semester. Although offered for credit, TESL courses are graded on an S/U basis and may not be counted toward curriculum requirements for graduation. Entering students are also required to participate fully in a Cross-Cultural Communication Workshop during the Orientation period.
The master of theological studies (MTS) curriculum serves persons who wish to explore disciplines within theology and religion, without the objective of preparing for the ordained ministry. Students who wish to prepare for the ordained ministry should consider the MDiv program.

Aims of the Program
The MTS is especially suited for persons interested in some aspect of teaching and research or engagement in social issues and is not intended for those whose primary immediate interests are in ministry or counseling. Students who plan to apply to a PhD program in religion or to teach at the secondary school level might seek this degree. Others may elect the degree out of intellectual curiosity.

Plan of Study
MTS Colloquy (two hours)

Area I—Biblical Studies
Any two classes (six hours) in Biblical languages, Old Testament, or New Testament

Area II—History and Interpretation of Christianity
Any two classes (six hours) in church history, Christian thought, historical theology, or systematic theology except for denominational courses.

Area III—Christianity and Culture
Any two classes (six hours) in Ethical Studies, Missions, Religion and Personality, Sociology and Religion, or World Religions.

Electives – (29 hours)

MTS Integrative Paper or Thesis

The program focuses on historical and constructive issues of religious and theological reflection. Professional ministry issues are not a focus of this program. Nevertheless, the seminary community affects both instruction and the process of theological reflection, providing an enriched human and personal context.

The MTS is closer to the master of arts than to the master of divinity. The program focuses more intensely on issues of academic theology and the study of religion in general, and less on issues of ministry. However, in contrast with the MA offered in some graduate schools which specializes in a single area of religious studies, the MTS covers all areas of theological studies.

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

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

Credit Hours
In fulfilling the fifty-one credit hours required to complete the MTS degree, students may not exceed the following limits: two credit hours for MTS501, MTS Colloquy; two credit hours MTS503, Integrative Paper; six credit hours MTS502, MTS Thesis; eight credit hours for Contextual Education; fifteen credit hours for academic courses taken on an S/U basis (including a maximum of four hours for participation in the Chapel Choir); twelve hours for summer term, nine hours for Atlanta Theological Association cross-registration (counted as transfer credit), seventeen hours for transfer credit (including ATA cross-registration), and twelve 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; and, may be distributed across the curriculum as the student elects, subject to approval of the program director. However, at least six hours of work must be completed in each of Areas I, II, and III, in addition to the required MTS501, Master of Theological Studies Colloquy (credit, two hours). Students will complete the degree with course work plus a thesis or an integrative paper. Students who plan to write a thesis are required to take MTS502, MTS Thesis, in the second year (credit, six hours maximum). There is no general language requirement.

In keeping with the flexibility of the program, no specific number of semester hours constitutes a major field. At the same time, a candidate should pursue a cluster of courses that reasonably constitutes an area of interest, planned in consultation with the director of the program. Theses should be written within this general area of interest.

MTS Additional Requirements
In addition to the area requirements, students in the MTS program are required to complete satisfactorily the first semester MTS Colloquy. Students are also required to complete a thesis or integrative paper.

Master of Theological Studies Colloquies
All students admitted to the MTS standard program pursue a core-group study, MTS501, Master of Theological Studies Colloquy, in the first semester (credit, two hours). Taught by the MTS program director, MTS501 focuses on group discussion, supplemented by the reading and discussion of theological texts. MTS502, MTS Thesis, for students who plan on writing
a thesis, focuses on the preparation of a thesis along the guidelines for the MTS theses. To be permitted to write a thesis, a student must have the approval of the MTS program director and at least a 3.3 grade point average at the end of the equivalent of two semesters (twenty-four credit hours) of study at Candler. Students electing to write an integrative paper enroll in MTS503, Integrative Paper (two credit hours), after the completion of twenty-four credit hours. MTS501 must be taken for an S/U grade; MTS502 and MTS503 are taken for a letter grade.

**Thesis**

Following the approval of a thesis proposal and selection of a thesis director chosen in consultation with the MTS program director, the student may proceed to work on the thesis. Students who choose to write a thesis are expected to have done substantive course work with Candler faculty in the area in which they wish to write. A topic and a thesis director must be secured before MTS502, MTS Thesis, is begun.

The completed thesis, normally fifty 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 six hours of credit for the thesis (letter grade only) through MTS502. The thesis must be submitted by the deadline stated in the academic calendar. The minimum passing grade is a B.

**Integrative Paper**

Following the completion of twenty-four credit hours, students electing to write an integrative paper may enroll in MTS503, Integrative Paper (two credit hours). A paper topic is determined in consultation with the MTS director. The paper is normally twenty-five pages in length and integrates themes from the student’s full course of study. The MTS director will read the integrative paper and assign a letter grade.

**Application for the Degree**

During the semester before graduation, the candidate must submit a formal application for the MTS degree before the deadline stated in the academic calendar. Application for Degree forms are available from the Candler registrar.

**Residence**

Students must complete a minimum of three semesters in residence and earn at least fifty-one hours of credit with a cumulative grade point average of not less than 2.0. A maximum of twelve hours may be earned during the summer term. Students in good standing at other seminaries accredited by the Association of Theological Schools may be admitted as transfer students. These students may receive transfer credit approval for up to seventeen 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). Only one transfer course per area may be applied to meet area requirements. The registrar will determine which credits will be accepted for transfer into the MTS program. See page 42 for detailed transfer credit policy.

**Admission**

Admission to the MTS degree program requires a bachelor of arts, a bachelor of science, or an equivalent 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 course work at Candler.

Students enrolled as 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 MDiv or special students who wish to apply to the MTS program must do so before beginning the second year of full-time study. Applicants for admission and scholarship will be considered competitively with the full pool of applicants. Up to twenty-six hours of course work completed satisfactorily by an MDiv or special student will be considered toward the MTS program. In such a case, Contextual Education I and II credits will be counted as free elective credit.

Students in good standing at other seminaries accredited by the Association of Theological Schools may be admitted as transfer students. These students may receive transfer credit approval for up to seventeen 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). Only one transfer course per area may be applied to meet area requirements. The registrar will determine which credits will be accepted for transfer into the MTS program. See page 42 for detailed transfer credit policy.

**Application Deadline**

Offers of admission to the MTS program are made on a rolling admissions basis. When an application is complete, it will be reviewed by the Admissions Committee. Typically a decision will be reached within two weeks. For early consideration, applications should be submitted by February 1 for the fall semester. The final deadline for admission is July 1 for the fall semester. Applications completed before July 1 but after the class is filled will be reviewed, but applicants may be put on a waiting list pending the opening of a place in the class. Applications for admission received after July 1 will be considered at the discretion of the Admissions Committee. Scholarship review will begin February 1. Applicants seeking scholarship assistance are encouraged to complete the application process by February 1. Applications received after February 1 will be considered for scholarship, based on the availability of funds.

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
The application for admission is located in the back of this catalog; for further information, contact the Office of Admissions, Candler School of Theology, Emory University, Atlanta, Georgia 30322, telephone 404.727.6326, fax 404.727.2915, email: candleradmissions@emory.edu.

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. $25 nonrefundable application fee (check or money order) made payable to Emory University.
3. Resume.
5. A two- to three-page statement explaining how the applicant’s proposed topic of research in the area of Bible preaching and worship, pastoral care, theology, ethics, or religious education is best suited to Candler’s offerings in those areas required.
6. A sample of recent academic writing.
7. Official transcripts from all colleges, universities, graduate schools, and seminaries must be submitted regardless of when you 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 you are currently enrolled at an institution, please 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.
8. Three letters of recommendation, accompanied by forms provided by Candler School of Theology, 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. 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 600 (paper-based total), 250 (computer-based total) or higher. The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01).

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 a Health Insurance Compliance Form, indicating proof of comparable United States-based coverage, is submitted by August 30. The Health Insurance Compliance Form can be downloaded at www.emory.edu/ISSP/. It should be submitted to the Insurance Coordinator, Student Health Service, 1525 Clifton Road, Atlanta, Georgia 30322, fax 404.727.3859, telephone 404.727.7553 or 404.727.7560.

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.

English for Speakers of Other Languages
Students whose first language is not English, regardless of their TOEFL scores, will be required to participate in a written assessment before Candler’s fall orientation. Those whose assessments indicate a need for additional work in written communication will be required to take TESL300, English for Speakers of Other Languages—Written Communication in the fall semester. An oral assessment also will be required. Those whose assessments indicate a need for additional work in oral communication will be required to take TESL301, English for Speakers of Other Languages—Oral Communication, in the spring semester. Although offered for credit, TESL courses are graded on an S/U basis and may not be counted toward curriculum requirements for graduation. Entering students are also required to participate fully in a Cross-Cultural Communication Workshop during the Orientation period.
The master of theology degree (ThM) is a one-year program of study beyond the master of divinity.

Aims of the Program
The ThM is designed for students who wish to deepen their knowledge in a particular area of study in order to enhance their vocation or ministry. The program is an intensive one-year course of study that focuses on one area of interest. It is not designed as a pre-PhD program. Typically ThM students focus on one of the following courses of study: Bible, preaching and worship, pastoral care, theology and ethics, or religious education. The ThM is intended both for international students who wish to broaden their education through the experience of studying abroad and for domestic students who wish to gain greater expertise in an area of ministry or study.

Plan of Study
ThM501a,b Master of Theology Seminars (two hours each)
Post MDiv Electives (eight hours, in addition to ThM seminar)
Electives (twelve hours)

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

Credit Hours
In fulfilling the twenty-four credit hours required to complete the ThM degree, 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.

ThM Additional Requirements
All ThM students are required to complete the ThM Seminar, major research paper, and participate in a final oral examination, all 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 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 four credit hours at the post-MDiv level for the ThM seminar and paper.

Oral Examination
A final oral examination, administered by the director of general and advanced studies and a faculty member from the student’s area of concentration, is based on the major research paper.

Application for the Degree
During the semester before graduation, the candidate must make formal application for the ThM degree by the deadline stated in the academic calendar. Application for Degree forms are available from the Candler registrar.

Residence
Each candidate’s program of study is arranged in consultation with the director of general and advanced studies who serves as the academic adviser for ThM students. Two regular semesters of study (twenty-four credit hours) are required. Up to six hours may be credited for clinical or internship work. A minimum of twelve credit hours should be taken at the post-MDiv level, including the required ThM seminar. Credit hours may be earned from regular courses or directed study. Students must earn a minimum cumulative grade point average of 3.0. Normally a one-year program, the degree must be completed within a two-year period.

Admission
Admission to the ThM program requires a bachelor of arts, bachelor of science, or an equivalent degree, and a 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 forfeit admission. Upon written request, deferral status may be granted by the assistant dean of admissions and financial aid for one academic year. All application materials for those who do not matriculate will be kept on file for one academic year, after which, applicants will be expected to submit new admission materials to be considered for study in a future semester.

Application Deadline
Applications for admission to the ThM degree program must be completed by February 15 for admission for the fall semester. Applications are not accepted for the spring semester or the summer term. Typically a decision will be reached within four weeks of the stated deadline.
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 a Health Insurance Compliance Form, indicating proof of comparable United States–based coverage, is submitted by August 30. The Health Insurance Compliance Form can be downloaded at www.emory.edu/ISSP/. It should be submitted to the Insurance Coordinator, Student Health Service, 1525 Clifton Road, Atlanta, Georgia 30322, fax 404.727.3859, telephone 404.727.7553 or 404.727.7560.

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.

English for Speakers of Other Languages
Students whose first language is not English, regardless of their TOEFL scores, will be required to participate in a written assessment before Candler’s fall orientation. Those whose assessments indicate a need for additional work in written communication will be required to take TESL300, English for Speakers of Other Languages–Written Communication in the fall semester. An oral assessment also will be required. Those whose assessments indicate a need for additional work in oral communication will be required to take TESL301, English for Speakers of Other Languages–Oral Communication, in the spring semester. Although offered for credit, TESL courses are graded on an S/U basis and may not be counted toward curriculum requirements for graduation. Entering students are also required to participate fully in a Cross-Cultural Communication Workshop during the Orientation period.
**DOCTOR OF THEOLOGY IN PASTORAL COUNSELING**

**Aims 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, 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 program in Person, Community, and Religious Practices. Through the PhD, students may pursue advanced studies in pastoral theology as preparation for primarily an academic career of research and teaching. The ThD, by contrast, offers doctoral-level preparation for the full-time professional practice of pastoral counseling and is not intended to qualify students for academic careers in pastoral theology.

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 counseling and pastoral guidance. 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. The director of the Atlanta Theological Association’s ThD program is Emmanuel Lartey of Columbia Theological Seminary. The Curriculum and Policy Committee of Candler School of Theology oversees Candler’s participation in the program. This arrangement enables students to cross-register through Candler for courses at Columbia Theological Seminary and Interdenominational Theological Center.

**Degree Requirements**
The program requires fifty-four semester hours. 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 six years. Extensions may be granted by the ThD committee only under unusual circumstances. The program comprises the following:

- The core seminar sequence (four courses, three semester hours each) is required during the first four semesters of study. Core seminars deal with personality theory, theories of psychotherapy and psychopathology, and pastoral theology, and the history of social dimensions of pastoral counseling.
- Elective courses (eighteen semester hours), selected in consultation with a faculty adviser, are required during the first four semesters of study.

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

Research methods seminars (six semester hours) are required over four semesters and are normally taken in the second and third years of study. These seminars are designed to assist students in developing their doctoral projects.

Qualifying examinations are undertaken after completion of fifty-four semester hours of work. The examinations test competence in theory and practice of pastoral counseling.

Areas of examination in pastoral counseling theory include:

A. Personal and interpersonal dimensions of pastoral counseling: (1) therapeutic relationship and process in relation to personality, developmental theories, psychopathology, and the psychological understanding of religion; (2) marriage and family theory and therapy, and one of the following: a) social psychological understandings of therapeutic process, b) theory of group process and leadership, c) theory and practice of pastoral consultation and supervision; (3) pastoral theological methodology, theological anthropology and related theological issues, and the relation of theology to the human sciences.

B. Sociocultural dimensions of pastoral counseling: pastoral counseling as a profession in relation to other professions; its relation to class, race, and gender; its relation to contemporary family, work, and religion; and its participation in larger cultural and religious traditions understood through such disciplines as cultural anthropology, cultural criticism, and feminist theory.

C. Ecclesiological and ethical dimensions of pastoral counseling: pastoral counseling as a specialized form of the church’s ministry in relation to a) the history of pastoral care and counseling; b) theological understandings of the church and its mission (ecclesiology); and, c) ethical dimensions of pastoral counseling as a professional practice.

Areas of examination in pastoral counseling practice include: (1) evaluation interviewing; (2) pastoral counseling; (3) supervision; (4) professional maturity as a pastoral counselor; and (5) ability to relate pastoral counseling to the total ministerial role.

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.
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 practica or project/dissertation supervision, receives a P (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 course work, which is printed on page 43.

Transfer of Credits
ThD students may take a maximum of twelve semester hours, including transfer work taken prior to admission, at institutions not related to the ATA.

Students may receive credit for clinical or academic work taken before admission into the program under the following guidelines: it must have been done at the graduate level (but not toward the completion of another degree) within the past five years and have received a grade of B or better. The work must contribute significantly to the student’s projected ThD work.

Students may transfer credit from accredited institutions outside the ATA with the approval of their adviser and the director of the program. The student must pay the fees to the school where such work is done and arrange for transcripts to be sent to Candler’s registrar.

Directed Study
ThD students may register for directed studies with members of the ATA faculty for a maximum of nine hours. Prior to registering for directed study work, students must complete a Request for Directed Study form (available from Candler’s registrar) 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 Candler’s director of general and advanced studies and the director of the ATA ThD program. 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 course work will not be considered for readmission.

Procedures and Regulations
Candler procedures and regulations are listed on pages 40–48. 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.

Financial Aid
Matching grants for tuition are available. Limited tuition scholarships are available for international students.

Admission
Admission to the ThD 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 pastoral identity, preferably in pastoral ministry or grounded in a significant history of service in the church; and significant clinical pastoral education experience (usually not less than four consecutive units), although provisional admission may be granted prior to completion of this requirement. Since this program is a joint program of three schools through the Atlanta Theological Association, a student may seek admission through any of the three. Students enroll and pay tuition through the school to which they were admitted.
As a Foreign Language (TOEFL) with a score of 600 (paper-based), 250 (computer-based) or higher. The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01).

9. Strong applicants whose application files are complete by the February 15 deadline may be invited to interview at the discretion of the ThD committee.

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

To be considered for admission to the ThD degree program, applicants must supply the following:
1. Application for admission.
2. $25 nonrefundable application fee (check or money order) made payable to Emory University.
3. Personal statement of five to ten double-spaced, typed pages.
4. Official transcripts from all colleges, universities, graduate schools, and seminaries previously attended must be submitted regardless of when you attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from the institutions delivered in a sealed and signed envelope. If you are currently enrolled at an institution, please 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.
5. Three letters of recommendation (accompanied by forms provided by the Candler School of Theology) from persons who are not family members: one each from a professor, a minister, and a layperson.
6. A sample of recent academic writing.
7. A copy of CPE assessment.
8. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English
Ministers in active service, missionaries on furlough, persons in training for mission service, persons preparing for 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.

Classification as a special student applies only to the semester for which admission is approved. Once admitted, the initial admission may be deferred one semester. For continuation beyond one semester, special students are required to submit an application for readmission form and a written statement.

Institutional and federal scholarships and loans are not available to special students.

### Application Deadline
Offers of admission are made on a rolling admissions basis. When an application is complete, it will be reviewed by the Admissions Committee. Typically a decision will be reached within two weeks. Applications for admission must be submitted by May 1 for the summer term, July 1 for the fall semester, and November 1 for the spring semester.

### Application Procedures
The application for admission is located in the back of this catalog or at www.candler.emory.edu/ADMISSIONS/applications.html. 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.

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

1. Application for admission.
2. $25 nonrefundable application fee (check or money order) made payable to Emory University.
3. Resume.
5. Statement indicating reasons for desiring to register as a special student, and course enrollment preferences.
6. Official transcripts from all colleges, universities, graduate schools, and seminaries previously attended must be submitted regardless of when you attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from the institutions delivered in a sealed and signed envelope. If you are currently enrolled at an institution, please 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.
7. Two letters of recommendation, accompanied by forms provided by Candler School of Theology, from persons who are not family members: one academic reference, provided by a college or graduate school professor; and one pastoral reference, provided by a pastor or ecclesial worker. Applicants who have been out of college for more than five years and are unable to secure an academic reference should submit a professional reference provided by a work supervisor or someone who has known the applicant at least three years.

### Admission
Admission as a special student requires a bachelor of arts, bachelor of science, or equivalent degree from a regionally accredited college or university; a well-balanced program in the liberal arts; and a grade point average of 2.25 or better out of 4.0.

### Special Students

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### Basic Graduate Theological Studies
Candler offers the United Methodist Church program of Basic Graduate Theological Studies (BGTS) through month-long summer courses and shorter January intensives. BGTS, a UMC program of prescribed theological education of twenty-four or more credits (hours), also may be taken through regular semester programming. The courses will be scheduled so that persons seeking BGTS for deacon’s orders normally may complete the required twenty-four hours/credits in three years of January and June courses. Individuals needing the thirty-two hours/credits for elder’s orders may take longer to complete the requirements. A typical three year program might look like this:

<table>
<thead>
<tr>
<th>Summer A</th>
<th>January A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction to Church History</td>
<td>UM Studies</td>
</tr>
<tr>
<td>Introduction to Worship</td>
<td></td>
</tr>
<tr>
<td>UM Studies course</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Summer B</th>
<th>January B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction to OT</td>
<td>UM Studies</td>
</tr>
<tr>
<td>Mission/Evangelism (2/2)</td>
<td></td>
</tr>
<tr>
<td>UM Studies course</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Summer C</th>
<th>January C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction to NT</td>
<td>UM Studies</td>
</tr>
<tr>
<td>Introduction to Theology</td>
<td></td>
</tr>
<tr>
<td>UM Studies course</td>
<td></td>
</tr>
</tbody>
</table>

Each summer’s course offerings will introduce students to theological study. Courses are three semester hours unless otherwise indicated. New groups of students may enter each summer. Student services and formational opportunities (chapel) will be available through the Course of Study.
8. 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 600 (paper-based), 250 (computer-based) or higher. The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01).

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 a Health Insurance Compliance Form, indicating proof of comparable United States-based coverage, is submitted by August 30. The Health Insurance Compliance Form can be downloaded at www.emory.edu/ISSP/. It should be submitted to the Insurance Coordinator, Student Health Service, 1525 Clifton Road, Atlanta, Georgia 30322, fax 404.727.3859, telephone 404.727.7553 or 404.727.7560.

**Admission Deposit**
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**English for Speakers of Other Languages**
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**Denominational Programs**

**Methodist Studies**
The Methodist studies program promotes the ethos of the Wesleyan heritage through course offerings and programs for United Methodists and the Pan Methodist community. The director of Methodist studies coordinates course offerings in United Methodist history, doctrine, and polity that meet the requirements for ordination set forth in *The Book of Discipline* of the United Methodist Church. For further information about the Methodist Studies program contact Thomas E. Frank, director, at 404.727.6325 or thomas.frank@emory.edu.

**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 and service for the purpose of leading and equipping others through “teaching, proclamation, and worship” and assisting the elders in the administration of the sacraments and the order of the church. Those called to ministry of service, word, sacrament, and order serve as elders; they are “authorized to preach and teach the Word of God, to administer the sacraments of baptism and Holy Communion, and to order the life of the church for mission and ministry.”

**Candidacy for United Methodist Ordination**
Those preparing for ordination in the United Methodist Church formally explore the call to ministry through a process of candidacy as required in *The Book of Discipline*. Students interested in exploring the call to ministry are encouraged to begin the candidacy process as early as possible by contacting the pastor of their local church, another ordained deacon or elder, or their district superintendent. Students may be able to fulfill the requirements for becoming a certified candidate by taking MIN 510, Vocational Discernment, taught by certified clergy mentors. Students must receive written approval from their district superintendent in order to meet the requirement through this course.

**Programs in Discernment and Support of the Ordination Process**
Seeking United Methodist Ordination (SUMO) is a program series assisting students in understanding and successfully completing the United Methodist candidacy and ordination process. Sessions focus on topics ranging from discernment through credentialing interviews and include workshops on beginning a first ministerial appointment. SUMO programs are facilitated by members of Boards of Ordained Ministry, denominational
leaders, and UM clergy at Candler. All UM students are introduced to SUMO at orientation. SUMO is coordinated by Cynthia S. Meyer, assistant dean of students.

Annual Conference Visits
Bishops, superintendents, and Boards of Ordained Ministry representatives from over twenty-five 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 the visitors. Annual conference visits are coordinated by Cynthia S. Meyer, assistant dean of students.

Teaching Parish Program
The Teaching Parish Program offers mentoring and support for students serving as local pastors while in seminary. See page 16 for more information.

Requirements for Ordination in the United Methodist Church
The Book of Discipline requires candidates for ordination to complete a minimum of twenty-four semester hours of graduate theological studies in the Christian faith, including the areas of: Old Testament, New Testament, theology, church history, mission of the church in the world, evangelism, worship and liturgy, and United Methodist history, doctrine, and polity.

For further information about ordination as a deacon contact Allison Parvin, admissions adviser, 404.727.6326.

United Methodist Certification Studies
Persons interested in serving the church as professional lay ministers can become certified in the areas of Christian education, church music, evangelism, and youth ministry. To become certified, persons must take designated graduate theological courses called certification courses.

The four courses for certification as an associate in Christian education cover the biblical and theological foundations of Christian education and are designed to include an understanding of the United Methodist Church, its structure, curriculum, and resources. (Bible, Theology, Teaching/Learning, and Administration/Leadership.)

The five courses for certification as an associate in youth ministry cover the biblical and theological foundations of youth ministry and are designed to include an understanding of the United Methodist Church, its structure, curriculum, and resources. (Bible, Theology, Adolescent World, Ministry with Youth, and United Methodist Doctrine/Polity.)

The cost of taking graduate theological studies courses is $611 per semester hour plus activity fees, which vary depending on the course enrollment. 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.

Students may contact Allison Parvin, admissions adviser, for further information at 404.727.6326.

For those preparing for elders orders, these courses can be included within or in addition to a seminary degree or through the Basic Graduate Theological Studies Program. The following courses satisfy these requirements through the MDiv program:

- Old Testament: OT501 and OT502, Interpretation of the Old Testament I and II
- Theology: CT503, Systematic Theology
- History: CT501 or CT502, Introduction to History of Christian Thought I or Introduction to History of Christian Thought II
- Mission: CC501, Church and Community Ministries; CC511, Urban Ministries; ES609, Theology of Social Ministry; M603, The Church’s Mission in a Pluralistic World; or M630, Doing Theology in a Global Context; M698, The Global Church in God’s Mission
- Worship: W501, Public Worship
- Evangelism: EV501, Enabling the Evangelizing Church
- UM History: DS511, History of Methodism (may not be used to meet Area II requirements)
- UM Doctrine: DS512, Theology of Wesley and Methodism (may not be used to meet Area II requirements)
- UM Polity: DS513, The Polity of the United Methodist Church (may not be used to meet Area IV requirements)
Preparation for ordination as deacon can be gained through the master of divinity degree program (see page 14) or through basic graduate theological studies courses taken as a special student. The basic graduate theological studies curriculum required for deacons includes courses in the areas noted below. The following Candler courses satisfy these requirements:

- Old Testament: OT501, Interpretation of the Old Testament I
- Theology: CT503, Systematic Theology: ST601, Revelation, Evil, and the Trinity; ST627, Theology of Church and Sacraments; or ST631, Christian Initiation: Baptism, Confirmation and Renewal
- History: CT501 or CT502, Introduction to History of Christian Thought I or Introduction to History of Christian Thought II
- Mission: CC501, Church and Community Ministries; CC511, Urban Ministries; ES609, Theology of Social Ministry; M603, The Church’s Mission in a Pluralistic World; or M630, Doing Theology in a Global Context; M698, The Global Church in God’s Mission
- Worship: W501, Public Worship
- Evangelism: EV501, Enabling the Evangelizing Church
- UM History: DS511, History of Methodism (may not be used to meet Area II requirements)
- UM Doctrine: DS512, Theology of Wesley and Methodism (may not be used to meet Area II requirements)
- UM Polity: DS513, The Polity of the United Methodist Church (may not be used to meet Area IV requirements)

Baptist Studies Program

Baptist students at Candler come from all the major branches of the Baptist family: Alliance of Baptists, American Baptists, Cooperative Baptists, the National Baptist Conventions, Progressive Baptists, and Southern Baptists—not to mention smaller Baptist groups. Baptists at Candler include women and men, people from all parts of the country, and students from 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. For further information, contact David W. Key, director, at 404.727.6350 or david.key@emory.edu.

Certificate in Baptist Studies

Through the Baptist Studies Program described above, students may earn a certificate in Baptist studies. Students should declare their interest upon matriculation or as soon as decided, to the director of Baptist Studies and the registrar. Requirements for the certificate include three courses in Baptist studies: DS522 Systematic Theology in Baptist Perspective, DS521 The Baptist Tradition: History and Theology, and DS523 Baptist Traditions and Church Praxis; one course in Areas III or IV that is contextualized (by readings and a research paper(s)) towards a Baptist perspective with permission of the instructor and the director of Baptist studies; a placement in a Baptist setting for Contextual Education II; BAPS500 Baptist Studies Reflection Seminar; a seminar during the Contextual Education II year; a fifth semester evaluation by the director of Baptist studies; and a one-hour Baptist colloquy in the final semester of coursework (BAPS501 Baptist Studies Colloquy. For further information contact David W. Key, director, at 404.727.6350 or david.key@emory.edu.

Episcopal Studies Program

This program is designed to prepare students for ordination to the Anglican priesthood. Formation for priesthood is based in collegial reflection on carefully supervised Episcopal parish ministry, ecumenical education in general theological studies, and special academic work concentrating in liturgical studies, theology in the Anglican tradition, and worship from the Book of Common Prayer. Participation in the program requires that a student be a postulant or have the written permission of his or her bishop. Supervised placement each semester is in a parish church in the Episcopal Diocese of Atlanta and emphasizes urban parish life. Students, faculty, and supervising parish priests participate in a weekly two-hour seminar. For further information contact Charles Hackett, director, at 404.727.4188 or dudleigh@aol.com.

Certificate in Anglican Studies

Through the Episcopal Studies Program described above, students may earn a certificate in Anglican Studies. Certification requirements include completion of one unit of Clinical Pastoral Education (CPE), enrollment in CE507R, Contextual Education for Anglican Students each semester for a minimum of eight credits; CT501, Introduction to the History of Christian Thought I (four credit hours); CT502, Introduction to the History of Christian Thought II (four credit hours); CT503, Systematic Theology (three credit hours); HT669, History and Theology of Eucharistic Worship (three credit hours); HT671, British Theologians (two credit hours); DS531, History of the Episcopal Church (two credit hours); DS533, Episcopal Prayerbook and Polity (two credit hours); CA515, Pastoral Priesthood (two credit hours); W622, Practicum in Liturgy: Services of Word and Baptism (one credit hour); W623, Practicum in Liturgy: Eucharist (one credit hour); and W624, Practicum in Liturgy: Weddings, Funerals, and Services of Confirmation and
Programs in Other Special Areas of Interest

Program of 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. For further information, contact Alton B. Pollard III, director, at 404.727.4188 or dudleigh@aol.com.

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 participation in BCS504, Black Church Studies Retreat (no credit) at least once; completion of a BCS505, Black Church Studies Portfolio (no credit), and completion of seventeen hours of course credit—made up of BCS501, Introduction to Black Church Studies (three credit hours); CE503, Contextual Education II, in an approved ecclesial setting (four credit hours) or other contextual experience taken for credit and simultaneously BCS500, Black Church Studies Reflection Seminar (no credit); BCS502, Black Church Studies Colloquy, in the final semester (one credit hour, graded S/U); and nine additional hours in approved BCS course work.

To participate in the program, interested students must complete an Application for Certificate Enrollment with the Candler registrar and a Declaration of Intent and proposed covenant agreement with the director of Black Church Studies. For further information, contact Alton B. Pollard III, director, at 404.727.4196 or alton.b.pollard.iii@emory.edu.

Women in Theology and Ministry Program
The Women in Theology and Ministry Program seeks to promote scholarship and programs to support, edify, collaborate with, and advocate for women and their religious communities. The program recognizes that women are creating diverse paths in ministry and they come to theological education for many different reasons. Some women are on a spiritual quest, searching to make theological sense of their lives. Some seek to equip themselves and others for the work of justice and reconciliation. Many Candler students are preparing for ordained ministry, and many seek to enhance their lay ministries or prepare for specialized ministries in community organizing, religious education, music, church administration, pastoral care, and other fields. To support these diverse interests, the program sponsors academic courses, special events, research projects, and educational opportunities beyond the walls of the school. For further information, contact Mary Elizabeth Moore, director, at mmoore3@emory.edu.

Women in Theology and Ministry Certificate
Candler students who desire to focus attention on women in theology and ministry may enroll in Candler’s Women 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.

Certification requirements for MDiv and MTS students include participation in WTM504, Women in Theology and Ministry Retreat (no credit) at least once; WTM503, Global Feminisms and Christian Tradition (three credit hours); CE503, Contextual Education II, in an approved ecclesial setting (four credit hours) or other contextual experience taken for credit, and simultaneously WTM500, Women in Theology and Ministry Retreat (no credit); WTM501, Women in Theology and Ministry Reflection Seminar (no credit); WTM501, Women in Theology and Ministry Colloquy, in the spring semester of one’s final year (one credit hour, graded S/U); and nine credit hours in approved elective courses focused on women and religion.

Certification requirements for ThM students include participation in WTM504, Women in Theology and Ministry Retreat (no credit); WTM503, Global Feminisms and Christian Tradition (three credit hours); WTM500, Women
in Theology and Ministry Reflection Seminar (no credit); WTM501, Women in Theology and Ministry Colloquy, in the spring semester (one credit hour, graded S/U); nine credit hours in approved elective courses focused on women and religion; and contextual work through ThM501, Master of Theology Seminar (four credit hours), one other contextual course suitable to the student’s research and vocational goals (three credit hours), and a five-page paper presented to the WTM500, Women in Theology and Ministry Reflection Seminar, which describes previous ministry experience and provides an analysis of the gender dynamics in that setting.

To participate, interested students must complete an Application for Certificate Enrollment form with the Candler registrar and a Declaration of Intent and proposed covenant agreement with the director of Women in Theology and Ministry. For further information, contact Mary Elizabeth Moore, director, at mmoore3@emory.edu.

Emory University Certificate in Women’s Studies
Candler students who desire additional work in issues facing women may earn a certificate in women’s studies through Emory University in conjunction with the MDiv or MTS degree program. Those seeking a certificate must submit a Declaration Form for the certificate program to the Emory Institute for Women’s Studies and to the director of Candler’s Women in Theology and Ministry Program; register for WS750R, Women’s Studies Colloquium; register for three graduate-level courses in women’s studies, including WS751R, Feminist Theory; and write an interdisciplinary paper. For further information, contact Mary Elizabeth Moore, director, at mmoore3@emory.edu.

Program in Religious Education
The Program in Religious Education coordinates Candler School of Theology efforts to equip 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 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.

Through the Center for Ecumenical and Multicultural Education, the program maintains a collection of curriculum resources for use in United Methodist congregations and with culturally diverse constituencies. For further information contact Theodore Brelsford, director, at 404.727.4016 or theodore.brelsford@emory.edu.

Certificate in Religious Education Ministries
The Certificate Program in Religious Education Ministries seeks to equip 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, primarily in relation to three distinct but related tracks: (1) Christian Congregational Education; (2) Christian Ministries with Youth; and (3) Church and Academy. The first track includes students seeking to complete the academic requirements of the United Methodist Church for certification in Christian education, as well as students desiring to prepare more generally for the educational dimensions of congregational ministry. The second track, Ministries with Youth, enables students to meet United Methodist Church requirements for the youth ministry certificate and/or to prepare for a range of ministries with youth in and beyond the congregation. The third track, Church and Academy, prepares students for campus ministry, academic teaching, or other ministries in academic contexts.

Requirements for the certificate may be met within a student’s program of study and include participation in at least one professional conference sponsored or approved by the religious education program, participation in a least one religious education program retreat, an annual advising conversation with the program director, nineteen credit hours, allocated as follows:

All certificate students are required to complete RE501, Religious Education as Formation and Transformation (3 credit hours), and an approved contextual experience of educational ministry (ordinarily CE503 for MDiv students or an internship for MTS students).

Additional course requirements, according to focus, include twelve hours of coursework with some work in each of the following areas (students must consult with the program director regarding specific course offerings that can fulfill these requirements):

Christian Congregational Education
• Theology and education
• Pedagogy or educational theory
• Bible and education
• Congregational leadership

Christian Ministries with Youth
• Theology and education, or bible and education
• Ministry with youth
• Youth and the contemporary world
• Pastoral care and counseling

Religion and Academy
• Pastoral care and counseling
• Pedagogy or educational theory
• Comparative religion or study of at least one religious tradition other than Christianity—may be taken in the religion department
• Elective area in RE fitting to vocational goals

To participate in the program, interested students must complete an application for certificate enrollment with the Candler registrar and a declaration of intent with the director of the religious education program. For further information contact Theodore Brelsford, director, at 404.727.4016 or theodore.brelsford@emory.edu.

Faith and the City
Faith and the City at Candler, in collaboration with Columbia Theological Seminary and the Interdenominational Theological Center, seeks to enhance the skills students need to engage the church in the public domain. In partnership with religious and civic leaders throughout Atlanta and with other Emory graduate and professional students, Candler students will have the opportunity to apply their theological education to the serious issues facing every community: public education, health care, public safety, the environment, homelessness and affordable housing, race and class divisions. Inspired by Ambassadors Andrew Young and James T. Laney, Faith and the City attempts to amplify voices of faith in order to build community and realize the common good. A website, forums, retreats and courses are included in the program’s initiatives. For additional information, contact David O. Jenkins, director, at 404.727.4161 or dojenki@emory.edu.

Church and Community Ministries Certificate
MDiv and MTS students seeking to enhance the skills needed to engage in prophetic ministries of social transformation may earn a certificate in church and community ministries. Through participation toward the certificate (classes, internships, community events, contextual education) students can learn the methodologies of church-community partnerships and the tools for developing reconciling ministries. While tracking legislation through city, state, and federal governments, students can also renew their understanding of the legislative process. They will learn how to inspire collaborations with congregations and foundations, local government, nonprofit agencies, and other community organizations in order to affect social change.

Since this program draws on the enormous resources of other Emory departments, other Atlanta universities, the Interdenominational Theological Center, and Columbia Theological Seminary, students have the opportunity to converse with a broad range of scholars and colleagues. Much of this work occurs in particular communities in metropolitan Atlanta so that students can learn first-hand from local leadership how to identify concerns and the local resources to address them.

Certification requirements include six credits of required courses and six credits of electives approved by the director of the certificate program, plus participation in one Faith and the City retreat and the completion of a portfolio. One required course is The Church and Public Policy (CC602) which follows the Georgia State legislative session. Students can choose between The Church and Community Ministries (CC501) and The Church and Community Leadership (CC502) as the other required course. The portfolio is completed as part of the work of The Church and Public Policy course and gives students an opportunity to gain an expertise in one area of social concern, law, or policy. No additional course credit is given for the portfolio or the retreat, although both are listed on the student’s transcript. Students desiring to complete this certificate should enroll in one of the Con Ed I social service placements.

To participate in the program, interested students must complete an Application for Certificate Enrollment form with the Candler registrar and a Declaration of Intent and proposed covenant agreement with the director of the Faith and the City Program prior to the second year of study. For further information, contact David O. Jenkins, director, at 404.727.4161 or dojenki@emory.edu.

Faith and Health Certificate
The certificate in faith and health provides an opportunity for the interdisciplinary study of health and health-promoting practices concurrent with enrollment in a graduate program in nursing or theology. Through the integration of perspectives from these various disciplines, student will develop theories and practices in which the personal (micro), communal (meso), and social (macro) dimensions of health intersect. This program of study will be inclusive and respective of the faith traditions of all students. Students in the MDiv and MTS programs wishing to complete the certificate will need to meet the following requirements: 1. Completion of FH501-Faith and Health, Transforming Communities, FH502-Integrative Seminar, FH503-Integrative Paper, and nine additional hours of electives. At least two of the elective courses must be taken outside Candler. Additionally 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. MTS students will develop a practicum suited to the emphasis chosen in consultation with the certificate coordinator. For further information, please contact Karen Scheib, coordinator at 404.727.2423 or kscheib@emory.edu.

Luce Korean Initiative
The Luce Korean Initiative encompasses a series of efforts to expand and strengthen the Korean and Korean American presence at Candler. The program provides scholarships
to several Korean and Korean American students, supports the acquisition of Korean resources in Pitts Theology Library, and offers several support programs for students of Korean ancestry. These programs include enhancement of the English for Speakers of Other Languages offerings, a trained staff of proofreaders and writing tutors, orientation and acclimation sessions, personal and vocational mentoring and social gatherings. All students of Korean ancestry are encouraged to participate in these offerings. For further information contact Heejung Kwon, coordinator of Luce Korean Initiative student programs, at 404.727.4430 or at cstkoreanprograms@learnlink.emory.edu.

Clinicals and Internships
MDiv students may elect engagement in approved clinical programs in addition to the regular Contextual Education sequence, as long as total contextual hours toward the MDiv degree do not exceed fifteen semester hours. For MTS students, the maximum is eight hours, and for the ThM students, six hours. Clinicals and internships may be arranged on a one-semester or a year-long basis in parish ministries, Clinical Pastoral Education sites, urban training, or other approved programs. Internships may be taken for variable credit hours, with no more than six hours granted toward the MDiv or MTS degree. For further information, contact the office of contextual education at 404.727.4178.

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 CPE association. Through seminars, and group and individual supervision, students focus on foundational issues of personal and professional development arising in pastoral care with patients, families, and staff. Students may be awarded variable credit hours for CPE, with no more than six hours granted toward the MDiv. CPE cannot substitute for Contextual Education I or II in the MDiv degree program.

For further information on internships and Clinical Pastoral Education, contact the office of contextual education at 404.727.4178.

International Educational Opportunities
In addition to courses in missions and world religions, there are many opportunities for international involvement at Candler. Emory’s campuswide international studies program offers 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) and the Emory Korean Graduate Student Association, 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. For further information, contact Cynthia S. Meyer, assistant dean of students, at 404.727.4430.

Candler-Göttingen Exchange
The Candler-Göttingen exchange, sponsored by Candler and the Lutheran World Federation, offers one scholarship each year for a Candler student to attend the University of Göttingen in Germany and one scholarship for a Göttingen student to attend Candler.

Candler-Melbourne Exchange
Theological Hall, a consortium of Protestant and Catholic seminaries connected with the University of Melbourne, offers a one year tuition scholarship for a Candler student. In exchange, Candler offers a tuition scholarship to an Australian student.

Candler-Uppsala Exchange
The Candler-University of Uppsala exchange offers one scholarship each year for a Candler student to attend the University of Uppsala in Sweden and one scholarship for an Uppsala student to attend Candler.

The Ecumenical Institute
The Ecumenical Institute in Bossey, Switzerland, sponsored by the World Council of Churches, offers programs for theological students from around the world to discuss and study issues of concern to the worldwide church. Short-term, semester, and academic-year options are available.

Middle East Travel Seminar
Candler participates with five other theological schools in an annual travel seminar to the Middle East (Syria, Jordan, Sinai, and Israel). This is an intensive three-week program. Selection involves a student application, Candler nomination, and an interview with the selection committee.

Other Opportunities
Methodist MDiv students may apply to spend an internship year in Britain serving in a Methodist circuit. This provides extensive pastoral experience and the opportunity to live in another culture. A stipend covers the students’ costs while in Britain.

Wesley House at Cambridge University and Wesley College at the University of Bristol welcome Candler students for one to three terms. Arrangements may also be made with other universities in Europe, Latin America, Asia, and Australia.
Study in Other Divisions of the University and Joint-Degree Programs

Law and Religion Program
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 Graduate School of Arts and Sciences. Such 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.

Two separate joint-degree programs, offered through the school of theology and the law school, are available to students who concentrate on the study of law and religion.

A joint juris doctor/master of divinity (JD/MDiv) degree program allows students to combine training in law with training in ministry. A student in this program matriculates concurrently in the school of law and the school of theology and may complete requirements for both degrees in five years (instead of the six required to attain the degrees separately). One year is spent in the school of theology, a second year in the law school. 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 the student is in residency in the school of theology.

A joint juris doctor/master of theological studies (JD/MTS) 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 law school and the school of theology and may complete requirements for both degrees in four years (instead of the five required to attain the degrees separately). One year is spent in the school of theology, a second in the law school. During the remaining three years, the student must register and pay tuition for five semesters in the law school and three semesters in the school of theology, but may take courses in either school. Candler scholarships and grants are applicable only to those semesters in which the student is in residency in the School of Theology.

Candidates for either joint-degree program must apply to and be accepted by both the school of theology and the law school. The schools maintain independent application procedures.

In addition to joint-degree programs, supervised clinical programs enable students to combine the methods and insights of legal mediation and litigation on the one hand, and pastoral counseling and intercession on the other. Through the Justice Center of Atlanta and Georgia Legal Services, interns learn the skills of arbitration and mediation. Through Americans United for Separation of Church and State, the Rutherford Institute, and the Anti-Defamation League, interns learn to intervene skillfully in and to litigate issues of religious liberty. Through the Task Force for the Homeless, the Georgia Housing Finance Authority, and The Atlanta Project, interns are equipped to offer legal and pastoral services to the homeless and indigent populations of Atlanta.

For further information, contact Linda B. King at 404.727.6504 or linda.king@emory.edu or Matthew L. King, Candler registrar, at 404.727.0792.

Program in Business and Theology
Candler offers a joint-degree Business and Theology program in cooperation with Emory’s Goizueta Business School. This program allows the MBA and MDiv degrees to be earned in four years instead of the usual five. One year is spent in the business school, a second in Candler. The student must register and pay tuition for three semesters in the business school and five semesters in Candler, but may take courses in either school. For further information, contact the business school admissions office at 404.727.6311 or Matthew L. King, Candler’s registrar at 404.727.0792.

Master of Sacred Music Degree Program
The Emory University Department of Music offers a joint music and theology program leading to a master of sacred music (MSM) degree. This degree allows students to specialize in the applied areas of choral conducting or organ performance and is an outstanding program for students interested in careers in sacred music or in the church. The curriculum integrates academic study in theology, worship, and biblical studies with appropriate courses in music history, theory, and literature. Students in the MSM program participate in a supervised music ministry internship, which is fulfilled within the context of a professional position in a church or synagogue. For further information, contact Don Saliers, Candler School of Theology, at 404.727.4157 or Lynn Bertrand, director of graduate studies in music, at 404.727.6445.

Graduate Division of Religion
Emory’s Graduate Division of Religion offers the PhD in religion in the areas of American religious cultures; comparative literature and religion; ethics and society; Hebrew Bible; historical studies in theology and religion; Jewish studies; 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.
Gary Laderman, associate professor of religion, directs the Graduate Division of Religion. For further information, contact the Graduate Division of Religion, 5214 Callaway Center, Emory University, Atlanta, Georgia 30322, telephone 404.727.6333.

**English for Speakers of Other Languages**

Students whose first language is not English, regardless of their TOEFL scores, will be required to participate in a written assessment before Candler’s fall orientation. Those whose assessments indicate a need for additional work in written communication will be required to take TESL300, English for Speakers of Other Languages—Written Communication, in the fall semester. An oral assessment also will be required. Those whose assessments indicate a need for additional work in oral communication will be required to take TESL301, English for Speakers of Other Languages—Oral Communication, in the spring semester. Although required for credit, TESL courses are graded on an S/U basis and may not be counted toward curriculum requirements for graduation. Entering students are also required to participate fully in a Cross-Cultural Communication Workshop during the orientation period.

**Centers, Institutes, and Affiliates**

**Aquinas Center of Theology**

The Aquinas Center of Theology provides a scholarly presence that is ecumenical in spirit for the benefit of Emory University, the Archdiocese of Atlanta, and the Southeast region. The center has two chairs: the chair of theology at Candler and an annual visiting dominican scholar position for Candler or Emory College.

An affiliate of Emory University, the Aquinas Center evolved from a Dominican House of Studies. As a dominican inspired, lay-funded center it is related to the Southern Province of Dominican Friars in New Orleans.

Through its lectures, symposia, conferences, and continuing education courses developed in cooperation with Candler’s Lay Theology Institute, the center provides education about the living Catholic tradition and the intellectual, spiritual, and moral life of the church. It also encourages the development of a stronger Catholic curriculum building upon existing programs at Emory and in the region. Through its *Occasional Papers* and editorial support of *The Merton Annual: Studies in Culture, Spirituality, and Social Concerns*, it contributes to ecumenical scholarship in the Catholic tradition. Public lectures about theology, spirituality, philosophy, and social justice are held each year as well as cosponsored programs with departments in Emory College as well as with other colleges in the Atlanta region. For further information contact Jan Sebacher, program coordinator, 404.727.8860 or 404.727.8862 (fax)

**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. The center also coordinates certification programs and continuing education for lay and clergy leaders of congregations.

Considerable support from foundations has enabled the center to sponsored regional and national consultations on the life of the local church and to promote scholarly dialogue about the relationship of theological curriculum to the ministry and mission of congregations.

Located in Cannon Chapel, the Rollins Center for Church Ministries was given by O. Wayne Rollins in memory of his mother, Claudia A. Rollins.

**World Methodist Evangelism Institute**

A cooperative ministry of the World Methodist Council and Candler School of Theology, the World Methodist Evangelism Institute offers study and research in the nature and practice of evangelism. Using a multiracial and multinational faculty, the institute brings world evangelism leaders, faculty, and students together at Candler and at other places around the world, and sends faculty to different countries to share insights and learn from the experience of others. 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 University campus in the Turner Village suite of offices at 1703 Clifton Road, Suite F-3, the institute provides opportunities for pastors and lay persons to gain continuing education credits while gaining experience in evangelism in other cultures, offers training in faith-sharing in a nonconfrontational approach, and provides opportunities for seminary students to have a dialogue with students of other seminaries across the world. For further information, contact Winston O. R. Worrell, director, at 404.727.6344 or wmei@emory.edu.

**Youth Theological Initiative**

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 itself takes the theological abilities and questions of youth seriously, and equip lay and ordained youth leaders to engage in such forms of youth ministry
YTI hosts a Summer Academy for rising high school seniors at which we help young women and men engage in faithful and critical theological reflection on social and public issues. The research arm of 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 through partnerships with regional and national denominational judicatories, conferences for scholars and practitioners, and courses at Candler School of Theology.

YTI is funded by Lilly Endowment. For further information, contact Faith Kirkham Hawkins, director, at 404.712.9160 or 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 over twelve hundred students, one hundred faculty, and six hundred thousand library volumes.

A cooperative doctor of theology degree program is sponsored by Candler, Columbia, and ITC. Other cooperative endeavors include cross-registration; sharing of faculty, library, and lecture resources; interseminary courses; and, experimental programs in various academic disciplines and professional specializations.

Care and Counseling Center of Georgia
Candler School of Theology is one of the founders of the Georgia Association for Pastoral Care Inc., now united with the Verderey Center to form the Care and Counseling Center of Georgia (CCCG), offering healing, hope, and education in the pastoral tradition. Candler helps govern Care and Counseling in cooperation with Columbia Theological Seminary, the Interdenominational Theological Center, and members of local churches and the community.

The association provides counseling and pastoral care to individuals, couples, and families and also provides clinical education in pastoral care and counseling for theological students and ministers. It sponsors chaplaincy and Clinical Pastoral Education (CPE) programs at several regional hospitals. It also has a large pastoral counseling and referral service, with fourteen pastoral counseling centers in the area, including CCCG near Emory at 1814 Clairmont Road. For information on counseling services, contact CCCG at 404.626.1457.

Care and Counseling is an accredited training center of the American Association of Pastoral Counselors. Several CCCG supervisors are also approved as supervisors by the American Association of Marriage and Family Therapists.

Clinical Pastoral Education is available through CCCG as well as through other CPE training sites in metro Atlanta. The following CPE programs are available at Grady Health System (Grady Memorial Hospital): A residency year (four units of CPE), a second-year residency (four additional units) for specialization ministry; Supervisory CPE, which is a contractual agreement for training for those desiring to become a pastoral educator; and Summer CPE, an introductory unit of four hundred hours.

ThD students specializing in pastoral counseling are required to have two years of supervised experience in pastoral counseling. Normally, ThD students meet this requirement through Care and Counseling, enrolling in ATA485, Pastoral Counseling Practicum.

Association for Clinical Pastoral Education
In addition to its relationship to Care and Counseling, 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 further information, contact the office of contextual education at 404.727.4178.

Appalachian Ministries Educational Resource Center (AMERC)
AMERC provides specialized training for students preparing for ministry in the Appalachian region and other missional settings, with particular attention to small-town and rural congregations.

AMERC offers several educational programs including a summer six-week term and a three-week winter travel seminar. Both courses provide students with opportunities to learn about the Appalachian region, its people and history, its culture and religion, and its needs and issues for ministry. For further information, contact Cynthia S. Meyer, assistant dean of students, at 404.727.4430.

Hispanic Summer Program
Candler is a participating member of the Hispanic Summer Program, which is a two-week academic program for Latina/o seminarians hosted by participating seminaries in July. Students are able to enroll in a course taught by Hispanic faculty and in Spanish. Courses cover a wide range of topics in the theological curriculum and course credits can transfer to Candler. For further information, contact David Jenkins, Candler resource person for Latina/o students.
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 four semester hours of credit.

Summer Term
Summer courses are offered both 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 are offered. Enrollment during any summer term is limited to nine credit hours; a maximum of twelve hours from summer terms may be applied to the MDiv or MTS degree. For complete course information, enrollment forms, and registration dates, consult the summer school brochure available from the admissions office early in the spring semester.

Physical Examination
A recent physical examination report recorded on university forms is required upon acceptance to the University. Students may not register until this report is on file with the Emory University Health Service.

A new physical examination is required for reenrollment after a year or more attendance lapse. For readmission after withdrawal for medical reasons, medical clearance by designated University health officials is required.

Student Health Insurance
The Emory University Student Health Insurance Plan is offered by Aetna Insurance and administered by the Chickering Group of Boston, Massachusetts. Participation in the plan is required of all students who do not have proof of adequate health coverage.

International students, regardless of non-immigrant visa type or type of admission, must provide evidence of medical insurance coverage for one year when registering for the fall semester. When registering for the spring semester or summer term, evidence of medical insurance coverage for the remainder of the academic year, including summer, must be presented. International students who cannot show documentation of coverage by August 30 will have the premium for student coverage for fall semester placed on the October bill from the University. The premium for spring/summer will be placed on the pre-term bill for spring semester. By paying the bill, the student will be enrolled automatically in the Emory University insurance plan. Students on the J-1 visa must also ensure that any alternate plan meets the requirements of the United States Information Agency, including coverage for accompanying dependents.

International students who wish to maintain insurance with another company must provide a Health Insurance Compliance Form. The compliance form must be completed by the student’s insurance company and be approved through Emory’s insurance
Continuous registration is required for the fall and spring semesters throughout the degree program, either for academic credit or through payment of the noncredit administrative fee. For doctoral students, failure to maintain continuous registration will result in termination from the doctoral program.

For doctoral students, failure to maintain continuous registration is required for the fall and spring semesters throughout the degree program, either for academic credit or through payment of the noncredit administrative fee.

In 2005–2006, the cost of student health insurance is $1,671. Coverage for a spouse is $3,977 and coverage for a child or children is $1,786. Major medical coverage is available for an additional $712 for student, $1,129 for spouse, and $620 for child(ren) annually. For more information about the Emory University Student Health Insurance Plan and to download online enrollment forms, go to www.chickering.com and enter 812808 as the Emory policy number or by contacting the Emory University Student Insurance Office at 404.727.7560.

Orientation
All students registering for the first time in Candler School of Theology, including special, transfer, and part-time students, and students beginning their first fall semester at Candler, are expected to attend the orientation session scheduled before each fall semester. International students also are required to attend a Candler International Integration Program, which includes ESOL Assessment, an ESOL Intensive Workshop, and an Emory University International Student Orientation, all of which precede the general orientation at Candler.

At Orientation, students are introduced to Candler as a context for theological learning, and are welcomed into the community by faculty, staff, and returning students.

Registration
Each semester, students consult with their advisors and register for courses before the dates announced in the academic calendar. First-year students register for courses in the months before enrollment in consultation with the staff of the registrar’s office. Failure to register by the proper date results in a fifty dollar 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 administrative 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 during the first week of classes. Students who withdraw voluntarily 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.

Course Load
During the academic year, twelve hours enrollment per semester is considered full-time. The maximum course load in the school of theology is fifteen hours per semester. During the summer term, the maximum course load for degree-seeking students is nine hours. Special Students may register for twelve hours. Any exceptions must be approved by the director of academic administration and registrar.

Students with extensive outside employment, students on academic probation, students who repeatedly withdraw from classes, and students with incomplete course work from previous semesters may be required to reduce their course loads.

* Such exceptions are rarely granted prior to a student’s last semester.

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 registrar) and obtain the signatures of the instructor and faculty advisor. Directed studies may be taken on either an S/U or a letter grade basis.

MDiv 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. MTS students may take up to twelve hours of directed study, provided that at least six are extensions of regular offerings. In consultation with the director of advanced studies, ThM students may elect units of individual directed study to be used toward the completion of their degrees. 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.

Graduate 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.

Modern Language Study
Students in the master of divinity or master of theological studies program may, with permission of the academic dean or the registrar, receive credit for no more than six hours of credit for language study in Emory College as electives towards the degree.
Cross-registration in Other Departments and Schools

Where appropriate, degree-seeking students may register for courses (usually without extra cost) in other divisions of the University, at Atlanta-area seminaries, and at nearby colleges and universities. An MDiv candidate may cross-register for a maximum of fifteen semester hours in institutions other than Emory, with no more than six taken in any single semester. 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. Except for courses taken toward the ThD degree, courses taken at institutions other than Emory, including ATA institutions, are counted as transfer credit.

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).

Transfer of Credit

Academic work more than five years old at the time of matriculation will not be applied toward any Candler degree. In addition, academic work for which another degree 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. Transfer credit does not affect the Emory grade point average. 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 to the MDiv program.

A maximum of twenty-four transfer credit hours may be granted toward the MDiv degree program, with the approval of the registrar. Only one transfer course per area may be applied to meet the requirements in Areas I, II, and III.

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 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 director of advanced studies. 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 course work for advanced credit.

Advanced Standing

Graduates of other United States first-level master’s degree programs (i.e. MATS, MRE, MTS) may be granted up to twenty-four credit hours in advanced standing to the MDiv program. All transfer rules found in the previous section apply.

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. No credit is given.
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:

A maximum of seventeen transfer credit hours may be granted toward the MTS degree program, with the approval of the registrar. Only one transfer course per area may be applied to meet the requirements in Areas I, II, and III.

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 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 director of advanced studies. 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 course work for advanced credit.
All courses taken to meet MDiv and MTS area requirements must earn a letter grade of at least C (i.e. 2.0 on a scale of 4.0). The grade of P (in-progress) is assigned at the end of the first semester for courses that continue beyond one semester. The grade of S (satisfactory) or U (unsatisfactory) may be assigned with prior permission of the professor in courses not being taken to satisfy area requirements. Students do not receive quality points for S, U, P, or F grades.

Grading preferences of letter grade, satisfactory/unsatisfactory (S/U), or audit (AU) must be indicated at the time of course registration. Changes to grading status must be requested prior to the deadline for each semester as noted in the academic calendar.

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In clearly exceptional cases, such as illness or family emergency, a student may request an incomplete grade from an instructor, using the Request for an Incomplete Grade form (available in the office of the Candler registrar). Incomplete grades cannot be issued without an approved Request for an Incomplete Grade form. This form must be submitted to the registrar by the last day of classes each semester. In exceptionally rare circumstances, the associate dean of academic affairs may approve an Incomplete Request by the student after the last day of class but before the end of the final exam period. If the request is granted by the instructor, all course work must be completed and submitted to the registrar by the date determined by the instructor and the registrar. For MDiv, MTS, ThM, and special students, this date cannot be any later than thirty (30) calendar days after the last day of classes for that semester. ThD students have one year to submit incomplete course work. The registrar will record the receipt of the work and will deliver the work to the instructor. Students who fail to submit required course work to the Candler registrar by this date will receive a permanent incomplete failing (IF) or incomplete unsatisfactory (IU) grade for the course. Incomplete grades can jeopardize a student’s scholarship status and may lead to academic probation. Additionally, students on academic probation cannot request incompletes for courses.

Courses may be dropped during the course schedule change period stated in the academic calendar without appearing on the student’s transcript. To drop a course after this time, the student must obtain the signature of the course instructor on the notification of withdrawal form, available in the Candler registrar’s office. In such cases, the symbol W (withdrawal without penalty), WF (withdrawal while failing), or WU (withdrawal unsatisfactorily) will appear on the student’s transcript. Students may not drop a course after the last day of classes for the semester in which the course is offered.

MDiv and MTS students are allowed to apply up to fifteen hours of academic course work on a satisfactory/unsatisfactory (S/U) basis toward a degree. ThM students are allowed to take up to four hours of academic course work on an S/U basis. In addition, Contextual Education courses, clinical semesters, internships, Chapel Choir, and Teaching Parish must be taken on the S/U grading basis. Directed studies may be taken on an S/U basis. Courses taken to meet MDiv and MTS area requirements may not be taken for an S/U grade, nor may ThM 501, MTS 502, or MTS 503. Students on academic probation are not eligible to register for courses on an S/U basis. Course work 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 an U (unsatisfactory). After the grading change period, it is not permissible to change the grading basis of a course.

Incomplete Work

Persons who wish to audit a course must be admitted to a degree program or to special student status. Students pay for audited courses at the same rate as courses taken for credit. 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. A mark of AU (audit) is recorded on the student’s transcript. Attendance at classes is required, despite audit status.

Academic Review

Each semester there is a general review of all students by the chair of the Admissions, Scholarship, and Honors Committee, the director of contextual education, the director of the Teaching Parish program, and two area chairpersons in order to determine whether students have exhibited an adequate basis for continuing successfully in their programs.

Academic Standing

MDiv and MTS students whose term or cumulative grade point average falls below 2.0; ThM and ThD 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.
Failure of MDiv and MTS students to achieve a 2.0 term average and of ThM students to achieve a 3.0 term average and those who fail to make satisfactory academic progress may result in discontinuance. In addition, students who fail to complete courses taken to fulfill area requirements with a C grade or better after more than one attempt may be discontinued.

Students with one or more grades of I (incomplete), those who routinely withdraw from courses, those who receive a grade of C- or lower in a course taken to fulfill an area requirement, and those about whom faculty members express concern may be placed on probation. Students placed on probation must reduce their academic course load, may take no letter-grade courses on an S/U basis, may not enroll in directed studies, and may receive no F, U, or I grades the following semester. Students may remain on probation for no more than three semesters.

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.

Retaking Courses
Some courses are acceptable for repeat and are designated as such by the letter R following the course number. 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.

Remedial Courses
A student with deficiencies in his or her 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.

Completion of Studies
MDiv, MTS, and ThD students must complete their programs of study within six calendar years. The ThM degree must be completed in no more than two years. Continuation beyond that time is permitted only by approval of special petitions based on extraordinary circumstances.

Application for Degree
Students must apply formally for their degrees before the deadline stated in the academic calendar. Candler’s Office of the Registrar maintains the necessary forms.

Students who file an application after the deadline must pay a special processing fee of twenty-five dollars. These students cannot be assured that their names will appear in the commencement program or that their diplomas will be available at commencement.

All candidates must attend the University graduation ceremony and Candler’s diploma ceremony unless excused by the associate dean of academic affairs.

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.

Withdrawal/Leave of Absence
A student who, for any reason, decides to withdraw or take a leave of absence from the school of theology 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 of his or her current courses, and the student will be responsible for all charges.

In addition, ThD students must notify in writing both the director of advanced studies and the director of the ATA ThD program. Requests from students must be received by April 1 for the fall semester or November 1 for the spring semester.

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 course work 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
If, in the opinion of the dean ("dean" as used in this statement always refers to the dean or dean’s designate), a student demonstrates evidence of an emotional disorder, a student may be referred by the dean to Emory University Health Service for psychiatric evaluation. Refusal to obtain a psychiatric evaluation when properly requested to do so, or determination by Emory University Health Service that withdrawal would be in the best interest of the student and the University, shall be cause for involuntary withdrawal of the student from the University by the dean. Withdrawal in such cases shall normally incur no academic penalty for the term in which the student is enrolled, and tuition refund, if any, shall be based on the schedule established for voluntary withdrawal. The dean shall inform the student in writing of the effective date of the involuntary withdrawal, and
shall explain, in writing, the procedure for application for readmission to Emory University. Application for readmission after withdrawal for psychiatric reasons will require evaluation by a University psychiatrist. Persons seeking readmission may choose to submit a written report from their own psychiatrists at their own expense. In no case shall readmission be granted after psychiatric withdrawal without the approval of Emory University Health Service.

**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. The dean of the school of theology is responsible for administering discipline within the school.

**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.

**Readmission**

A student who is not enrolled in consecutive fall/spring or spring/fall semesters, or who is enrolled as a special student, 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, November 1 for the spring semester, and May 1 for the summer term. Written notification of a readmission decision for MDiv, MTS, ThM and special students typically is reached within two weeks.

For ThD students, the written request for readmission must be received by the Office of Admissions 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 incomplete course work 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.

**Official Transcripts**

Upon written request to the University registrar, students may receive a copy of their academic transcripts or have official transcripts mailed to agencies or institutions for a nominal fee, provided the students’ records show no financial indebtedness to the University.

Official transcripts bearing the University seal and validating signatures mailed directly to agencies or institutions as confidential information can be obtained for a nominal fee. All transcripts include the entire academic record. No partial or incomplete statements of record will be issued as transcripts.

For prompt receipt of transcripts, students should make requests within a reasonable time before needed. Delay in issuing transcripts may occur immediately before or after a semester break.

**Change of Address**

Students with name, address, or telephone number changes should notify both the Candler registrar’s office in 216 Bishops Hall, and Emory University. With a valid Emory Network ID, students may update an address to the University online, using OPUS (Online Pathway to University Students). Candler’s and the University’s record of a student’s address is important, particularly for University billing and other enrollment-related matters.

**Student Honor and Conduct Code**

A committee of students and faculty has formulated Candler School of Theology’s Student Honor and Conduct Code. It has been approved by the faculty and is included in the Student Handbook. Copies are available in 216 Bishops Hall. The following statements are excerpted from the complete text of the code.

**Academic Honor**

Candler School of Theology requires that all material submitted by a student in fulfilling his or her academic degree requirements must be the original work of the student. Plagiarism is the act of presenting the work of another person as one’s own, 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 knowingly uses a writer’s distinctive work without proper acknowledgment 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.

A student found guilty of a violation of the academic honor code, after a review of the case according to procedures outlined in the Student Handbook, may be subject to one or more of the following actions: 1. Student Probation, 2. Student Probation with reduced hours, 3. Withdrawal.
from the course, 4. Withdrawal-failing from the course, 5.
“F” on assignment, 6. “F” in course, 7. Suspension for rest
of semester or longer, 8. Dismissal from school.

Student Conduct
Candler School of Theology requires all members of its com-
munity to conduct themselves with dignity and integrity and
in conformity with the established policies and standards of
Emory University and Candler School of Theology. 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 his or her actions.

Procedures for Adjudicating Violations
For a complete account of the adjudication and appeal proce-
dures, students should consult the procedures in the Student
Handbook.

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 associ-
ate dean of academic affairs within six months of the assign-
ment of the grade.

If the associate dean of academic affairs and the student can-
not reach a satisfactory resolution, the student may request that
the associate dean of academic affairs 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
advisor, 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 student programming and the student making
the appeal), and the academic dean, ex officio. In all cases, stu-
dents serving on this ad hoc committee must be in good stand-
ing with Candler. The area chair selected will serve as the chair
of this committee and shall not be the student’s advisor.

The student making the appeal has the right to appear per-
sonally before the committee to state his or her case. The com-
mittee 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. Please see the Student
Handbook for the full text of this policy.
Emory University Policy Statement on Discriminatory Harassment

Please note: This policy is undergoing revision. Contact the Office of Equal Opportunity Programs at 404.727.6016 for the latest update.

It is the policy of Emory University that all employees and students should be able to enjoy and work in an educational environment free from discriminatory harassment. Harassment of any person or group of persons on the basis of race, color, national origin, religion, sex, sexual orientation, age, disability, or veteran’s status is a form of discrimination specifically prohibited in the Emory University community. Any employee, student, student organization, or person privileged to work or study in the Emory University community who violates this policy will be subject to disciplinary action up to and including permanent exclusion from the University.

Discriminatory harassment includes conduct (oral, written, graphic, or physical) directed against any person or group of persons because of their race, color, national origin, religion, sex, sexual orientation, age, disability, or veteran’s status that has the purpose or reasonably foreseeable effect of creating an offensive, demeaning, intimidating, or hostile environment for that person or group of persons. Such conduct includes, but is not limited to, objectionable epithets, demeaning depictions or treatment, and threatened or actual abuse or harm.

In addition, sexual harassment includes unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when:

- submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment or a student’s status in a course, program, or activity;
- submission to or rejection of such conduct by an employee or student is used as the basis for employment or academic decisions affecting that employee or student; or
- such conduct has the purpose or effect of unreasonably interfering with an employee’s work performance or a student’s academic performance or creating an intimidating, hostile, or offensive employment, educational, or living environment.

All University vice presidents, deans, and division and department chairs should take appropriate steps to disseminate this policy statement and to inform employees and students of procedures for lodging complaints. All members of the student body, faculty, and staff are expected to assist in implementing this policy.

The scholarly, educational, or artistic content of any written, oral, or other presentation or inquiry shall not be limited by this policy. It is the intent of this paragraph that academic freedom be allowed to all members of the academic community. Accordingly, this provision shall be liberally construed, but shall not be used as a pretext for violation of this policy.

Any student or employee with a complaint of discriminatory harassment should contact the vice president 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 Equal Opportunity Programs at 404.727.6016.

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 Office of Disability Services and Compliance, 110 Administration Building, Emory University, Atlanta, Georgia 30322-0520. The information provided will be used only to assist the University and the Office of Disability Services and Compliance in determining accommodation needs. Self-identification forms are available from the Candler Office of Admissions at 404.727.6326, or from the Office of Disability Services and Compliance at 404.727.6016 or 404.712.2049 (TDD).

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.

9. 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.

a. 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.

b. Dissent, to be acceptable, must be orderly and peaceful and represent constructive alternatives reasonably presented.

c. Coercion, threats, demands, obscenity, vulgarity, obstructionism, and violence are not acceptable.

d. Demonstrations, marches, sit-ins, or noisy protests that are designed or intended to or do disrupt normal institutional pursuits will not be permitted.

e. Classes and routine operations will not be suspended except for reasonable cause as determined by the president.

f. Administrators, faculty, staff, and students are expected to abide by these standards of conduct in promoting their views, particularly dissent.

g. Persons who disagree with these policies should not become associated with Emory nor continue to be associated with Emory.

h. 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.
FINANCIAL INFORMATION

Tuition and Fees
Application Fee
A nonrefundable fee of $25 (check or money order) 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. 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 $6,917 per semester include full-time instruction for a minimum of twelve semester hours 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 $6,750 per semester. The mandatory University student activity fee (which partially funds the Student Government Association) is $71 per semester, and the mandatory University athletic/recreation fee (which includes use of the facilities and equipment of the physical education center) is $96 per semester.

Part-time academic work (less than twelve semester hours) is $611 per semester hour. Part-time students are not eligible for health services.

Degree students may take appropriate courses in other divisions of the University, at Columbia Theological Seminary, at Erskine Theological Seminary, McAfee School of Theology, 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 and recreation fees for any semester (excluding summer) in which an MDiv, MTS, or ThD student is formally enrolled in the degree program, but is not registered for credit hours through course work, clinical work, or doctoral project research.

Audit Courses
The charge for audit courses is the same as for credit courses. 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.

Parking Fee
All students operating automobiles, motorcycles, and scooters at Emory must register their vehicles with the Community Services and Parking Office, 1701 Lowergate Drive. The 2005–2006 fee for student vehicle registration is $386, which also entitles the student to a parking deck pass. Vehicles must be registered separately for the summer term. Proof of ownership is required at the time of registration.

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 $50. Students who fail to apply for a degree 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, www.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.

Housing
On-Campus Housing
On-campus housing includes a complex of apartments reserved for Candler students at Turner Village and Emory’s Apartments at the Clairmont Campus. Turner Village accommodations include efficiencies and one-, two-, and three-bedroom unfurnished apartments. (See description, page 9.) For 2005–2006, monthly rent is $698 for an efficiency, $786 for a one-bedroom, $899 for a two-bedroom apartment, and $973 for a three-bedroom apartment. Rates include local telephone, heat, water, cable, and data link. Ten-month, eleven-and-a-half-month, and twelve-month leases are available. Housing at Turner Village is limited to three years for MDiv and ThD students, two years for MTS students, and one year for ThM students. For further information, contact the Turner Village Housing Office at 404.727.8850.

The graduate apartments at Emory’s Clairmont Campus are located in a five-story complex with 155 furnished and unfurnished units, including one-, two-, and three-bedroom apartments. The apartments have central heat and air-conditioning and are equipped with a stove, refrigerator, dishwasher, disposal, microwave, washer/dryer, mini-blinds, carpet, and telephone, cable, and high-speed Internet connections. All utilities are included in the rental price. For 2005–2006, monthly rent per bedroom is $1,126 for a furnished one-bedroom, $1,072 for an unfurnished one-bedroom, $736 for furnished two-bedroom, $702 for an unfurnished two-bedroom, and $643 for a furnished three-bedroom apartment. For further information and an application contact the Office of University Housing at 404.727.8830 or www.emory.edu/HOUSING/Clairmont/ccapts.html.

Reservation Fee
Turner Village apartment rental requires a reservation fee of $250 upon acceptance of housing assignment. This fee is credited to the student’s account with the Emory bursar. If a student fails to occupy the secured apartment at Turner Village, the reservation fee will be forfeited even if the student enrolls at Candler. Charges assessed for normal wear and tear will be placed on the student’s account.

A security deposit is not required for Emory’s Apartments at the Clairmont Campus. However, a $200 nonrefundable reservation fee is required when a lease is submitted, which will be applied to the first month’s rent upon occupancy. If a student fails to occupy the secured apartment, the reservation fee is forfeited.

Insurance
Residents must arrange for their own property insurance coverage. No financial responsibility is assumed by the University for personal property.

Housing Applications
Applications for Candler’s Turner Village are available from the Office of Admissions and Financial Aid (404.727.6326) or from the director of Turner Village (404.727.8850 or www.candler.emory.edu/ADMISSIONS/housing.html). Students interested in housing at Emory’s Apartments at the Clairmont Campus should contact the Office of University Housing (Clairmont Campus) at 404.727.8830 or www.emory.edu/HOUSING/CLAIRMONT/ccapts.html.

Assignment priority is based on the application date, admis-
The housing office maintains an extensive list of rooms and apartments available in the Emory area. This is an important information source for graduate and professional students. Information cannot be mailed or given by telephone because of constant changes. Listings may be checked online at housing.emory.edu. A listing of local, off-campus rooms, apartments, and houses in the Emory area available for rent by theology students is maintained at Candler in the Office of Admissions and Financial Aid. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Campus Dining
Meals are available at several campus dining areas, including 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, Room 270E, Dobbs University Center. Members of the Candler community are invited to Community Lunch, an offering of low-cost lunches, generally on Tuesday, Wednesday, and Thursday when classes are in session. Lunches are available in Brooks Commons in Cannon Chapel.

Scholarship and 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 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 financial assistance must submit the Free Application for Federal Student Aid (FAFSA) each year. FAFSA applications are available online at www.FAFSA.ed.gov. International students are not required to file the FAFSA. Financial aid is available during the academic year only to students enrolled in a degree program and is awarded for a maximum of eighty attempted hours for the MDiv degree, fifty-one attempted hours for the MTS degree, and twenty-four 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 director of 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 and grants to joint-degree students are applicable only to those semesters in which the student is in residency in the school of theology.

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 the second and third years according to applicable scholarship stipulations. Candler scholarship decisions are final.

Named Scholarships
Candler’s scholarship program is funded through the school’s general budget. Scholarship income is derived from gifts, the Ministerial Education Fund of the United Methodist Church, and endowed funds.

Robert W. Woodruff Fellowship in Theology and Ministry
These fellowships for incoming full-time MDiv students cover tuition and fees up to eighty credit hours (two full-time semesters for three academic years) and provide an additional $5,000 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 six Woodruff fellowships are awarded to first-year students.

Woodruff fellowship competition is open to persons who demonstrate qualities of forceful and unselfish character; intellectual and personal vigor; outstanding academic achievement; impressive skills in communication; significant leadership and creativity in school, church, or community; and, clear potential for enriching the lives of theology students at Emory University. Typically applicants will have a 3.50 minimum cumulative grade point average from an accredited undergraduate or graduate program. The deadline for receipt of Woodruff Fellowship applications is February 1. To be considered for the Woodruff Fellowship, applicants must be admitted to the MDiv program by February 1. For application and further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Margaret A. Pitts Scholarships
The Pitts Scholarships were established through the bequest of Miss Margaret A. Pitts. These scholarships for incoming full-time MDiv students cover tuition and fees up to eighty credit hours (two full-time semesters for three academic years) and provide an additional $3,000 per year for related educational expenses. Renewal of the award for the second and third years requires full-time enrollment and maintenance of a cumulative grade point average of at least 3.30. Pitts Scholarship competition is open to persons preparing for ministry in the Southeastern Jurisdiction of the United Methodist Church as deacons or elders. Qualified students must demonstrate promise for ministry as a deacon or elder, academic ability, and commitment to local congregations. To be eligible, students must have begun the candidacy process in the United Methodist Church.
Typically applicants will have a 3.50 minimum cumulative grade point average from an accredited undergraduate or graduate program.

The deadline for receipt of the Pitts Scholarship application is March 1. To be considered for the Pitts Scholarship, applicants must be admitted to the MDiv program by March 1. For further information and application forms, contact the Office of Admissions and Financial Aid at 404.727.6326.

Garrett Scholarships
The Sims Garrett Scholarships were established by Garrett, a 1933 graduate of Emory College, to support incoming full-time MDiv students preparing for pulpit ministries. These full-tuition awards are renewable upon maintenance of full-time enrollment and a minimum cumulative grade point average of 3.30. Preference will be given to applications received by March 1. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Hardin Scholarships
The Hardin Scholarships were established by Mary Goss Hardin of Gadsden, Alabama, to support incoming full-time United Methodist MDiv students preparing for ordained ministry 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 3.30. Preference will be given to applications received by March 1. For an application and further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Quenelle Scholarships
The Quenelle Scholarships were established by Olive Quenelle of Johnson City, Tennessee, to support incoming full-time United Methodist MDiv students from the Holston Annual Conference who are preparing for pastoral ministry. These full-tuition awards are renewable upon maintenance of full-time enrollment and a minimum cumulative grade point average of 3.30. Preference will be given to applications received by March 1. For an application and further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

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 pastoral ministry 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 (70 percent from the Sherman Endowment and 30 percent from other Candler funds), and contributions are encouraged from the student’s annual conference and from the student’s local church or district. A $1,500 contribution from the student’s conference and a $1,600 contribution from the student’s local church or district are encouraged. (United Methodist annual conference funds are typically limited to certified candidates for ministry.) Renewal of the Sherman Scholarship for the second and third years requires maintenance of a minimum cumulative grade point average of 2.75. 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 applications received by March 1. For an application and further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

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 pastoral ministry and who demonstrate academic ability and commitment to a biblically based, evangelical ministry. This matching-funds scholarship provides support in a manner similar to the Sherman Scholarship, as outlined above. Renewal of the McDonald Scholarship for the second and third years requires maintenance of a minimum cumulative grade point average of 2.75. Preference will be given to applications received by March 1. For an application and further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Frank Scholarships
This scholarship was established in honor of Bishop Eugene M. and Wilma A. Frank. Qualified incoming full-time United Methodist MDiv students from Kansas and Missouri are given preference for the Frank Scholarship. This matching-funds scholarship provides support in a manner similar to the Sherman Scholarship, as outlined above. Renewal of the Frank Scholarship for the second and third years requires maintenance of a minimum cumulative grade point average of 2.75. Preference will be given to applications received by March 1. For an application and further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Wesley Scholarships
The Wesley Scholarship was established by James and Mary Wesley to support a full-time MDiv student preparing for pastoral ministry in the United Methodist Church. This full-tuition award is renewable upon maintenance of full-time enrollment and a 3.30 minimum cumulative grade point average. For more information, contact the Office of Admissions and Financial Aid at 404.727.6326.
Gerkin Scholarship
The Charles V. and Mary F. Gerkin Endowment for Graduate Study in Pastoral Theology was established by Gerkin, Frankin N. Parker Professor of Pastoral Theology, Emeritus, to provide a scholarship to an international doctoral student in the field of pastoral theology. Preference is for students from Africa, Asia, Latin America, the Middle East, or the Western Pacific. A separate application is not required. Preference will be given to applications for admission received by February 15.

Miller Scholarship
Established by Dr. and Mrs. Hal C. Miller, the Miller Scholarship provides a 66 percent tuition scholarship to a Candler graduate pursuing advanced study. A separate application is not required. Preference will be given to applications received by February 1.

Additional Scholarships
Honor Scholarships
A limited number of full-tuition Honor Scholarships are available on a competitive basis to full-time students entering the MDiv program with a minimum grade point average of 3.50 from an accredited undergraduate or graduate program. Renewal of the awards for the second and third years at Candler requires full-time enrollment and maintenance of a cumulative grade point average of at least 3.30. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Dean’s Awards
These 75 percent tuition awards are available on a competitive basis to full-time students entering the MDiv program with a minimum grade point average of 3.50 from an accredited undergraduate or graduate program. Renewal of the award for the second and third years at Candler requires full-time enrollment and maintenance of a cumulative grade point average of at least 3.30. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Diversity Scholarships
Scholarships in the amount of 75 percent of tuition are available to full-time students entering the MDiv program whose presence in the school will promote diversity in the student body and in the ministry. Past community contributions and potential for ministerial leadership, as well as the academic capabilities of applicants, will be considered when reviewing applicants for awards. Renewal of the award for the second and third years at Candler requires maintenance of a cumulative grade point average of at least 2.75. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Christian Education Scholarship
The Christian Education Scholarship provides assistance to incoming full-time United Methodist students enrolled in the MDiv program and preparing for the vocation of Christian education. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Baptist Studies Scholarships
A limited number of scholarships are available to full-time Baptist students entering the MDiv program. Based on potential excellence in ministry, these awards are made possible by donations from Baptist individuals, churches, and organizations, as well as by matching funds from Candler. Most recipients of these scholarships are considered to be Cooperative Baptist Fellowship Leadership Scholars. Participation in this program is an additional requirement of the scholarship. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Candler Grant
Candler grants, ranging from one-third to half tuition, are awarded to incoming MDiv students on the basis of merit and demonstrated financial need. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

International MDiv Scholarship
A limited number of scholarships are available to incoming MDiv students from countries outside the United States. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Master of Theological Studies Awards
Incoming full-time MTS students may receive awards ranging from one-third to full tuition and fees plus stipend. These awards are based on academic performance. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Master of Theology Scholarships
A limited number of scholarships are awarded to full-time international students in the ThM degree program. To be considered, applicants must have completed the application for admission to the degree program by February 1. For further information, contact the Office of Admissions and Financial Aid at 404.727.6326.

Doctor of Theology Scholarships
Limited matching grants toward tuition are available to students enrolled in the ThD degree program. In addition, International students may be eligible for limited tuition scholarships. A separate application is not required. Review is based on materials submitted for admission to the degree program. United States citizens and permanent residents who wish to

FINANCIAL INFORMATION
be considered for federal financial aid should also file the Free Application for Federal Student Aid (FAFSA) by March 1. For further information, contact the Candler Office of Admissions and Financial Aid at 404.727.6326.

Scholarship Resources from Outside Agencies

Grants 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 in the Candler Office of Admissions and Financial Aid.) This form must be resubmitted each year. Funds are awarded on the basis of information provided by the student in the application.

Other Scholarship Resources
Students are urged to explore scholarship sources beyond those of Candler School of Theology. In 2004–2005, Candler students received nearly $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 on the Candler website. 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.

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 and/or federal work-study awards. A student must be enrolled in a degree-seeking program for a minimum of six hours 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, MTS, and ThM students. The Hattie Elizabeth Allison Endowed Loan Fund and the Irma Clark Goodson Memorial Loan Fund are available to United Methodist students preparing for pastoral ministry. 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.

Veteran’s Benefits
For information on financial benefits available to veterans or their dependents, write or visit the Office of the Registrar, 100 Boisfeuillet Jones Center, Emory University, Atlanta, Georgia 30322.

Campus Employment
Many Candler School of Theology students work while in school. Many positions provide valuable ministerial experience 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.

Student Employment Services
The Candler Office of Admissions and Financial Aid maintains a listing of on campus student positions available in the Candler community. In addition, the Emory University Office of Student Employment in 100 Boisfeuillet Jones Center provides listings of on campus student positions throughout the entire Emory community. Positions include research, community life, clerical, library, medical, laboratory, maintenance, and food service positions. For further information, contact the Candler Office of Admissions and Financial Aid at 404.727.4403 and the Emory University Office of Student Employment at 404.727.6030.

Federal Work-Study Program
The federal work-study program is a federally sponsored program that enables part-time employment of students with demonstrated financial need. The program is administered directly by the Emory University Office of Student Employment in accord with applicable federal regulations and University personnel policies. Students must file the Free Application for Federal Student Aid (FAFSA), available online at www.fafsa.ed.gov. For further information, contact the Emory University Office of Student Employment at 404.727.6030.

Human Resources Division
The Emory University Human Resources Division is at 1762 Clifton Road. This office maintains current listings of full- and
part-time 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 www.emory.edu/HR/.

**Off Campus Employment**
In addition to providing students assistance in locating on-campus employment, the Candler Office of Admissions and Financial Aid maintains a listing of full- and part-time positions in churches and nonprofit agencies throughout the greater-Atlanta area. For further information, contact the Candler Office of Admissions and Financial Aid at 404.727.4403

**United Methodist Student Appointments**
United Methodist students in the school of theology may serve as student pastors in the following conferences: North Georgia, Alabama-West Florida, North Alabama, and South Carolina. For appointments in the North Georgia Conference, students should complete the Teaching Parish application available from the Office of Admissions or the director of the Teaching Parish program. These applications are forwarded to the cabinet of the North Georgia Conference, and appointments are made through the regular annual conference appointment process. 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 eighteen-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. For appointments in other conferences, students should contact the district superintendents and bishops of the students’ respective conferences. Students from other denominations should contact the appropriate officials for information on possible church staff openings. For additional information, contact P. Alice Rogers, director of the Teaching Parish Program, at 404.727.3006.
Extensive resources for student life in the seminary and the University enhance theological education at Candler. The Office of Student Programming plans and coordinates the school’s student life 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, the international student support, international study, and referrals for personal and vocational counseling are also functions of this office.

Student staff in the Office of Student Programming, known as the Student Life Support Team, facilitate the office’s mission, “to enhance and enrich the community, providing programs and services that support the academic mission of the school, nurture students as whole persons, celebrate diversity, and foster an ethos of hospitality, understanding and respect within the Candler community.” Their work includes the coordination of opportunities for conversation, reflection, and relaxation in support of community enhancement and spiritual life. The assistant dean of students oversees planning and scheduling events, guest speakers, forums, and other aspects of student and community life.

For further information, contact Cynthia S. Meyer, assistant dean of students, at 404.727.4430.

Religious Opportunities
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. Morning prayer, a quiet time of song and reflection is held Tuesday through Friday mornings before classes begin. Chapel worship, embodying many styles and traditions, is held on Tuesday and Wednesday, and a Eucharist service is held each Friday. Solemn, Sung Evensong, and Eucharist is celebrated on Wednesday evening. Candler students are also welcome at a variety of worship services coordinated by the Emory University Office of Religious Life, including Taize, Zen Mediation and University Worship. For further information, contact Barbara Day Miller, assistant dean of worship and music, at 404.727.6153.

The Office of Student Programming and the Life Support Team coordinate 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 centering prayer, spirituality and tragedy, dreams and spirituality, spirituality and writing, and Wesleyan Spirituality. Students create and
facilitate small groups for prayer, Lectio Divina, and Covenant Discipleship. A labyrinth walk is offered each week, along with occasional workshops on this ancient form of meditation. In the fall semester, returning students lead Care Groups for new students, providing both spiritual and practical support and community during the transition into seminary.

The Emma McAfee Cannon Prayer Chapel provides a quiet space for individual prayer and meditation and spiritual direction. An electronic list of prayer needs provides the opportunity to offer spiritual support to one another. Students and faculty also find spiritual nurture through informal gatherings and through programs initiated by student organizations. 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 in choral presentations at these services. All Emory students 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, and an Episcopal Eucharist is held at 5:30 p.m. each Thursday in Cannon Chapel. A Taize service is held each Tuesday at 5:00 p.m., and Zen meditation is offered on Mondays at 4:30 p.m., Shabbat services are held at 6:00 p.m. on Fridays in 355 Dobbs University Center. Juma (Muslim) prayers are offered at 2:00 p.m. Fridays in 355 Dobbs University Center. The Office of the Dean of the Chapel and Religious Life coordinates the work of the religious life staff, which is appointed by various denominations and faith traditions to serve Emory students. Among the campus ministers are representatives of United Methodist, Baptist, Jewish, Roman Catholic, Orthodox Christian, Episcopal, Presbyterian, and Lutheran traditions. Student religious organizations include Bahá’í Club of Emory, the Baptist Student Union, Canterbury, Emory Christian Fellowship, Greek Orthodox, Hillel, the Jewish Educational Alliance, Latter-Day Saints Student Association, Metropolitan Community Church, Muslim Student Association, Newman Club, Presbyterian Church in America, Reform Jewish Students Committee, Unitarian Universalist Association, and Wesley Fellowship. Interdenominational student groups include the Inter-Varsity Emory Christian Fellowship, Asian Christian Fellowship, an open Bible study led by a member of the Emory faculty, and a Bible study sponsored by the Voices of Inner Strength Choir.

Through the Interreligious Council (a group of representatives from campus religious organizations), several campuswide events are held each year. These events have included a conference on world religions, a retreat on ways of praying, an annual Thanksgiving service, and an annual Holocaust memorial service.

**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, 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.

**Student Organizations**
Student organizations at Candler include
- Candler Black Student Caucus
- Voices of Imani
- Sistah Circle
- Candler Baptist Community
- Candler Children’s Initiative
- Candler Evangelical Society
- Candler International Student Association
- Candler Women
- Emory Korean Graduate Student Association
- Sacred Worth
- Social Concerns Network
- African Methodist Episcopal Connection
- Order of St. Luke
- a variety of small groups

Members of various denominations also meet for fellowship and discussion.

The following awards were given in 2005 by the Candler Coordinating Council:

**Award for Outstanding Service to the Candler Community by a Faculty Member** (by the Candler student body): David Jenkins

**Award for Outstanding Service to the Candler Community by a Member of the Administration or Support Staff** (by the Candler student body): John Clayton

**Award for Excellence in Teaching** (by the senior class): Luther Smith
University Activities and Organizations
School of theology students are welcome to participate in University organizations and activities, including the Student Government Association, the Graduate Senate, and special interests groups such as the Volunteer Emory, Outdoor Emory, 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 www.campuslife.emory.edu.

Candler Writing Program
This program provides academic support to students at all skill levels. Workshops assist students returning to school after a long absence and all desiring assistance with study habits and academic writing. Individual assistance is also available. Additional workshops are offered sporadically on topics including Writing and Spirituality and Writing for Ordination.

Leadership Development
Students may apply for partial funding for professional conferences and educational events not sponsored by Candler School of Theology. 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 from Cynthia S. Meyer, assistant dean of students, at 404.727.4430.

Music at Candler
Music groups at Candler are varied and diverse, and provide music leadership in many styles for the chapel services. Students have the opportunity to participate in small groups that carry academic credit, as well as volunteer, student-led groups, including student quartets, instrumental ensembles, praise groups, gospel choirs, and bluegrass bands. Candler students also are invited to membership in the Emory University choirs.

Counseling Services
The Emory Student Counseling Center provides consultation and workshops, direct psychotherapy and counseling, and referral services free of charge to regularly enrolled, fully registered Emory students. Students referred to other counselors by the Student Counseling Center may be covered by student health insurance. Appointments can be made at the center, 217 Cox Hall, Suite 217, from 8:30 a.m. to 5:00 p.m., Monday through Friday, or by calling 404.727.7450. Pastoral counseling is available at the Care and Counseling Center of Georgia (CCCG) at 1814 Clairmont Road (404.636.1457). CCCG operates on a sliding scale fee basis in relation to income. A list of additional counseling resources is available from Cynthia S. Meyer, assistant dean of students, at 404.727.4430.
Emory University Health Service

Emory University Health Service (EUHS), at 1525 Clifton Road, provides ambulatory care to students. Regularly enrolled, fully registered, degree-seeking Emory students with ID cards validated for the current semester are eligible for health care at EUHS. Students must present ID cards before receiving services. Students are seen by appointment by a physician, physician assistant, nurse practitioner, or registered nurse. The clinic is open from 8:00 a.m. to 6:00 p.m., Monday through Friday, except on official University holidays, and from 10:00 a.m. to 1:00 p.m. on Saturdays during the academic year. Appointments are taken during weekday hours at 404.727.7551 (press 1). For further information about Emory University Health Service, call 404.727.7551 or visit the EUHS website at www.emory.edu/UHS/.

Medical Emergencies

In the event of a serious or life-threatening emergency requiring immediate treatment or emergency room services, call 911. For non-emergency situations outside office hours, call 404.727.7551 (press 4) for help determining options.

Hospitalization

Students with illnesses requiring hospitalization may be admitted to Emory University or Crawford Long hospitals.

Medical Fees

Except as otherwise noted below, Emory tuition covers visits to Emory University Health Service. Charges for the following services are not covered by tuition and must be paid by the student: hospitalization, laboratory tests and X-rays, consultations with physicians outside EUHS, consultations after regular clinic hours, injections (including allergy shots), medications and medical supplies, medical procedures, physical examinations, anonymous HIV and STD testing, nutrition counseling, and substance abuse counseling. Payment is due at the time of service. Cash, checks, Visa, Mastercard, and EmoryCard are accepted.

Insurance

The Emory University Student Health Insurance Plan is offered by Aetna Insurance and administered by the Chickering Group of Boston, Massachusetts. Participation in the plan is required of all students who do not have proof of adequate health coverage. International students, regardless of non-immigrant visa type or type of admission, must provide evidence of medical insurance coverage for one year when registering for the fall semester. When registering for the spring semester or summer term, evidence of medical insurance coverage for the remainder of the academic year, including summer, must be presented. International students who cannot show documentation of coverage will have the premium for student coverage for fall semester ($570) placed on the October bill from the University. The premium for spring/summer will be placed on the pre-term bill for spring semester. By paying the bill, the student will be enrolled automatically in the Emory University insurance plan. Students on the J-1 visa must also ensure that any alternate plan meets the requirements of the United States Information Agency, including coverage for accompanying dependents. International students who wish to maintain insurance with another company must provide a completed International Student Health Insurance Compliance Form. The compliance form must be completed by the student’s insurance company and approved through Emory’s insurance coordinator. If the compliance form is approved, the charge for insurance will be taken off the student’s bill. The Office of International Student and Scholar Programs will send a copy of the health insurance compliance form to admitted students as part of the prearrival information. Forms also are available from Candler’s Office of Admissions and Financial Aid. Students with pre-existing medical conditions covered under existing insurance plans are advised to maintain existing coverage and to supplement it as necessary with other insurance plans to meet Emory’s requirements for medical coverage. In 2005–2006 the cost of student health insurance is $1,671. Coverage for a spouse is $3,977 and coverage for a child or children is $1,786. Major medical coverage is available for an additional $712 for student, $1,129 per spouse, and $620 per child. For more information about the Emory University Student Health Insurance Plan and to download online enrollment forms, visit www.chickering.com and enter 812808 as the Emory policy number, or contact the Emory University Student Insurance Office at 404.727.7560.

Career Center

The Career Center offers a wide range of services to assist students in clarifying and integrating personal and academic goals with career ambitions. Services include career counseling, seminars, workshops, reference resources, listings of full-time employment opportunities and internships, and on-campus recruitment. Services and resources are available free of charge to all students of Emory University. With the exception of on-campus recruitment, recent alumni who have graduated from Emory for up to one year may use all services without charge. There is a minimal fee for credential services (establishing and mailing of dossier and preprofessional files). For further information, contact the Career Center at 404.727.6211.

Transportation

The Metropolitan Atlanta Rapid Transit Authority connects Emory to all parts of the city. A one-way MARTA pass costs $1.75 for a single trip, $13 weekly, and $52.50 monthly. With your current school i.d., MARTA offers a University Pass (U-Pass). This monthly TransCard offers unlimited bus and rail access with discounted fares for students ($40) and faculty/staff
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 Covenant
The faculty of Candler School of Theology has adopted a covenant statement encouraging inclusiveness in the use of language, as follows:

Preamble
The Inclusive Language Covenant is designed to create a linguistic environment in which all students, staff, and faculty can grow in understanding and appreciating the rich diversity of God’s people. The Candler faculty commits itself—through continued discussion, reflection, and exploration—to using language in such a way that we respond to the fullness of God’s presence among us as much by our choice of words as by our care for one another. Recognizing that our experience with inclusive language is an integral part of theological formation, we invite students and others to share as partners with us in this learning process.

We understand “covenant” more in terms of its biblical and theological meaning than in a legal or contractual context. Covenant signifies the common commitment of a community of faith in response to God’s revelation and in partnership with one another. The values implied in the covenant have morally persuaded us to try to generate patterns of speech and behavior that bond the members of the community in mutual respect. The following Guidelines for Implementation of this Inclusive Language Covenant represent neither simply suggestions nor strictly law, but express what we believe. We expect all members of the community to address issues of diversity constructively.

Statement
All human beings, male and female alike, are created equally in the image of God. Through sin this image is damaged, resulting in a loss of wholeness and broken patterns of relations. But God’s redemption calls us out of patterns of brokenness into unity with Christ and equality with each other. God’s purpose in creation and God’s grace in Christ are all-inclusive. This inclusiveness in creation and redemption needs to be expressed in our language. Moreover, the spirit of the new creation empowers every believer to be free for creative involvement in the life of the community.

A full and mutual participation in the ministry of the church and to the world at large is equally open to women and men of diverse backgrounds. Where language barriers prevent inclusiveness, divinity does not come to full expression, and God’s rela-
relationship with humanity is impaired, as the community of faith fails to be responsive to the wholeness of salvation, and the church falls short of being the people of God.

We believe that restricting the imagery of language for God and humankind to one gender, color, or condition violates the nature and intention of God’s relation to human beings by using the power of language for alienation. Language conventions—idioms, symbols, metaphors, and clichés—are powerful means both to point to the mystery of the divine reality and to control human relations. The way we speak reveals our attitude toward God and other human beings. Language not only forms attitudes but also informs actions. The faculty seeks a language of participation that incorporates and unites rather than a language of domination that alienates and separates. We respect individual rights to freedom of speech, to academic freedom, and to personal conscience and experience. We also believe that we are called to respond publicly to the reconciling words of Christ and therefore to express the uniting power of the gospel.

The mission of Candler School of Theology is to educate “faithful and creative leaders for the church’s ministries in 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 believe that we enhance such a community when we reject negative stereotypes that discriminate against people of different genders, races, cultures, abilities, or sexual orientation. We uphold the principle of inclusiveness by seeking to express the equality of all human beings in all areas of the school’s work and life.

**Guidelines for Implementation**

We commit ourselves to use inclusive language in all areas of public discourse, such as classroom, publications, worship, and administration. This includes our classroom lectures, discussions, handouts, and other materials (except when quoting historical texts), as well as official communications of the school and internal office communications. We invite students to join our covenant by using inclusive language in all written and oral presentations, including sermons.

We also commit ourselves and invite students to use inclusive language in worship events or other public functions of the school. The worship of the school is a public event for the preaching of the word and the administration of the sacraments. By reading Scripture, interpreting Scripture, and engaging in liturgy, the community of faith addresses its theology to the present situation. In the worship of the community, Scripture is recognized as the historic witness to the faith and becomes the living word of transformation. The way we worship expresses who we are and how God works among us and through us in the world. Inclusive language helps us frame this public reading and proclamation. We need to explore ways to enrich traditional language so as to protect it from exclusive patterns of interpretation and inference.
At the annual honors day and celebration of gifts 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.

**Arts in Ministry Award**
Presented to an MDiv student whose artistic gifts have made an extraordinary contribution to the community of faith and learning at Candler and whose expression of faith has deepened our sense of visual theology.

**Award for Academic Excellence**
This award is given to the MDiv senior who, in the opinion of the faculty, has 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**
This award was established by the Office of Contextual Education and presented to a rising third-year MDiv student who is recognized for abilities that exemplify the values and commitments of the theological praxis as identified by H. Richard Niebuhr.

**Community Service Award**
This award is presented to the graduating student who has given outstanding service to the Candler community.

**Fellowship Seminarian Award**
Presented to the United Methodist senior who displays outstanding leadership in worship and arts.

**Ruth Sewell Flowers Award**
This award was given by Genevieve S. Shatford 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.

The Reverend T. Landon & Betty Lindsay Award
This award recognizes an outstanding student in pastoral care.

Mary Katherine (Myki) Mobley Memorial Award
This award is given to an MTS student who demonstrates both academic excellence and significant social concern.

Omicron Delta Kappa
The Mu Circle at Emory University nominates and elects members to this national honorary society dedicated to the recognition of students, faculty, staff, and alumni who have shown exemplary character, scholarship, and leadership in their academic community.

Rollins Scholarship Award
This award is presented to rising seniors in the Teaching Parish program who show academic achievement and outstanding ministry as student pastors.

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.

John 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.

Who's Who in American Universities and Colleges
This honor recognizes students who have made impressive contributions to the quality of life and education through service, leadership, scholarship, and character.
Total Enrollment Summary, Fall 2004

<table>
<thead>
<tr>
<th>Program</th>
<th>Enrollment</th>
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<tbody>
<tr>
<td>Master of Divinity</td>
<td>413 (202 men, 211 women)</td>
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<tr>
<td>Master of Theological Studies</td>
<td>71 (35 men, 36 women)</td>
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<tr>
<td>Master of Theology</td>
<td>12 (3 men, 9 women)</td>
</tr>
<tr>
<td>Doctor of Theology</td>
<td>7 (5 men, 2 women)</td>
</tr>
<tr>
<td>Special Students</td>
<td>33 (13 men, 20 women)</td>
</tr>
<tr>
<td>Total</td>
<td>536 (258 men, 278 women)</td>
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</tbody>
</table>

Denominations and Religions Represented in the Candler Student Body, 2004–2005

African Methodist Episcopal
American Baptist Churches in the USA
Anglican
Apostolic Faith
Baptist
Baptist Missionary Association
Christian Church (Disciples of Christ)
Church of Christ
Church of God
Church of God in Christ
Church of the Brethren
Church of the Nazarene
Church of God (Cleveland, TN)
Cooperative Baptist Fellowship
Episcopal Church
Evangelical Covenant Church
Evangelical Lutheran Church in America
Holiness Interdenominational
Jewish
Korean Evangelical Holiness
Lutheran
Lutheran-Germany
Lutheran-Missouri Synod
Mar Thoma Syrian Church
Methodist–Korean
Metropolitan Community Church
Muslim
National Baptist
Nondenominational
Pan African Orthodox Christian Church
Pentecostal
Presbyterian Church (USA)
Presbyterian Church of Korea
Progressive Baptist
Reformed Church in America
Religious Society of Friends
Roman Catholic
Southern Baptist Convention
Unitarian Universalist Association
United Church of Christ
United Methodist Church

Geographic Representation in the Candler Student Body, 2004–2005

From the United States
Alabama
Arizona
Arkansas
California
Connecticut
District of Columbia
Florida
Georgia
Illinois
Iowa
Indiana
Kansas
Kentucky
Louisiana
Maine
Maryland
Michigan
Minnesota
Mississippi
Missouri
Montana
New Jersey
New Mexico
New York
North Carolina
Ohio
Oklahoma
Pennsylvania
South Carolina
Tennessee
Texas
Utah
Virginia
Washington
West Virginia
Wisconsin
Wyoming

From Around the World
Angola
Bahamas
Brazil
Chile
Germany
India
Kenya
Korea
Nigeria
U.S. Undergraduate Schools and Colleges
Attended by the Candler Student Body
of 2004–2005

Abilene Christian University
Agnes Scott College
Alabama State University
Albright College
Alcorn State University
Allen University
Anderson University
Angelo State University
Antioch University
Appalachian State University
Armstrong State College
Atlanta Christian College
Auburn University
Auburn University, Montgomery
Augustana College
Austin College
Baldwin-Wallace College
Baptist Bible College
Baylor University
Belmont University
Bennington College
Berry College
Bethel College
Birmingham-Southern College
Blue Mountain College
Bluefield State College
Boston College
Brenau University
Brewton-Parker College
Brown University
Bucknell University
California Polytechnic State University
San Luis Obispo
California State University, Long Beach
California State University, San Marcos
Calvin College
Campbell University
Canisius College
Carleton College
Carson-Newman College
Catawba College
Centenary College of Louisiana
Chadron State College
Charleston Southern University
Catham College
Christopher Newport College
Clark Atlanta University
Clayton College and State University
Clemson University
Coastal Carolina University
College of Charleston
College of New Rochelle
Colorado Christian University
Colorado College
Columbia College
Concordia University
Dartmouth College
Day Star University
Denison University
DePauw University
Dickinson College
Dillard University
Drake University
Duke University
East Tennessee State University
Eastern University
Eckerd College
Elon College
Emory-Riddle Aeronautical Institute
Emory University
Erskine College
Ewha Women’s University
Excelsior College
Faulkner University
Fisk University
Florida Southern College
Florida State University
Fontbonne University
Fort Valley State University
Francis Marion University
Franklin and Marshall College
Fresno Pacific University
Frostburg State University
Furman University
George Mason University
Georgetown University
Georgia Institute of Technology
Georgia Southern University
Georgia Southwestern State University
Georgia State University
Greensboro College
Greenville College
Grinnell College
Grove City College
Guilford College
Gustavus Adolphus College
Hampton University
Hanover College
Hanshin University
Heidelberg College
Henderson State University
Hendrix College
High Point University
Hiram College
Howard University
Humboldt State University
Hunter College
Huntingdon College
Hyupung University
Illinois State University
Indiana University
Indiana University, Bloomington
Jackson State University
Jacksonville State University
James Madison University
Johnson C. Smith University
Judson College
Kalamazoo College
Kennesaw State University
LaGrange College
Lambuth University
Lee University
Louisiana College
Louisiana State University
Louisiana State University, Shreveport
Medical Center, Shreveport
Louisiana Technical University
Loyola University
Manchester College
Marshall University
Mary Baldwin College
Maryville University of St. Louis
McGill University
McNeese State University
Medical University of South Carolina
Mercer University
Methodist Theological Seminary
Michigan State University
Milligan College
Mississippi State University
Missouri Western State College
Morehouse College
Morris Brown College
Morris College
Newberry College
North Adams State College
North Carolina State University
Northeastern Illinois University
Northern State University
Northwest Nazarene University
Oberlin College
Oglethorpe University
Okalhoma City University
Oklahoma State University
Pace University
Paine College
Paraiso State University
Pennsylvania State University
Pfeiffer University
Point Loma Nazarene College
Presbyterian College
Presbyterian College and Theological Seminary
Purdue University
Reinhardt College
Rice University
Rust College
Saint Leo University
Samford University
Santa Clara University
Sarah Lawrence College
Seattle Pacific University
Simpson College
Southern Connecticut State University
Southern Illinois University
Southern Methodist University
Southern Nazarene University
Southern Polytechnic State University
Southern Wesleyan University
Spelman College
St. Andrews Presbyterian College
St. Leo College
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<tr>
<th>University</th>
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<tr>
<td>St. Louis University</td>
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<td>St. Olaf College</td>
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<td>State University of West Georgia</td>
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<td>Sweet Briar College</td>
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<td>Tennessee Wesleyan College</td>
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<td>Texas Christian University</td>
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<td>Texas Woman's University</td>
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<tr>
<td>The College of William and Mary</td>
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<td>The College of Wooster</td>
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<tr>
<td>The Curtis Institute of Music</td>
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<td>Tift College</td>
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<td>Toccoa Falls College</td>
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<tr>
<td>Trevecca Nazarene University</td>
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<td>Trinity University</td>
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<td>Trinity Western</td>
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<td>Troy State University</td>
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<tr>
<td>Tuskegee University</td>
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<tr>
<td>Union Institute</td>
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<tr>
<td>United States Naval Academy</td>
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<tr>
<td>University of Akron</td>
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<tr>
<td>University of Alabama</td>
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<tr>
<td>University of Alabama-Birmingham, Tuscaloosa</td>
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<td>University of Baltimore</td>
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<td>University of California, Los Angeles</td>
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<td>University of California, San Diego</td>
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<td>University of California, Santa Cruz</td>
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<td>University of Evansville</td>
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<td>University of Florida</td>
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<td>University of Georgia</td>
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<td>University of Hartford</td>
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<td>University of Houston-Clear Lake</td>
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<td>University of London</td>
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<td>University of Louisville</td>
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<td>University of Maine-Orono</td>
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<td>University of Memphis</td>
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<td>University of Montevallo</td>
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<td>University of North Alabama</td>
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<td>University of North Carolina-Asheville, Chapel Hill, Greensboro</td>
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<td>University of Pennsylvania</td>
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<td>University of Richmond</td>
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<td>University of South Carolina</td>
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<td>University of South Florida</td>
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<td>University of Southern Mississippi</td>
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<td>University of St. Thomas</td>
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<td>University of Tennessee-Chattanooga, Knoxville, Memphis</td>
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<td>University of Texas-Austin</td>
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<td>University of Texas-Permian Basin</td>
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<td>University of West Alabama</td>
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<td>University of West Florida</td>
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<td>University of Wisconsin-Madison, Milwaukee</td>
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<td>Valdosta State University</td>
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<td>Vanderbilt University</td>
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<td>Virginia Wesleyan College</td>
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<td>Wake Forest University</td>
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<td>Warren Wilson College</td>
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<td>Washington and Lee University</td>
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<td>Wesleyan College</td>
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<td>West Georgia State University</td>
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<td>West Virginia State College</td>
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<td>West Virginia University</td>
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<td>Western Michigan University</td>
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<td>Wilberforce University</td>
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<td>Williams Baptist College</td>
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<td>Winthrop University</td>
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<td>Wofford College</td>
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<tr>
<td>Xavier University</td>
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<tr>
<td>York College</td>
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</table>
The Office of Ministries Education has relocated to Turner Village. The new address is 1703 Clifton Road suite F 2 Atlanta, GA 30329. Email addresses, phone, and fax numbers will remain the same. OCME staff looks forward to serving you in this new location.

Continuing Education
Through a variety of continuing education programs, Candler promotes ongoing learning for ordained clergy, diaconal ministers, lay church professionals, and laity of all denominations. For further information, visit the Continuing Education website at candler.emory.edu/ACADEMIC/OCME/ or contact Beth Luton Cook, director of church ministries education, at 404.727.6347.

Continuing Education Opportunities
Continuing education events are designed to meet the ongoing learning needs of persons who want to grow in their theological, spiritual, and biblical knowledge. These events are held on campus and at various retreat and conference centers throughout the Southeast. Continuing Education opportunities in 2005–2006 include:

Worship Comes to Life October 9–11, 2005
This year’s fall conference focuses on worship and music. A wonderful variety of preachers, musicians, and liturgical leaders will be present: Timothy E. Albrecht, professor of church music and university organist, Emory University; Heather Murray Elkins, associate professor of worship, Drew University; Gayle Felton, consultant, General Board of Discipleship, United Methodist Church; Gordon Lathrop, Charles Schieren Professor of Liturgy, retired, at the Lutheran Theological Seminary at Philadelphia; Swee Hong Lim, cofounder, Methodist School of Music, Singapore; Tom Long, Bandy Professor of Preaching, Candler School of Theology, Emory University; Don Sailer, William R. Cannon Distinguished Professor of Theology and Worship, Candler School of Theology, Emory University; Robert Webber, Myers Professor of Ministry and director of the MA program in worship and spirituality, Northern Baptist Theological Seminary; Ron Weber, pastor, Grace Community UMC, Shreveport, Louisiana; Brian Wren, Sam Young, professor of church music, emeritus, Candler School of Theology, Emory University.

Conference on Preaching at Eckerd College in St. Petersburg, Florida, March 5–7, 2006
Leaders will include Tom Long and Barbara Brown Taylor. Kim Long will lead worship. This event is in connection with Columbia Seminary and Eckerd College.
Wesley Pilgrimage, May 2006
Travel throughout England in the footsteps of John Wesley and others who laid the foundation of the Methodist movement, which continues to spread across the globe. Rex D. Matthews, visiting assistant professor of historical theology, and Beth Luton Cook will lead a group of twenty pilgrims on this two-week excursion.

For further information on any of these events call 404.727.0714 or email ocme@emory.edu.

Auditing Program
Through the auditing program, laity and clergy may receive continuing education credit for one or two Candler courses per semester for a simple fee. Participation is limited based on space availability and approval by the director of church ministries education and the course instructor. Application must be made one month prior to the semester start date.

Persons preparing for ordination in the United Methodist Church must enroll in United Methodist history, polity, and doctrine courses for academic credit and pay the related tuition and fees (see page 30). These courses are offered each year during fall and spring semesters, and occasionally throughout the year in weekend, summer, and two-week sessions.

Covenant Colleagues
Covenant Colleagues is a continuing education program for clergywomen of any denomination or non-denominational churches in their first ten years of ministry. The two-year program focuses on active learning, theological reflection, relational issues, spiritual formation, and peer group learning and support. Women from all backgrounds and ministry settings are encouraged to enroll. Participants may join at any time during their first ten years of service in the church. The colleagues meet twice a year in October and April. For more information and enrollment form contact Beth Luton Cook at 404.727.6347.

Marcy Preaching Fellowship Program
Made possible by the Susan H. and W. H. Marcy Trust, this program works to improve the quality of preaching in the Florida Annual Conference. Annually, six pastors nominated by their district superintendents participate in a week of seminars and special study on campus. The pastors try out their new skills at home and then attend a reunion in Florida to practice preaching to one another.

Independent Reading Program
This program allows individuals to design their own program of study for growth in ministry. Individuals may make arrangements to come to campus at a time of their own choosing to use the library, sit in on classes, and work with a faculty consultant. Application for participation in this program must be made six weeks before study on campus.

National Institute in Church Finance and Administration
The National Institute in Church Finance and Administration provides advanced resources for church administrators, ministers, financial secretaries, and denominational administrators. The institute offers courses required for certification by the National Association of Church Business Administration, the United Methodist Association of Church Business Administrators, and other denominational associations.

Ten-day seminars held in the spring and summer are taught by faculty from Candler and the Goizueta Business School and by nationally recognized professionals in church administration. 2006 Seminar I is schedule for April 24–May 5, 2006; Seminar II is schedule for June 19–29, 2006.

The Professional Association of United Methodist Church Secretaries Institute (PAUMCS)
The five-day PAUMCS Institute, co-sponsored with the United Methodist Church General Council on Finance and Administration (GCFA), provides advanced professional training and enrichment for United Methodist church secretaries. The summer Institute is designed to stimulate professional growth and development of the individual for work in the church. Participants are introduced to business concepts required for understanding the financial operations of the church as well as relationships with the pastor, church employees and members of the congregation. Studying such concepts with professors selected from a strong seminary and business school faculty as well as other experts encourages secretaries to become better informed and more effective church administrators. A participant who completes the program and meets the requirements set forth by GCFA is eligible to apply for certification as a Professional UMC Secretary.

Course of Study School for Ordained Ministry
The Course of Study School educates and trains local pastors in the United Methodist Church. To be admitted, students must be certified candidates for ordained ministry, 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.

Candler also offers a Saturday Course of Study program for part-time local pastors.

The five-year Course of Study School is conducted in two, two-week modules each summer for part- and full-time pastors. Successful completion of both modules fulfills one year of study. After completion of this program, students are eligible for the advanced Course of Study School. This four-week program provides a curriculum that enables associate members to meet educational requirements for probationary and full mem-
bership in qualifying annual conferences.

The Course of Study School at Emory is sponsored by the United Methodist Church Board of Higher Education and Ministry, the Southeastern Jurisdictional Administrative Council, and Candler School of Theology.

Bill Mallard Lay Theology Institute
The Bill Mallard Lay Theology Institute in conjunction with Evening at Emory offer theology courses for laity of all denominations each fall, winter, and spring. One of the most popular courses is the Mini School of Theology, which introduces laity to the task of theological education for the training of ministers. Meeting weekly, the Mini School features six to eight different Candler members. This is an excellent opportunity for persons to explore theological education as they discern their call to ministry in the church or world at large. For more information contact the Office of Church Ministries Education at 404.727.0714.

Other Programs
Reformation Day
Pitts Theology Library annually organizes Reformation Day at Emory, a special program of lectures, music, and worship highlighting some aspect of the Reformation heritage. The program on October 19, 2005, will mark the 476th anniversary of Luther’s Small and Large Catechisms. Central to the day-long event is the celebration of the Kessler Reformation Collection at Pitts, one of North America’s largest holdings of writings by Luther, his supports, and his opponents.

In-Residence Program
The school of theology supports both a scholar-in-residence program and a churchman/churchwoman-in-residence program.

The in-residence program attracts scholars and church leaders on a short-term basis (e.g., one semester to one year) to engage in research, teaching, and other activities considered useful to the school and the individual.

Scholars-in-residence can include postdoctoral fellows, retired scholars, and scholars on sabbatical leave from other institutions. Programs can involve research, teaching, joint publications, or other scholarly activities in religion.

Churchmen/churchwomen-in-residence may include active church leaders or retired churchmen/churchwomen with specific proposals for research, teaching, or other activities related to the life of the church and professional education for ministry.

All residents should be sponsored by a faculty member to undertake study or research or to participate in a professional activity of the theology school. Residents have faculty privileges for library use and parking, and may be invited to attend faculty meetings.

Area I—Biblical Studies

Introduction to Biblical Study

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 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.

Old Testament

OT601. Genesis
Credit, three hours. (Petersen)
Study of selected texts in Genesis, using diverse methods and with special attention to literary and theological issues.

OT605. Deuteronomy
Credit, three hours. (Strawn)
An exegetical study of the book of Deuteronomy with special attention to its rhetoric and theology and to its pivotal placement in the Old Testament.

OT617. Psalms
Credit, three hours. (Hayes)
An exegetical study of the book Psalms with special attention to their rhetoric and theology and their function as prayer.

OT619. Ecclesiastes
Credit, three hours. (Strawn)
An exegetical study of the book of Ecclesiastes with special attention to its placement in the Wisdom Literature and the larger canon of scripture.
OT622. Jeremiah
Credit, three hours. (Hayes)
An exegetical study of the book of Jeremiah with special attention to its role as a prophetic text.

OT625. Minor Prophets of the Eighth Century
Credit, three hours. (Hayes)
An exegetical study of the books of the minor prophets.

OT626. Apocalyptic Ancient and Modern
Credit, three hours. Prerequisites: OT501, OT502 (Newsom)

OT631. Job
Credit, three hours. (Newsom)
Detailed exegetical and hermeneutical explorations of the book of Job, including modern responses to the issues raised by Job.

OT649. Bible and Sermon
(Same as P649.) Credit, three hours.
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.

New Testament

NT540. Teaching the Bible
(Same as RE540.) Credit, three hours. (Faculty)

NT601. Matthew
Credit, three hours. (Brown)
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. (Kraftchick)
This course uses historical and literary tools to investigate the theology of the gospel of Mark, particularly its portrayal of Christology and discipleship.

NT608. Jesus and the Gospels
Credit, three hours. (Johnson)
This course considers the process of gospel formation within early Christianity, the literary representation of Jesus in canonical and apocryphal Gospels, and the possibilities and difficulties facing efforts to determine the “historical Jesus.”

NT611. The Acts of the Apostles
Credit, three hours. Prerequisites: NT501, NT502. (Holladay)
This course is an introduction to a close reading of the Acts of the Apostles. It studies the historical and theological context of Acts as a means of practicing the art of exegesis.

NT613. I Corinthians
Credit, three hours. (Wilson)
An exegetical study of I Corinthians with special attention to its Greco-Roman context.

NT625. The Theology of Paul
Credit, three hours. Prerequisites: NT501. (Johnson)
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 theologians.

NT629. Images of Death in the New Testament
Credit, three hours (Kraftchick)
This course studies and discusses various NT images for death to determine how these images can be used to develop our conceptions of human existence and mortality.

NT632. Feminist Interpretation of the New Testament
Credit, three hours. (Faculty)
(Gender, Race, Ethnicity requirement)

NT639. Sexuality in the Bible
Credit, three hours (Johnson)
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 every passage of scripture that touches on erotic love, marriage, divorce, virginity, same-sex love, and sex relations.

NT649U. Bible and Sermon: John
(Same as P649U.) Credit, three hours. (O’Day)
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.

NT679. New Testament 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:
Images of Death in the New Testament
Credit, two hours. (Kraftchick)
Offered each semester by invitation of the instructors of NT501 or NT502. Does not fulfill area requirements.

New Testament and Ethics
(Johnson)

Prophetic Jesus, Prophetic Church
(Johnson)

Women in the New Testament
(Reid)
A seminar that explores the impact of New Testament texts that include and/or exclude women. Attention will be given to select Pauline and Deutero-Pauline texts and the gospels. Methods of feminist hermeneutics from a variety of cultural perspectives will be employed.

Biblical Languages

BL511. Elementary Hebrew I
Fall. Credit, three hours. (Faculty)
The first of two courses comprising a year-long introduction to classical Hebrew grammar, with an emphasis on reading the Old Testament in Hebrew. Standard reference works for biblical exegesis will be presented.

BL512. Elementary Hebrew II
Spring. Credit, three hours. (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.

BL521. New Testament Greek I
Fall. Credit, three hours. (Faculty)

BL522. New Testament Greek II
Spring. Credit, three hours. (Faculty)
Continuation of BL521, with special emphasis on reading representative portions of the Greek New Testament.

BL523. Lexical Greek
Credit, one hour. (Faculty)
Provides students with skills in using basic Greek language resources (lexicon, concordance) for exegesis and preaching.

BL611. Readings in Old Testament Hebrew
Variable credit. Prerequisites: BL511, BL512. (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.

BL621. Readings in New Testament Greek
Variable credit. Prerequisites: BL521, BL522. (Faculty)
Emphasis on increasing student’s knowledge of Koine Greek vocabulary, grammar, and syntax through weekly readings covering portions of the New Testament and parallel Greek literature. This course may be repeated for credit when the reading selections vary.

Language Courses Offered through Emory College

Elementary Greek 101
Credit, four hours. (Faculty)
Introduction to the fundamental principles of classical Greek language to attain, as rapidly as possible, the ability to read and understand literary works.
Elementary Greek 102
Credit, four hours. (Faculty)
Continuation of Greek 101. Plato’s Apology will be read, while
the study of the language is expanded to include refinements of
the Attic dialect.

Elementary Latin 101
Credit, four hours. (Faculty)
Careful study of elements of classical Latin to attain, as rapidly
and steadily as possible, the ability to read and understand liter-
ary works.

Elementary Latin 102
Credit, four hours. (Faculty)
Continued study of Latin morphology and syntax. Readings of
intermediate difficulty by Latin authors.

Other modern foreign languages may be taken with depart-
ment and Candler registrar permission.

Area II—
History and Interpretation of Christianity

Christian Thought

CT501. Introduction to the History of Christian Thought I
Fall. Credit, four hours. (Faculty)
Survey of doctrinal and theological history of the Christian
church in its cultural setting from its inception through the High
Medieval period. Original texts in translation are used through-
out.

CT502. Introduction to the History of Christian Thought II
Spring. Credit, four hours. (Faculty)
Survey of the doctrinal and theological history of the Christian
church in its cultural setting from the reformations of the six-
teenth century to the transitions of the mid-twentieth century.

CT503. Systematic Theology
Credit, three hours. (Erskine, Losel, Lowe, McDougall,
McFarland, Saliers)
Survey of figures and issues in contemporary theology, including
doctrines of God, Christ, holy spirit, revelation, humanity, salva-
tion, and eschatology. Opportunities for students to do construc-
tive theology.

CT679R. Colloquy Leadership
Credit, two hours. Offered each semester by invitation of the
instructors of CT501 and CT502. Does not fulfill area require-
ments.

Church History

CH573. Evangelicals and Romantics
Credit, three hours. (Faculty)
The course will explore the Evangelical and Romantic move-
ments as a reaction and an alternative to the neoclassicism of
the eighteenth century. The course will survey the earlier and
later Evangelicals in the Church of England, and will focus on
the Romantic poets, their impact on Christian thought, and their
influence on the Oxford Movement and the Christian Socialism
of F. D. Maurice. There will be a concluding look at the rel-
evance of these insights for a post modern world.

CH614. 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 cen-
tury. Special attention will be given to doctrinal issues and eccle-
siastic developments, as well as to the implications for lay piety, the
family, and social and political structures. (Historical Studies)

CH616. 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 fur-
ther attention given to cognate movements such as Puritanism,
Quietism, and Methodism. (Historical Studies)

CH640. 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. (Historical Studies) (Movement)

CH645. History of Ministry in America
Credit. three hours. (Holifield)
Reading and discussion of documents that trace changes and
continuities in the work of the minister and in theological under-
standings of ministry in America from the seventeenth century to
the twenty-first century. (Historical Studies)

CH659. Religion in America
Credit, three hours. (Holifield)
Lectures and discussion on religious movement, institutions, and
traditions of piety and practice in America from the seventeenth
century to the twenty-first century. (Historical Studies)

CH661. 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. (Historical Studies) (Movement) (Gender, Race, and Ethnicity requirement)

CH698. Seminar: Issues in Church History

Religious Communities in the Middle Ages
Credit, three hours. (Reynolds)
The flourishing of diverse ways of religious life in the Middle Ages, the social structures and ideologies that produced it, and the theologies that grew out of it. The point of the course is to read several key primary texts against the background of an historical survey. The course also considers two special and very different cases: religious communities in North Yorkshire and Finland. (Historical Studies) (Movement)

Women in Radical Protestantism
Credit, three hours. (Strom)
This course will focus on women in radical Protestant movements in the sixteenth to the eighteenth centuries with particular attention to women's writing and leadership in Anabaptist, Quaker, Pietist, and Quietist movements. (Historical Studies) (Gender, Race, Ethnicity requirement)

Historical Theology

HT607. Julian of Norwich
Credit, three hours. (Bondi)
Discussion of theological convictions of the fourteenth-century Julian, in conversation with the modern world. (Historical Studies) (Theologian) (Gender, Race, Ethnicity req.)

HT609. Theology and the Christian Life in the Early Church
Credit, three hours. (Bondi)
A study of major writings of fourth- and fifth-century monasticism, including especially the desert fathers and mothers of Egypt. (Historical Studies)

HT618. Ethics of Aquinas
(Same as ES618.) Credit, three hours. (Reynolds)
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 theologicae. Teaching involves lectures, seminars, and close reading of primary texts. (Historical Studies) (Theologian)

HT623 Theology of Augustine
Credit, three hours. (Ayers)
The development of Augustine's thought across his life and career, with attention to contemporary issues of the church and theology. (Historical Studies) (Theologian)

HT625 Theology of Thomas Aquinas
Credit, three hours. (Reynolds)
Thomas's understanding of the nature, methods, and aims of theology (sacra doctrina), as explained in his Summa theologicae. Teaching involves lectures, seminars, and close reading of primary texts. (Historical Studies) (Theologian)

HT627. Theology of Luther
Credit, three hours. (Strom)
An examination of Luther's work and theology in the context of the Protestant Reformation movement and sixteenth-century German society. (Historical Studies) (Theologian)

HT629. Mystical Theology
Credit, three hours. (Reynolds)
An examination of a wide variety of medieval mystical theologians in the light of the paradigm established by Ps.-Dionysius. Subsidiary themes include action versus contemplation and different notions of the religious life. Emphasis is on primary material in translation. Foundational authors include Plato, Plotinus, Augustine, and Ps.-Dionysius (for the paradigm and its history). Medieval authors include Hugh and Richard of St. Victor, Mechtild of Magdeburg, Marguerite Porete, and Meister Eckhart. (Historical Studies)

HT641. Wesley and the Continental Tradition
Credit, three hours. (Faculty)
(Historical Studies) (Theologian)

HT645. History of Theology in America
Credit, three hours. (Holifield)
Lectures and discussions on theology in America from the seventeenth century to the twenty-first century, exploring figures, movements, and denominational traditions of Christian thought. (Historical Studies)

HT649. John Wesley's Theology and Eighteenth-Century Religious Thought
Credit, three hours. (Faculty)
(Historical Studies) (Theologian)

HT651. Shame, Guilt, and Reconciliation
(Same as RP651.) Credit, three hours. (Hackett)
An examination of the psychology and phenomenology of shame and guilt, read in the historical and theological context of the church's development of rites of confession, forgiveness, and reconciliation. (Historical Studies)

HT669. The History and Theology of Eucharistic Worship
Credit, three hours. (Hackett)
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)

HT671. British Theologians
Credit, two hours. (Faculty)
British Theologians is designed to explore those lines of British theology which 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. (Theologian)

HT672. Contemporary Roman Catholic Theology
Credit, three hours. (Losel)
One of the following topics may be offered during any semester: modern Roman Catholicism to Vatican II; doctrine of God; Christology; ecclesiology; sacramentology; ethical questions.

HT675. Julian of Norwich
Credit, three hours. (Bondi)
(Theologian) (Historical Studies) (Gender, Race, Ethnicity Requirement)

HT698. Seminar: Issues in Historical Theology

ST601 Revelation, Evil, and the Trinity
Credit, three hours. (Lowe)
This course examines presence and absence of God, subjectivity and objectivity, role of imagination, suffering as test of theology, and centrality of the Trinity. Buber, Kierkegaard, Moltmann, and others. (Doctrine)

ST607. Doctrine of God—Women’s Voices Past and Present
Credit, three hours. (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. (Doctrine) (Gender, Race, Ethnicity requirement)

ST611. Theological Method: Thinking Biblically
Credit, three hours. (Lowe)
Seminar on major figures and issues regarding the nature and indeed the very possibility of biblical theology. Figures treated include Wellhausen, Barth, Von Rad, Bulmann, Ricoeur, and Trible. Particular attention to themes of creation, election, exodus, and law in light of current Jewish-Christian conversation. Interpretation to the Old Testament or equivalent required.

ST616. Theology of Friedrich Schleiermacher
Credit, three hours. (Pacini)
(Theologian)

ST620. Black Theology and Ethics
(Same as ES620.) Credit, three hours. (Erskine)
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. (Gender, Race, Ethnicity requirement)

ST626. The Preacher as Theologian
(Same as P626.) Credit, three hours. (Long, McDougall)
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. (Runyon)
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. (Movement)

ST631. Christian Initiation: Baptism, Confirmation, and Renewal
Credit, three hours. (Saliers)
Historical, theological, and pastoral study of baptism, confirmation, and renewal. This course pays special attention to twentieth-century reforms in theology and practice. (Movement)

ST634. Foundations of Christian Spirituality: Theology and Prayer
Credit, three hours. (Saliers)
A study of selected figures and prayer traditions, focusing on the formative and expressive relationships between prayer and theological reflection. (Movement)

ST636. Contemporary African Christian Theology
Credit, three hours. (Faculty)
(Movement) (Gender, Race, Ethnicity requirement)
ST639. Third World Theologies  
Credit, three hours. (Faculty)  
(Movement) (Gender, Race, Ethnicity requirement)

ST641. Christology and Ethics  
(Same as ES641.) Credit, three hours. (Erskine)  
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. (Doctrine)

ST642. Religious Affections  
Credit, three hours. Fall 2004 (Saliers)  
Philosophical and theological study of relations among emotion, feeling, and belief in Christian life and thought. This course emphasizes concepts such as gratitude, guilt, repentance, joy, and hope. This course also advances proposals concerning a Christian anthropology. (Doctrine)

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. (Theologian)

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, Doroteo 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? (Movement)

ST653. Christology in Feminist, Womanist, and Mujerista Theologies  
Credit, three hours. (McDougall)  
An ecumenical and multicultural study of contemporary women’s formulations of the person and work of Jesus Christ. Special attention to the intersection of Christology with issues of gender, race, and ethnicity, and ecclesial identity. (Doctrine, Movement) (Gender, Race, Ethnicity requirement)

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. (Theologian)

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 Niebuhr, and the black church will ensue. (Theologian)

ST660. Black Religion and Culture  
Credit, three hours. (Erskine)  
This course establishes a framework for understanding and critically evaluating black religion and culture. Particular attention will be given to the work of John Mbiti, Albert Raboteau, E. Franklin Frazier, Melville Herskovite, and W. E. B. Du Bois. (Movement) (Gender, Race, Ethnicity requirement)

ST661. Philosophical Theology  
Credit, three hours. (Lowe)  
Examination of a major movement, such as phenomenology or process thought. (Movement)

ST672. Trinitarian Praxis: The Trinity, The Human Person, and the Christian Life  
Credit, three hours. (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 and ethical issues that are challenging churches today. (Doctrine)

ST698: Issues in Systematic Theology  
Natural Science and the Doctrine of Creation  
Credit, three hours. (McFarland)  
(Doctrine)

ST698G. Contemporary Systematic Theology  
Credit, three hours. (McDougall)  
An advanced seminar on the reconstruction of Christian doctrines in light of contemporary philosophical, historical, and ethical challenges. Special emphasis on current debates in theological method an on integrating the historical, systematic, and constructive tasks of theology. (Movement)
Area III—Christianity and Culture

Ethics and Society

ES501. Christian Ethics
Credit, four hours. (Faculty)
The nature and foundations of Christian ethics and the meaning of Christian responsibility as related to concrete social issues.

ES605. Social Philosophy and Christian Thought
Credit, three hours. (Gunnemann)
Introduction to social and ethical thought of major philosophers in the Western tradition, with emphasis on the historical and critical relationship of these philosophers to Christian thought.

ES609. Theology of Social Ministry
Credit, three hours. (Faculty)
A critical exploration of selected twentieth-century theological and ethical approaches to the social mission of the church. Special attention is given to the varying methodologies of liberal Protestant, evangelical, Catholic, and liberationist perspectives.

ES615. John Wesley’s Ethics
Credit, three hours. (Faculty)
A critical exposition of John Wesley’s theological, social, and personal ethics in relation to Wesley’s historical context and the history of social and moral philosophy, including Christian social thought.

ES618. Ethics of Aquinas
(Same as HT618.) Credit, three hours. (Reynolds)
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 theologicae. Teaching involves lectures, seminars, and close reading of primary texts.

ES620. Black Theology and Ethics
(Same as ST620.) Credit, three hours. (Erskine)
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. (Gender, Race, Ethnicity requirement)

ES624. Christian Feminist Ethics
Credit, three hours (Bounds)
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. (Gender, Race, Ethnicity requirement)

ES625. Sexuality in the Black Church
Credit, three hours. (Pollard)
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. (Gender, Race, Ethnicity requirement)

ES628. The Civil Rights and the Black Consciousness Movement
Credit, three hours. (Pollard)
This course examines some of the pivotal events, issues, organizations, and personages that have given shape to the ongoing black movement for freedom. The course adopts an investigative approach that is aesthetic, historical, ethical, sociological, political, and theological, with special attention given to the role of black religion and culture in light of contemporary challenges. (Gender, Race, Ethnicity requirement)

ES629. Religious and Ethical Perspectives on the Civil Rights Movement
Credit, three hours. (Faculty)
Systematic analysis of the development and impact of the modern civil rights movement in light of categories from selected theological and philosophical ethicists, including Rawls, Nozick, Niebuhr, the Catholic bishops, and others.

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.

ES631. Marxism and Religion
Credit, three hours (Gunnemann)
A critical examination of Marx’s thought on society and religion against its religious, philosophical, and societal background (especially Hegel and the Enlightenment). This course also offers a critical comparison of selected modern theolog-
cal appropriations of Marx (e.g., R. Niebuhr, Moltmann, and Miguez-Bonino)

ES637. The Church and Economic Life
Credit, three hours. (Gunnemann)
A study of the economic dimensions of the Christian faith and life, as well as Christian responsibility in relation to contemporary institutions and issues.

ES641. Christology and Ethics
(Same as ST641.) Credit, three hours. (Erskine)
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.

ES642. Ecological Ethics
Credit, three hours. (Faculty)

ES649. 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.

ES651. Problems in 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 society.

ES652. Health Care Ethics: Interdisciplinary Perspectives
Credit, three hours. (Jackson)
An interdisciplinary approach to health care ethics, open to student 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, euthanasian, informed consent, and conflict of interest.

ES660. Moral Perspectives in the Black Church
Credit, three hours. (Faculty)
This course focuses on evolution and contemporary contours of African American culture and black churches of the United States, particularly the plurality of African American Christian experience. Using an interdisciplinary approach, the course explores why and how black culture and religion have come to assume their present character and where the black church and community should go from here. (Gender, Race, Ethnicity requirement)

ES661. Christianity and Politics
Credit, three hours. (Bounds)
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.

ES669. Theology of Ethics and Reconciliation
Credit, three hours. (Bounds)
A study of current Christian writing and involvement in reconciliation forgiveness and conflict transformation.

ES679R. Colloquy Leadership
Credit, two hours.
Offered each semester by invitation of the instructors of ES501. Does not fulfill area requirements.

ES682. Jewish Law
Credit, three hours.
(Cross-listed from the law school.) 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.

ES684. Constitutional Law: Religion and State
Credit, three hours.
(Cross-listed from the law school.) 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 dis-
position of religious property; and other issues.

ES687. Jurisprudence
Credit, three hours.
(Cross-listed from the law school.) 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 institu-
tions.

ES690. Comparative Legal History: The Western Legal Tradition
Credit, three hours.
(Cross-listed from the law school.) This is a course for students
who want to “think big” about the law. It combines the tradi-
tional disciplines of comparative law, legal history, and legal
philosophy. The underlying purpose is to provide perspective for
understanding what our law is by studying what it has been and
what it is tending to become.

ES698. Seminar: Issues in Christian Ethics

African American Moral Leadership
Credit, three hours. (Franklin)

Constitutional Rights
Credit, three hours.
(Cross-listed from the law school.) In the past half century, the
United States Supreme Court has resolved, on the basis of the
U.S. Constitution, many greatly controversial “rights” issues—
issues involving, e.g., speech, religion, capital punishment, rac-
ism, sexism, affirmative action, homosexuality, and abortion. In
this course, we will study and evaluate several such decisions.

Also offered in ethics and society are a variety of law school
classes which change semester to semester. Recent courses
include: Jewish Law, History of Church-State Relations in the
West, Constitutional Law: Church and State, History of Canon
Law, The Future of Islamic Law, Jurisprudence, and Human
Rights.

Missions

M603. The Church’s Mission in a Pluralistic World
Credit, three hours. (Thangaraj)
Contemporary issues in mission, such as evangelism, church
growth, dialogue, sociopolitical action, and humanization, exam-
ined from biblical, theological, and historical perspectives.

M613. Images of Christ in World Christianity
Credit, three hours. (Thangaraj)
This course aims to recognize, appreciate, and evaluate the
plurality of images of Christ present in world Christianity,
including feminist, womanist, African American, and two-thirds
world perspectives. Theological writings, hymns, poems, paint-
ings, sculptures, and films from around the world are used in
this course.

M615. Trends in Ecumenical Theology
Credit, three hours (Thangaraj)
A critical evaluation of various theological trends in the his-
tory of ecumenism, especially in the work of the Council of
Churches.

M623. Caring for Impoverished Children
(Same as CC623.) Credit, three hours. (Meadors)
Theological, sociological, and psychological study of poor chil-
dren, their families, and their communities. This course also
explores religious and civil religious attitudes that inform public
and church policy in institutions serving poor children.

M637. Christian Encounters with Hinduism
Credit, three hours. (Thangaraj)
Following a brief introduction to the beliefs and practices
of Hinduism, this course examines the various Christian
approaches to the Hindu faith and attempts to formulate a re-
levant posture and perspective to encounter creatively people of
other religions.

M650. Faith Based Care
for International Communities of Health
Credit, three hours. (Daniel)
This seminar offers biblical, historical, cultural, and practi-
cal perspectives on nursing, health care services, and other
Christian ministries contributing to international communi-
ties of health. The seminar is designed for Candler students
anticipating a wide range of ministry settings where the global
church has a critical role in promoting health in cross-cultural
and pluralistic religious communities. The course is also tar-
geted to provide biblical, historical, and theological perspec-
tives for students from the school of nursing, enrolled in the
Hubert International Mission Nursing and Faith-based Health
program—a program in partnership with Candler School of
Theology. Particular attention is given to Christianity’s his-
toric mission of linking faith and care in multicultural settings,
promoting healthier communities serving diverse local notions
of life. The course is designed to locate the student’s ministry
within the realities of providing faith based care and ministry in
partnership with the global church and international aid agen-
cies, with cultural sensitivity to health care challenges resulting
from globalization, religious pluralism, and economic disparity.

Race, the Church, and Ministries of Reconciliation
Credit, three hours. By permission of instructors. (Jenkins, Smith)
This course introduces students to the practical skills needed to engage congregations and communities in racial reconciliation in the United States. By studying the history of racism, theories of racism and reconciliation, and local congregational models of reconciling ministries, students will have the foundation for our personal community building and self reflection for justice and reconciliation.

Politics, Ethics, and the Church in Cuba
Credit, three hours. By permission of instructor only. (Jenkins, Bounds)
Through coursework, research, and a January trip to Cuba, this seminar introduces students to the work of the church in Cuba, to theologies emerging from Cuba and Cuban-Americans, to the ethical dilemmas in relations between the United States and Cuba, and to the social realities surrounding the church and nonprofit work in that country. By spending a week at the Protestant seminary in Matanzas, Cuba, students and faculty also experience the theological formation offered to Cuban seminarians.

Short-term Mission teams
Credit, one hour. (Jenkins)
Many congregations regularly organize and send short-term mission teams to other countries and to rural or urban settings in the United States. This brief course helps shape the theology and methodology of that mission while giving students resources needed to lead such a team.

The Church in Latin America
Credit, three hours. By permission of instructor. (Jenkins)
As Candler builds relationships with seminaries and churches in Latin America, this class will visit the leading Protestant seminary in South America in Buenos Aires, Argentina. Students will study Latin American and liberation theology, changing dynamics in Catholic-Protestant-Evangelical relations in Latin America, and church responses to persecution, political crisis, and economic change.

Missional Church in Contemporary North America
Credit, three hours. (Daniel)
This course seeks to probe the Western contemporary cultural context and examine how rapid global change in the areas of science, philosophy, social structures, and religion shape the identity and missional response of the North American church. The course explores Christianity’s rich experience of communal cross-cultural mission from the margins of societies, from the early church to today’s global church. Drawing on various disciplines and models, the course seeks to reframe the church’s identity to engage aspects of Western culture, for the sake of the wholeness of the planet.

The Challenges from Christianity in India
Credit, three hours. (Thangaraj)

M698H. Global Church in God’s Mission
Credit, three hours. (Daniel)
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.

Religion and Personality

RP601. The Dynamics of Identity and Faith
(Same as RE601.) Credit, three hours (Mahan)
Theological and developmental psychological perspectives on the formation and transformation of persons in faith. The course aims to deepen participants’ understanding of self and others and to strengthen participants’ approaches to ministry.

RP649. Psychology of Moral Development and Education
(Same as EDU771V.) Credit, three hours. (Snarey)
This course introduces the study of moral development during childhood, adolescence, and adulthood. It also considers how moral development can be promoted through education. The course includes classic theories, the life’l work of Lawrence Kohlberg, and recent expanded conceptions of moral development.

RP651. Shame, Guilt, and Reconciliation
(Same as HT651.) Credit, three hours. (Hackett)
An examination of the psychology and phenomenology of shame and guilt, read in the historical and theological context of the church’s development of rites of confession, forgiveness, and reconciliation.

RP653. Psychology of Religious Experience
Credit, three hours. (Snarey)
This introductory course examines religion psychologically to help students understand the diverse varieties of religious experience and their impact upon spiritual and ethical formation. The course focuses on the work of William James, whose ideas are placed in conversation with a variety of psychologies of religion.
RP 655. Psychology of Adult Development and Generativity
(Same as PSCH 555.) Credit, three hours. (Snarey)
This course introduces the study of psychosocial development and age-related changes that occur during early, middle, and late adulthood. Equal attention is given to how adults care wisely for the next generation—children, adolescents, and younger adults. The course focuses on the work of Erik H. Erikson and places his ideas in conversation with other adult development theories.

RP658. Classic Readings in the Psychology of Religion
Credit, three hours. Suggested prerequisites: RP649, RP653, or RP655. (Snarey)
A seminar in which selected writings of James, Freud, Jung, Erikson, Boisen, Maslow and/or others on the subject of religion are critically discussed and their implications for theology and ministry are assessed.

Sociology and Religion

SR601. Sociology of Religion
Credit, three hours. (Faculty)
This course covers the meaning of religion as a dimension of social life: religion, myth, and symbolic reality; churches as organizations and institutions; the social identity of the faithful; and secularization and revival.

SR603. Religion in American Society
Credit, three hours. (Tipton)
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. (Tipton, Eiesland)
This seminar introduces students to some current quantitative and qualitative research on the demographics, organizational forms, and diversity of religion in the twenty-first century United States.

SR606. Religious Pluralism in Atlanta
Credit, three hours. (Eiesland)
The Atlanta metropolitan area is a case study in contemporary religious diversity. Through site visits, as well as readings, lectures, and guest speakers, this course explores the dynamic religious ecology of our Atlanta context.

SR607. Morality in American Life
Credit, three hours. (Tipton)
Asks how Americans see the moral meanings and problems in their lives and the social order, with attention to differences in cultural perspective and institutional experience by class, race, gender, and generation.

SR611. Religion and Aging
Credit, three hours (Faculty)
Relationships between religion and aging considered theoretically, with implications for ministry.

SR613. Gender in American Religion
Credit, three hours. (Eiesland)
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). (Gender, Race, Ethnicity requirement)

SR619. Congregation in Context
Credit, three hours. (Eiesland)
This course explores theoretical and methodological perspectives 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.

SR621. Howard Thurman: Spirituality and Commentary
Credit, three hours. (Smith)
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.

SR625. The Church and Institutional Life
Credit, three hours. (Tipton)
A social and ethical inquiry into the structural arrangement and moral ideals of the church compared to government, the economy, and other American institutions.

SR632. The Black Church as Social Institution
Credit, three hours. (Pollard)
This course focuses on the institutional black church in the history of African Americans and contemporary black social and cultural life. Consideration is given to the social and sacred worlds of African America from the major black denominations to a wide range of beliefs, experiences, and practices associated with black ecclesial, communal, and societal life. The course is primarily social scientific but also theological and ethical in scope. (Gender, Race, Ethnicity requirement)

SR635. Christian Communalism in America
Credit, three hours. (Smith)
This course examines the recurring enthusiasm for communal-
ism as an answer to religious conviction and societal problems. Students will study Christian communes in the United States from the seventeenth through the twenty-first centuries. The course provides student historical and analytical perspectives for interpreting contemporary faith-based initiatives that seek to reform the church and society, and serve as an example of radical Christian discipleship.

SR636. The Church in the Public Sphere
Credit, three hours. (Faculty)

SR640. Disability Studies in Religion
Credit, three hours. (Eiesland)
By introducing the perspectives of the new field of disability studies, this course aims to enable students to study disability as a cultural category similar to gender and race rather than a medical problem. Further the course examines how disability and religion intersect within historical and cultural circumstances, theological accounts, and social/religious identities.

SR658. Classic Readings in the Sociology of Religion
Credit, three hours. (Eiesland)
This seminar will address, in depth, the classical theories of Durkheim, Marx, Weber, and Simmel. We will attend to divergent approaches to the problem of theory building by addressing the following question: “What is theory and what does it do?” We will explore the research trajectories that have emerged from these classical thinkers.

SR698. Issues in Sociology of Religion
African American Moral Leadership
Credit, three hours (Franklin) (Gender, Race, Ethnicity Requirement)

World Religions
WR510. Introduction to Judaism
Credit, three hours. (Faculty)

WR698. Studies in World Religions
Hinduism, Buddhism, and Islam: Credit, three hours. (Faculty)
This course is meant to help future ministers begin to develop a response to religious pluralism by increasing their understanding of several of the major religious traditions of the world. It will focus on Hinduism, Buddhism, and Islam by looking at primary texts, religious expression in art and music and relevant secondary readings. The goal of the course is to try to better understand these traditions from within by looking not just at their texts but also how the faithful of these traditions express their religious faith in their lives. This examination will take place within the broad perspective of a development of a theology of religious, a development which will almost certainly be a concern far into the future of any minister ordained today.

Area IV—Practical Arts of Ministry

MIN510. Vocational Discernment for Ordained Ministry in the Wesleyan Tradition
Credit, one hour. (Faculty)
This course is designed for students who are in the process of vocational discernment. It will explore the call of God using the theological framework of the Wesleyan Quadrilateral, look at the history and theology of the orders of elder and deacon and will consider some of the unique issues that surround ordained ministry. For United Methodist students, this course will fulfill the requirements for becoming a certified candidate in the United Methodist Church.

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)

CC502. Church and Community Leadership
Credit, three hours. (Jenkins)
This is the foundation course for the certificate in church and community ministries, although it is open to all Candler students. Students in this class are introduced to various models and strategies of church-community 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)

CC503. Town and Country Ministries
Credit, three hours. (Rogers)
An introductory praxis course that focuses on issues of ministry within the town and country church and community. (Introductory Arts of Ministry)

CC511. Urban Ministries
Credit, three hours. (Smith, L.)
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)

CC519. Nonviolent Strategies of Social Change
Credit, three hours. (Smith, L.)
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.
CC602. The Church and Public Policy
Credit, three hours. (Jenkins)
This class follows the Georgia State legislative session from January through April. Students learn the skills of lobbying and advocacy as they track certain bills through the legislative process and engage congregations in lobbying efforts. The class also studies other forms of faith-based strategies for social transformation, including the civil rights movement, with the hope of gaining the skills needed to analyze and influence public policy.

CC623. Caring for Impoverished Children
(Same as M623.) Credit, three hours. (Meadors)
Theological, sociological, and psychological study of poor children, their families, and their communities. This course also explores religious and civil religious attitudes that inform public and church policy in institutions serving poor children.

CC698. Seminar: Issues in Church and Community

Politics, Ethics, and the Church in Cuba
Credit, three hours. By permission of instructor only. (Jenkins, Bounds)
Through coursework, research, and a January trip to Cuba, this seminar introduces students to the work of the church in Cuba, to theologies emerging from Cuba and Cuban-Americans, to the ethical dilemmas in relations between the United States and Cuba, and to the social realities surrounding the church and nonprofit work in that country. By spending a week at the Protestant seminary in Matanzas, Cuba, students and faculty also experience the theological formation offered to Cuban seminarians.

Race, the Church, and Ministries of Reconciliation
Credit, three hours. By permission of instructors. (Jenkins, Smith)
This course introduces students to the practical skills needed to engage congregations and communities in racial reconciliation in the United States. By studying the history of racism, theories of racism and reconciliation, and local congregational models of reconciling ministries, students will have the foundation for our personal community building and self-reflection for justice and reconciliation.

Short-term Mission Teams
Credit, one hour. (Jenkins)
Many congregations regularly organize and send short-term mission teams to other countries, to rural or urban settings here in the United States. This brief course helps shape the theology and methodology of that mission while giving students resources needed to lead such a team.

The Church in Latin America
Credit, three hours. By permission of instructor. (Jenkins)
As Candler builds relationships with seminaries and churches in Latin America, this class will visit the leading Protestant seminary in South America in Buenos Aires, Argentina. Students will study Latin American and liberation theology; changing dynamics in Catholic-Protestant-Evangelical relations in Latin America; and church responses to persecution, political crisis, and economic change.

Church Music

CM516. Organ Improvisation and Service Playing
Credit, three hours. (Albrecht)
This course is designed for advanced organ students, focusing on hymn playing and hymn introductions for church organists.

CM528. Organ Literature
Credit, three hours. (Albrecht)
This course surveys music for the pipe organ from the late Renaissance to the twentieth century.

CM530R. Chapel Choir
Credit, one hour or noncredit. (Faculty)
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.

CM610. Congregational Song
Credit, three hours. (Faculty)
A survey (for nonmusic majors) of hymnody, psalmody, and other congregational music from the sixteenth century to the present.

CM615. Music for Pastors
Credit, three hours. (Faculty)
This course provides students inexperienced in church music with a practical foundation for nurturing a pastoral ministry through music. The fundamentals of singing, song leading, working with musical groups and musicians, and service planning will be discussed.

Evangelism

EV501. Enabling an Evangelizing Church
Credit, three hours. Offered each semester. (de Souza)
This introductory course equips the student to understand and accept the challenge of intentionally communicating the gospel, by word and deed, to the uncommitted, within and without the local church. Special attention is given to defining evangelism.
theologically for practice in a plural society. (Introductory Arts of Ministry)

**EV621. Theology of Evangelism**
Credit, three hours. Prerequisites: CT501 or CT502. (Faculty)
Beginning with the earliest Christian impulse to evangelize, this course will review ways in which the emphasis on evangelism has continually influenced Christian theological traditions, including the liberation theology movement of the late twentieth century. Special attention is given to the modern and postmodern period, with the attendant task of developing the theological plausibility of evangelism.

**EV625. Evangelism and the Camp Meeting Movements in North America**
Credit, three hours (Faculty)
This course is rooted in the premise that revivalism and evangelism (personal and mass) have been among the dominant forces in shaping Protestant religious identity in North America. This revivalist impulse took structure through the organization of annual camp meetings and ultimately the National Camp Meeting Association. Significant attention will be given to the leadership and influence of women in shaping (in many cases, decisively) the revivalist ethos. Of significance also is the role played by African Americans, especially the social contextualizing of the biblical themes of captivity and release, and the ways in which this came to be expressed in oral testimony and music. (Gender, Race, Ethnicity requirement)

**EV698. Seminar: Issues in Evangelism**
Credit, three hours. (Faculty)
One or more topics may be offered during any given year, including travel seminars to regions of the world. Recent travel seminars have included: Singapore, Bulgaria, and Cuba. Meets United Methodist evangelism requirement, but not the Candler Arts of Ministry requirement.

**Pastoral Care and Counseling**

**PC501. Introduction to Pastoral Care**
Credit, three hours. Offered each semester. (Hunter, Scheib, Larrey)
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)

**PC605. Pastoral Care of Marriage and Family**
Credit, three hours. Prerequisite: PC501 or permission of instructor. (Faculty)
This course provides strategies for the care of marriages and families throughout the life cycle. Theological and biblical perspectives on family are integrated with psychological perspectives, such as family systems theory and narrative theory.

**PC610. Crisis Ministry**
Credit, three hours. Prerequisite: PC501 or permission of instructor. (Scheib)
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.

**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.

**PC625. Biomedical Issues and Pastoral Care**
Credit, three hours. (Scheib)
This course will explore recent developments in biomedicine, including genetics, reproductive technology, and end-of-life care and the ethical and pastoral dilemmas presented to individuals and communities by these developments. Students will be introduced to and encouraged to develop relevant theories and practices of care that combine theological, psychological, and ethical perspectives.

**PC640. Pastoral Care of Women**
Credit: three hours. Prerequisite: PC501 or permission of instructor. (Scheib)
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. (Gender, Race, Ethnicity requirement)

**PC670, 671, 672, 673. Pastoral Care: Special Topics**
Credit, one hour. Prerequisite: PC501. Multiple topics each semester.
Offered by the staff of the Emory Center for Pastoral Services or other adjunct faculty. Several one-hour modules on a variety of pastoral care topics are offered each semester. Students may take one or more of these modules, each of which meets for approximately four weeks. The courses are separable and not inherently sequential. Recent modual topics have included: pastoral care and aging, pastoral care and family violence, pastoral care and grief in a multicultural perspective, clergy sexual ethics, and pastoral care and mental health.
Preaching

P501. Introduction to Preaching
Credit, three hours. Taught each semester (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.
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.

P612. Homiletical Resources
Credit, three hours. (Faculty)
This course helps the student discover various sources of homiletical material, such as the Bible, literature, current events, and real situations.

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. (Hackett, O’Day)
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.

P620. Prophetic Voices for a New Century
Credit, three hours. (Fry Brown)

P626. The Preacher as Theologian
(Same as ST626.) Credit, three hours. (Long, McDougall)
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, Franklin)
Sermons of contemporary black preachers are analyzed and evaluated on homiletical effectiveness. (Gender, Race, and Ethnicity requirement)

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. (Gender, Race, and Ethnicity requirement)

P647. Preaching the Parables of Jesus
Credit, three hours. (Long, Hackett)
This course helps students recognize and interpret the parables of the synoptic gospels in terms of contemporary pastoral situations. Through this, students produce sermons faithful to the New Testament text and relevant to modern people. This course attends to text, interpretation, and sermon production. May be cross-listed as NT647.

P649U. Bible and Sermon: John
(Same as NT649U.) Credit, three hours. (O’Day)
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.

P697R. Colloquy Leadership
Credit, two hours. Offered each semester by invitation of the instructors of P501. Does not fulfill area requirements.

Religious Education

RE501. Religious Education as Formation and Transformation
Credit, three hours. Offered each semester. (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)

RE510. Practicum in Religious Education: Campus Ministry
Credit, one hour. (Mahan)
Critical engagement with educational strategies and practices addressing campus ministry.

RE515. The Art of Teaching
Credit, three hours. (Brelsford)
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 a range of approaches to
youth ministry. Each approach exists as a distinctive vision of youth ministry 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.

RE520. Issues in Educational Ministry with Youth
Credit, three hours. (White, Hawkins)
Focuses on theories and practices addressing one or more topics in youth ministry.

RE525. Prophetic Pioneers in Religious Education
Credit, three hours. (Moore)
The course explores religious education history and visions through life story, contextual analysis, and the educational theories, practices, and cultural products of prophetic pioneers. The primary subjects of the course are religious education pioneers of the past century, including both famous and locally known pioneers. The primary method is oral history, which the class will study and implement in interviews with three contemporary pioneers. Oral history allows the class to discover the textures of scholars’ life work, along with their central values and socially-religious-intellectual contexts, thus to draw upon their work for envisioning the future of educational practice.

RE530G. The Congregation as Educator: Cross-Cultural Perspective
Credit, three hours. (Faculty)
This course helps students to understand the congregation’s role in educating and mobilizing members in partnership with God’s work in the world. Educative strategies are explored for attending to the wounds and blessings of faith communities in particular cultural contexts, and discerning God’s call to vocation within those contexts. In particular, the course explores a range of strategies for engaging the multiple intelligences of congregations—prayer, art, drama, ethnography, historical-cultural memory, Bible study, theological reflection, and activism—as means of reflecting on their context and God’s call within and beyond it.

RE530H. The Congregation as Educator: The Black Church Experience
Credit, three hours. (Faculty)
This course explores practices and theories of religious education that aim to form, renew, and transform Christian faith in persons and communities, with particular attention to religious education in the Black Church in the United States. The course introduces students to the historical emergence of the Black church, its dual function as religious community and socio-political institution, and investigates contemporary challenges and demands confronting the Black Church, black community, and broader American culture. (Gender, Race, and Ethnicity Requirement)

RE540. Teaching the Bible
(Same as NT540.) Credit, three hours. (Faculty)

RE601. Dynamics of Identity and Faith
Credit, three hours. (Faculty) (Same as RP601)
Theological and developmental psychological perspectives on the formation and transformation of persons in faith. The course deepens participants’ understanding of self and others and strengthens participants’ approaches to ministry.

RE605. Dynamics of Difference
Credit, three hours (Hawkins)
An exploration of cultural diversity in church education, the uses of education by churches in cross-cultural contexts, and the theological and educational assumptions of multicultural approaches to Christian doctrine.

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. Creativity and Pedagogy
Credit, three hours. (Logan)
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 action-reflection, students will explore and construct educational practices that can potentially deepen spiritual life and contribute to liberation in this world.

RE625. The Ethics of Ambition
Credit, one hour (Mahan)
This course addresses the discernment of Christian vocation through the critical examination of personal ambitions, such as the material, social, and spiritual.

RE649. Moral Development and Education
Credit, three hours. (Snarey) (Same as EDU711V and RP649)
This course introduces the study of moral development during childhood, adolescence, and adulthood. It also considers how moral development can be promoted through education. The course
includes classic theories, the life’s work of Lawrence Kohlberg, and recent expanded conceptions of moral development.

**RE698. Issues in Religious Education**

*Philosophy and Education*
Credit, three hours. (Kwon)
This course engages fundamental issues and questions related to and at the intersections of religion and education. Prominent philosophies of education are explored with special attention to what they may suggest about meanings of religious education and functions of education in communities of faith.

*Theology and Education*
Credit, three hours. (Brelsford)
This course explores interrelationships between theology and education. Consideration is given to ways theological assumptions may be drawn upon to constructively guide educational approaches and practices, as well as ways theological assumptions may be unconsciously embedded in and constructed by educational practices. Students are challenged to think both pedagogically and theologically about educational practices and processes.

**Religious Leadership and Administration**

**LA501. Introduction to Religious Leadership and Administration**
Credit, three hours. Offered each semester. (Frank)
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. Designated as CA501 prior to fall 2005. (Introductory Arts of Ministry)

**LA503. Leading Congregational Culture**
Credit, three hours. (Frank)
This course introduces methods of understanding the story, symbols, rituals, 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 resources more effectively for ministry and mission. The course emphasizes skills for initiating pastoral ministry with a congregation. Designated as CA617 prior to fall 2005. (Introductory Arts of Ministry)

**LA505. Leading the Small Membership Church**
Credit, three hours. (Faculty)
(Introductory Arts of Ministry)

**LA515. The Theology and Ministerial Practice of Priesthood: Leadership in the Community of Faith**
Credit, two hours. (Faculty)
An overview of the historical context of priestly ministry, i.e., the ministry of the ordained leader within the community of Christ, “the royal priesthood,” as symbol bearer, presider, pastor, proclaimer, and prophet. Reflection on this ministry from an Anglican/ecumenical perspective will be included. Designated as CA515 prior to fall 2005.

**LA521. Administration, Leadership, and Stewardship**
Credit, three hours. (Faculty)
Taken in conjunction with the National Institute of Church Finance and Administration (NICFA). Advanced resources in multiple-staff relations, personnel management, stewardship and fund-raising, information system, and office and property management. Designated as CA521 prior to fall 2005.

**LA525. Planning for Mission**
Credit, three hours. (Faculty)
Taken in conjunction with the National Institute of Church Finance and Administration (NICFA). Advanced resources in congregational self-study, community analysis, and long-range planning, grounded in biblical and theological understandings of the mission of the church. Designated as CA525 prior to fall 2005.

**LA611. Theology in the Congregation**
Credit, three hours (Frank)
Theological reflection on the culture and practices of Christian congregations. Explores theology as a practical discipline for the whole people of God. Designated as CA611 prior to fall 2005.

**LA612. Leadership and Administration in Black Church Traditions**
Credit, three hours (Faculty)
(Gender, Race, Ethnicity requirement)

**LA613. Women in Religious Leadership and Administration**
Credit, three hours (Faculty)
Theological, sociological, psychological, and political issues raised by the participation of women in ministerial training and vocation. The class explores these issues in reflection groups and resource/research sessions. (Gender, Race, Ethnicity requirement) Designated as CA613 prior to fall 2005.
Worship

W501. Public Worship
Credit, three hours. Offered each semester (Saliers, Faculty)
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)

W622, W623, W624. Practica in Liturgy
Credit, one hour each. (Hackett)
Experience in designing and presiding at the most frequent services of public worship. Students may take one, two, or all three one-credit modules. Each module last four weeks, with meetings once a week. Each module includes a basic introduction to the historical and theological structure of the services, including methods of adapting modern liturgies to architectural and sociological realities. Students also practice performing the services. The modules include W622. Services of the Word and Baptism, W623. Eucharist, and W624. Weddings, Funerals, and Services of Confirmation.

W642, W643, W644. Practica in Worship
Credit, one hour each. (Day Miller)
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, and W644. Advent to Epiphany.

Denominational Courses

Courses pertaining to the United Methodist Church

DS511. History of Methodism
Credit, three hours. (Daniel, Matthews)
This course traces the historical development of United Methodism and its predecessor bodies primarily in the United States, including major themes in theology and polity. It introduces John Wesley and Methodist origins in England. Does not fulfill area requirements. (This course was formerly designated as CH550).

DS512. Theology of Wesley and Methodism
Credit, three hours. (Matthews)
This course explores Wesley’s theology in his historical and theological context, as well as significant theological methods and themes in American Methodism. Does not fulfill area requirements. (This course was formerly designated as HT550).

DS513. Discipline of the United Methodist Church
Credit, three hours. (Frank; White, W.)
This course examines the polity of the United Methodist Church, with attention to the way polity evolves historically and expresses the church’s ecclesiology and engagement with contemporary issues. (This course was formerly designated as CA550).

Courses pertaining to the Baptist Tradition

DS521. The Baptist Tradition: History and Theology
Credit, three hours. Fall 2004 (Key)
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. (This course was formerly designated as HT540).

DS522. Systematic Theology in Baptist Perspective
Credit, three hours. (Key)
This course seeks to engage students in critical reflection on Christian theology according to the distinct emphases of the Baptist tradition. Using the ecclesiological and ethical ideal of the believers’ church as the creative center of the Baptist tradition, the course will employ that ideal as the interpretive lens through which the broad scope of Christian doctrine may be viewed. (This course was formerly designated as ST670).

DS523. Baptist Traditions and Church Praxis
Credit, three hours. (Key)
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. (This course was formerly designated as CA540).

Courses pertaining to the Anglican and Episcopal Traditions

DS531. History of the Episcopal Church
Credit, two hours. (Faculty)
The course will trace the development of the Episcopal Church in the United States 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. (This course was formerly designated as CH571).

DS532. Episcopal Prayer Book and Polity
Credit, two 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. (This course was formerly designated as CH572).

Courses pertaining to the United Church of Christ

DS541. History, Polity, and Customs of the United Church of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH574).

Courses pertaining to the African Methodist Episcopal Church

DS551. Polity of the AME Church
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CA560).

Courses pertaining to the Christian Church (Disciples of Christ)

DS561. History and Polity of the Christian Church Disciples of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH575)

Contextual Education

CE501a,b. Contextual Education I
Credit, two hours per semester for two semesters. (Faculty) Contextual education integrates scholarship and personal formation through participation in practices of discipleship and ministry in a variety of settings. All first-year MDiv students, not in the Teaching Parish program, regardless of life experience, vocational interests, or employment are assigned to a Contextual Education I group. Groups are based in clinical or social agencies in the Atlanta area. Students work in the sites four hours a week and meet weekly in small groups with faculty advisors and teaching supervisors throughout the year. Students remain in the same placement and small group for two semesters. An evaluation is made at the end of each semester, and an in-progress (P) 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.

CE501Ta,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 CE501T in lieu of CE501. Participants are assigned to student pastor groups in respective districts under the leadership of the teaching parish supervisory pastors, United Methodist ministers who serve as Candler adjunct faculty. Course work 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).

CE501Ta,b and permission of instructor needed.

DS551. Polity of the AME Church
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CA560).

DS561. History and Polity of the Christian Church Disciples of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH575)

Courses pertaining to the United Church of Christ

DS541. History, Polity, and Customs of the United Church of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH574).

Courses pertaining to the African Methodist Episcopal Church

DS551. Polity of the AME Church
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CA560).

Courses pertaining to the Christian Church (Disciples of Christ)

DS561. History and Polity of the Christian Church Disciples of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH575)

Contextual Education

CE501a,b. Contextual Education I
Credit, two hours per semester for two semesters. (Faculty) Contextual education integrates scholarship and personal formation through participation in practices of discipleship and ministry in a variety of settings. All first-year MDiv students, not in the Teaching Parish program, regardless of life experience, vocational interests, or employment are assigned to a Contextual Education I group. Groups are based in clinical or social agencies in the Atlanta area. Students work in the sites four hours a week and meet weekly in small groups with faculty advisors and teaching supervisors throughout the year. Students remain in the same placement and small group for two semesters. An evaluation is made at the end of each semester, and an in-progress (P) 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.

CE501Ta,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 CE501T in lieu of CE501. Participants are assigned to student pastor groups in respective districts under the leadership of the teaching parish supervisory pastors, United Methodist ministers who serve as Candler adjunct faculty. Course work 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).

CE503Ta,b. Contextual Education II
Credit, two hours per semester for two semesters. (Faculty) Second-year MDiv students who are not in the Teaching Parish Program are assigned to ecclesial settings that share a life of worship as well as ministry. The student's work in the ecclesial setting is supervised by a site supervisor. Weekly small group sessions alternate with periodic plenary sessions. Contextual Education II groups are composed of colearners inquiring 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 in-progress (P) 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.

CE503Ta,b and permission of instructor needed.

DS551. Polity of the AME Church
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CA560).

DS561. History and Polity of the Christian Church Disciples of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH575)

Contextual Education

CE501a,b. Contextual Education I
Credit, two hours per semester for two semesters. (Faculty) Contextual education integrates scholarship and personal formation through participation in practices of discipleship and ministry in a variety of settings. All first-year MDiv students, not in the Teaching Parish program, regardless of life experience, vocational interests, or employment are assigned to a Contextual Education I group. Groups are based in clinical or social agencies in the Atlanta area. Students work in the sites four hours a week and meet weekly in small groups with faculty advisors and teaching supervisors throughout the year. Students remain in the same placement and small group for two semesters. An evaluation is made at the end of each semester, and an in-progress (P) 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.

CE503Ta,b. Contextual Education II
Credit, two hours per semester for two semesters. (Faculty) Second-year MDiv students who are not in the Teaching Parish Program are assigned to ecclesial settings that share a life of worship as well as ministry. The student's work in the ecclesial setting is supervised by a site supervisor. Weekly small group sessions alternate with periodic plenary sessions. Contextual Education II groups are composed of colearners inquiring 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 in-progress (P) 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.

CE503Ta,b and permission of instructor needed.

DS551. Polity of the AME Church
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CA560).

DS561. History and Polity of the Christian Church Disciples of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH575)

Contextual Education

CE501a,b. Contextual Education I
Credit, two hours per semester for two semesters. (Faculty) Contextual education integrates scholarship and personal formation through participation in practices of discipleship and ministry in a variety of settings. All first-year MDiv students, not in the Teaching Parish program, regardless of life experience, vocational interests, or employment are assigned to a Contextual Education I group. Groups are based in clinical or social agencies in the Atlanta area. Students work in the sites four hours a week and meet weekly in small groups with faculty advisors and teaching supervisors throughout the year. Students remain in the same placement and small group for two semesters. An evaluation is made at the end of each semester, and an in-progress (P) 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.

CE503Ta,b. Contextual Education II
Credit, two hours per semester for two semesters. (Faculty) Second-year MDiv students who are not in the Teaching Parish Program are assigned to ecclesial settings that share a life of worship as well as ministry. The student's work in the ecclesial setting is supervised by a site supervisor. Weekly small group sessions alternate with periodic plenary sessions. Contextual Education II groups are composed of colearners inquiring 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 in-progress (P) 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.

CE503Ta,b and permission of instructor needed.

DS551. Polity of the AME Church
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CA560).

DS561. History and Polity of the Christian Church Disciples of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH575)

Courses pertaining to the United Church of Christ

DS541. History, Polity, and Customs of the United Church of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH574).

Courses pertaining to the African Methodist Episcopal Church

DS551. Polity of the AME Church
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CA560).

Courses pertaining to the Christian Church (Disciples of Christ)

DS561. History and Polity of the Christian Church Disciples of Christ
Credit, three hours. (Faculty)
Does not fulfill area requirements. (This course was formerly designated as CH575)
CE545R. Ministry Internship
Variable Credit, six hours maximum. (Faculty)
Students may elect an approved internship in ministry on a part-time or full-time basis. Internships may be arranged on a one-semester or one-year basis in parish ministry, urban training and social action, campus ministry, or other approved programs. The internship is directed by Candler faculty and an approved placement supervisor. Before beginning the internship, the student must complete a contract form for approval through the Contextual Education Office. Under no circumstances does this course fulfill the contextual education requirements.

CE546R. Clinical Pastoral Education
Variable credit, six hours maximum.
A basic unit of clinical pastoral education in a hospital, church, or other institution under the direction of a certified CPE supervisor. Students may enroll for one to six hours concurrently contingent upon approval of the Contextual Education Office. Under no circumstances does CE546R fulfill the Contextual Education I or II requirement.

CE547R. Teaching Parish
Credit, one hour; four hours maximum. (Rogers)
This course is taken after the completion of the CE501Ta,b and CE503Ta,b sequences. Participants are assigned to student pastor groups in respective districts under the leadership of the teaching parish supervisory pastors, United Methodist ministers who serve as Candler adjunct faculty. Course work 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


Variable credit, maximum of three 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. For more information on procedures and eligibility see page 41.

Certificate Studies

Baptist Studies

BAPS500. Baptist Studies Reflection Seminar
Credit, none (Key)
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.

BCS501. Black Church Studies Colloquy
Credit, one hour (Key)
For Baptist studies certificate candidates in the their 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. (Pollard)
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.

BCS501. Introduction to Black Church Studies
Credit, three hours. (Pollard, Franklin)
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. (Gender, Race, Ethnicity requirement)

BCS502. Black Church Studies Colloquy
Credit, one hour. (Pollard)
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. (Pollard)
This course will be added to the transcript by the registrar after completion of the retreat.

Church and Community Ministries

CC504. Church and Community Ministries Retreat
Credit, none. (Jenkins)
This course will be added to the transcript by the registrar after completion of the retreat.

CC505. Church and Community Ministries Portfolio
Credit, none. (Jenkins)
This course will be added to the transcript by the registrar after completion of the portfolio.
**Faith and Health**

FH501. Faith and Health: Transforming Communities  
Credit, three hours (Faculty)  
This course is to help the student oriented toward pastoral, social service, community health, and nursing roles better understand the theoretical relationship between religious practices at personal and social scale and the health of a community as a basis for developing and leading practical initiatives. Student will become familiar with both religious and health science literature in this area. Student will examine the characteristics of healthy congregations and the various roles they play that are critical to the formation of coherent and whole neighborhoods and communities. Students will examine those leadership practices that build the capacity for collaboration between religious organizations, including congregations and their partners in the public sector.

FH502. Faith and Health: Integrative Seminar  
Credit, none. (Faculty)  
The seminar will meet once each semester for two hours. Presentations will include lecture from visiting scholars and the student's own work.

FH503. Faith and Health: Integrative Paper  
Credit, one hour. (Faculty)  
Presentation of a twenty-page integrative paper on a topic selected by the student and approved by the faculty, to be presented at an integrative seminar at the conclusion of the student's certificate studies. This paper may arise from course work or may meet a requirement for the student's degree program.

**Religious Education**

RE504. Religious Education Retreat  
Credit, none. (Brelsford)  
This course will be added to the transcript by the registrar after completion of the retreat.

RE507. Religious Education Professional Conference  
Credit, none. (Brelsford)  
This course will be added to the transcript by the registrar after completion of the conference.

**Women in Theology and Ministry**

WTM500. Women in Theology and Ministry Reflection Seminar  
Credit, none. (Moore)  
This course is taken concurrently with the second year of contextual education or contextual education–teaching parish.

WTM501. Women in Theology and Ministry Certification Colloquy  
Credit, one hour. (Moore)  
For women in theology and ministry certificate candidates in the sixth semester for MDiv students and fourth semester for MTS students.

WTM503. Global Feminisms and Christian Theology  
Credit, three hours. (Moore)  
This course explores theological traditions emerging in communities around the world, focusing on women's reflective action, critical analysis, tradition retrieval, and theological constructions. The purpose is to evoke theological passions, explore the passions and perspectives of women in diverse contexts, engage theological questions with critical imagination, and develop theological perspectives and actions for the future. The class will engage in reading, research, and resource development in dialogue with these global movements. (Gender, Race, Ethnicity Requirement)

WTM504. Women in Theology and Ministry Retreat  
Credit, none. (Moore)  
This course will be added to the transcript by the registrar after completion of the retreat.

**Doctor of Theology Courses**

ATA463. The Historical and Social Dimensions of Contemporary Pastoral Counseling  
Credit, three hours. (Faculty)  
Modern history of pastoral counseling is examined, including its roots in theology, psychoanalysis, and existential and humanistic psychology. (core course)

ATA471. Human Being in Context  
Credit, three hours. (Faculty)  
Theological and psychological theories of personhood are examined to assess their relevance for pastoral counseling. (core course)

ATA473. Pastoral Transformation and Change  
Credit, three hours. (Faculty)  
The process of transformation and change is considered from both theological and psychological perspectives.

ATA475. Pastoral Theological Method  
Credit, three hours. (Faculty)  
The methodologies of theology and of pastoral care and counseling are examined as a means of assisting students in developing a pastoral theological method appropriate to the ministry of pastoral counseling. (core course)
ATA477. Seminar in Pastoral Supervision
Credit, three hours (Faculty)
The seminar provides doctoral student in pastoral counseling with the experience of pastoral supervision under the guidance of clinical supervisors. This seminar acquaints students in pastoral supervision and pastoral counseling with the expanding literature on supervision from a variety of disciplines.

ATA478a,b. Group Therapy: Theory and Process
Credit, six hours. (Faculty)
This course provides a broad overview of group therapy permitting moment-by-moment and longer-term conceptualization of what happens in the therapeutic process, how this affects individuals in the group, and how this effect may be used therapeutically.

ATA481a,b,c,d. Pastoral Counseling Research Seminar
Credit, two hours for ATA481a,c, one hour for ATA481b,d. (Faculty)
This seminar focuses on research methodology in pastoral counseling and pastoral theology directed to the development of a student's doctoral dissertation proposal. It includes attention to research method and design, and provides opportunities for students to integrate theory and practice.

ATA485a,b,c,d. Pastoral Counseling Practicum
Credit, four hours for ATA485a,c; five hours for ATA485b,d. (Faculty)
In each term the student engages in two to four hours of counseling per week under supervision. Assigned readings and appropriate didactic materials are included. (See descriptions below.)

ATA485a. Theory and Technique of Individual Counseling
The first semester of the pastoral counseling practicum provides residents the basic tools to begin seeing clients. This includes both the theoretical and practical aspects of pastoral counseling, such as office procedures, fee setting and scheduling, history making and intake procedures, and any other necessary practical matters. It also includes such theoretical issues as listening, empathy, transference and counter-transference, neutrality, therapeutic authority, and the use of the self.

ATA485b. Assessment and Treatment from the Perspective of Ego Psychology and Object Relations Theory
The second semester of the pastoral counseling practicum provides an in-depth understanding of assessment, diagnosis, and treatment from the developmental perspective of ego psychology and object relations theory. The use of DSM IV, which begins in the first semester, continues to be emphasized.

ATA485c. Professional Development: Working with Disorders of the Self
In the third semester of the pastoral counseling practicum, residents focus on working with clients who have narcissistic, borderline, schizoid, and those disorders most difficult to understand and help. Professional development is also emphasized through study of the role and function of professional organizations, and ethical and legal issues and responsibilities.

ATA485d. Professional Development: The Therapist's Self
In the fourth semester of the pastoral counseling practicum, residents continue to focus on working with disorder of the self. Particular emphasis is given to the therapeutic use of the self, maintenance of appropriate boundaries, and the role of projective identification. Professional development is also emphasized through study of such issues such as licensure, record keeping, networking, and consultation.

ATA490. Advanced Seminar
Credit, variable. (Faculty)
Topics determined from time to time by faculty.

Administrative Courses by Degree

Master of Divinity

MDIV502R. Master of Divinity Thesis
Credit, six hours maximum. (Kraftchick)
Students prepare thesis proposals that must be approved before permission is given to proceed with the thesis writing. (See page 14 for more details).

MDIV999R. Master of Divinity Administrative Fee
Credit, none. (King)

Master of Theological Studies

MTS501. Master of Theological Studies Colloquy
Credit, two hours. (Kraftchick)
Small group discussions in which entering MTS students clarify their involvement in the program. In this one-semester colloquy, students become acquainted with each other and develop cohesion within the group.

MTS502. Master of Theological Studies Thesis
Credit, six hours maximum. (Kraftchick)
Students prepare thesis proposals that must be approved before permission is given to proceed with the thesis writing. (See page 19 for more details).
MTS503. Master of Theological Studies Integrative Paper
Credit, two hours. (Kraftchick)
(See page 19 for more details)

MTS999R. Master of Theological Studies Administrative Fee
Credit, none. (King)

Master of Theology

THM501a,b. Master of Theology Seminar
Credit, four hours.

THM999R. Master of Theology Administrative Fee
Credit, none (King)

Doctor of Theology in Pastoral Counseling

ATA489R. Directed Study
Variable credit, maximum of three 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.
For more information, see page 24.

ATA496. Dissertation Research
Variable credit, maximum of three credit hours. For students
who take fewer than six hours of ATA481.

ATA499R. Doctor of Theology Administrative Fee
Credit, none. (King)

ATA Cross Registration

CO99R. 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. English for Speakers of Other Languages—
Written Communication
Credit, three hours. (Greene)
Students whose first language is not English, regardless of
their TOEFL scores, will be required to participate in a written
assessment. Those whose assessments indicate a need for additional
work in written communication will be required to take
TESL300. Although offered for credit, TESL courses are graded
on an S/U basis and may not be counted toward curriculum
requirements for graduation.

TESL301. English for Speakers of Other Languages—
Oral Communication
Credit, three hours. (Greene)
Students whose first language is not English, regardless of their
TOEFL scores, will be required to participate in an oral assess-
ment. Those whose assessments indicate a need for additional
work in oral communication will be required to take TESL301.
Although offered for credit, TESL courses are graded on an S/U
basis and may not be counted toward curriculum requirements
for graduation.
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*Professor of Church Music, Professor of Music, and University Organist. BM, Oberlin Music Conservatory, 1973; BA, Oberlin College, 1973; MM, Eastman School of Music, 1975, DMA, 1978.*

Lewis Ayres
Professor Ayres recently completed *Nicaea and Its Legacy: An Approach to Fourth Century Trinitarian Theology* (forthcoming, 2004). He is also co-editor of the *Cambridge History of Early Christian Literature.* He is currently working on a book titled *Augustine’s Trinitarian Theology.* He researches and writes on Patristic trinitarian theology, on the relationship between ancient and modern trinitarian theology, and on the interrelationship between theology and exegesis in these two periods.
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Professor of Social Ethics. AB, Harvard University, 1962; BD, United Theological Seminary, 1966; MA, Yale University, 1967, PhD 1975.

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Director, Faith and the City, and Director, Certificate in Church and Community Ministries and Codirector of Contextual Education. BA, Duke University, 1975; MDiv, Yale Divinity School, 1980; PhD, Duke University, 1995.

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Professor Kwon is currently completing her dissertation, *Sin, Embeddedness, and Resistance: Korean-American Christian Women’s Discourses of Oppression and Resistance, Theology of Sin, and Christian Religious Education*. Her research interests include practical theology from postcolonial and Asian women’s perspective, with an emphasis on the issue of women and sin, false consciousness and religious education, and feminist and liberative pedagogy.

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Coordinator of Luce Korean Initiative Student Programs. MAR, Gettysburg Lutheran Seminary, 1991; Theologische Aufnahmeprüfung, Evangelical Lutheran Church in Bavaria, 1994; DrTheol, Eberhard-Karls-Universität Tübingen, Theologische Anstellungsprüfung, Evangelical Lutheran Church in Bavaria, 2001.

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Professor of Systematic Theology. BA, DePauw University, 1962; BTP, University of Louvain, Belgium, 1963; BD, Yale University, 1967, PhD, 1972.
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Associate Professor of Historical Theology. AB, Colgate University, 1969; MTS, Harvard University, 1972, AM, 1974, PhD, 1979.

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Professor Reynolds is author of Marriage in the Western Church (1994) and Food and the Body (1999). His research focuses on the scholastic theology and philosophy of the high Middle Ages. His interests and teaching cover a wider area that includes the history of monastic spirituality and mystical theology.
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Dean and Professor of Church History. BA, Wesleyan University (Conn.), 1963; BD, Union Theological Seminary, 1966; MA, PhD, Princeton University, 1968, 1970.
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Professor Rogers served United Methodist churches for nearly twenty years, with much of her work focused on preaching, teaching, and congregational care. She is a member of the North Georgia Conference and continues to serve the church as a member of the Conference Board of Ordained Ministry. She was elected a delegate to the 2004 General Conference and Southeastern Jurisdictional Conference of the United Methodist Church. She also serves on the board of directors for the Wesleyan Christian Advocate and on the Bishop’s Vision Forum Committee. Her current work focuses on ministry in the small membership church and vocational discernment for ordained ministry.

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Professor Scheib teaches in the area of practical and pastoral theology. She is the author of *Challenging Invisibility: Practices of Care with Older Women* (2004). Her writing explores the intersection of ecclesiology and practices of care. Her other research interests include faith and health, theological and cultural dimensions of crises and trauma, and narrative theory and therapy.

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Dr. Smith is author of *Howard Thurman: The Mystic as Prophet* (1981) and *Intimacy and Mission: Intentional Community as Crucible for Radical Discipleship* (1994). He has written numerous articles and speaks extensively on issues of church and society, congregational renewal, Christian spirituality, and the thought of Howard Thurman. His current research focuses on the writings and correspondence of Howard Thurman, a contemplative approach to youth ministry, developing advocacy on behalf of children and a spirituality of hope.

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Professor Snarey is author of *How Fathers Care for the Next Generation* (1993), coeditor of *Race-ing Moral Formation* (2004) and *Conflict and Continuity: A History of Ideas on Social Equality and Human Development* (1981), and author or coauthor of more than ninety articles. A developmental psychologist and educator, he is also an associated professor in the Department of Psychology and the Division of Educational Studies at Emory. His research interests include the psychology of morality and the psychology of religion from developmental, cross-cultural, and neuroscience perspectives. His studies of human development have received outstanding research awards from several organizations, including the Association for Moral Education and the American Educational Research Association.

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Associate Professor of New Testament. BA, Johns Hopkins University, 1985; MA, 1985; MA, University of Chicago, 1986; MA, University of Chicago, 1987; PhD, 1990.

Jonathan Strom
Professor Strom is author of *Orthodoxy and Reform: The Clergy in Seventeenth Century Rostock* (1999) and editor of the *Papers of the Henry Luce III Fellows in Theology* (1997). He has written articles on the clergy and post-Reformation era in Germany. His current research focuses on the emergence of Pietism in continental Europe and the role of the clergy in early modern society.

Associate Professor of Church History. BA, St. Olaf College, 1984; MTS, Harvard University, 1987; PhD, University of Chicago, 1996.

M. Thomas Thangaraj

D.W. and Ruth Brooks Associate Professor of World Christianity. BSc, St. John’s College, 1961; BD, Serampore College, 1968; MTh, United Theological College, 1976; ThD, Harvard University, 1983.
Assistant Deans

Barbara Day Miller
Dean Day Miller is assistant dean of worship and teaches in practical liturgics. Her interests include congregational planning and participation in worship, creative worship and the arts, and global hymns and songs. She was the music director for the 2004 General Conference of the United Methodist Church and was on the editorial team of Global Praise 3.


Shonda R. Jones
The Rev. Jones, assistant dean of admissions and financial aid, is involved in recruitment, admissions, financial aid, and student life. She provides vocational guidance, financial advisement, and crisis management for students. She is licensed for pastoral ministry and a probationary member of the North Texas Conference of the United Methodist Church. Her areas of interest include the HIV/AIDS pandemic, anti-racism, womanist theology, ethics, culture, and studies in church and society.

*BA, Texas Christian University, Forth Worth, TX, 1993. MDiv, Brite Divinity School, Texas Christian University, 1998.*

Cynthia S. Meyer
The Rev. Meyer, assistant dean of students, coordinates student and community life. Her areas of emphasis include orientation, spiritual life, academic support services, international student support, and the advising of student organizations. She also coordinates the SUMO (Seeking United Methodist Ordination) program, vocational programs, and international study opportunities. Dean Meyer assists students in vocational discernment and crisis management and provides referrals for personal counseling and other services. Rev. Meyer is an ordained elder in the Kansas East Conference of the United Methodist Church.

*BA, Baker University, Baldwin City, KS, 1984. MDiv, United Theological Seminary, Dayton, OH, 1990. MS, Kansas State University, 1995.*

Faculty Emeriti

Hendrikus W. Boers

Adrienne Carr
Assistant Professor of Church Education. BA, Smith College, 1954; MA, Union Theological Seminary and Columbia University, 1956.

John Lynn Carr
Associate Professor of Church Ministries. BA, Yale University, 1954, BD, 1957.

Fred B. Craddock
Bandy Professor of Preaching and New Testament. BA, Johnson’s Bible College, 1950; BD, Phillips University, 1953; PhD, Vanderbilt University, 1964.

Charles R. Foster
Professor of Religion and Education. BA, Willamette University, 1960; BD, Union Theological Seminary, 1963; EdD, Teachers College, Columbia University, 1971.

John M. Freeman
Assistant Professor of Practical Theology. BA, Wofford College, 1968; MDiv, Yale University, 1971; DMin, Lutheran Theological Southern Seminary, 1977.

E. Clinton Gardner
Professor of Christian Ethics. BA, Vanderbilt University, 1942; BD, Yale University, 1945, PhD, 1952.

Quentin L. Hand
Associate Professor of Psychology and Pastoral Counseling. AB, Indiana University, 1945; BD, Garrett Biblical Institute, 1948; PhD, Boston University, 1960.

Manfred Hoffmann
Professor of Church History and Historical Theology. DiplTheol, University of Heidelberg, 1956; BD, Methodist Theological Seminary, Frankfurt, 1957; DrTheol, University of Heidelberg, 1960.

Channing R. Jeschke
Librarian and Margaret A. Pitts Professor of Theological Bibliography. BA, Oberlin College, 1949; BD, Yale University, 1952; MS, Columbia University, 1967; PhD, University of Chicago, 1966.
Robert Kysar
Bandy Professor of Preaching and New Testament. BA, Alberston College of Idaho, 1956; BD, Garrett-Evangelical Theological Seminary, 1959; PhD, Northwestern University, 1967.

William Mallard
Professor of Church History. BA, Randolph-Macon College, 1949; BD, Duke University, 1952, PhD, 1956; DD, Randolph-Macon College, 1980.

Belle Miller McMaster
Director of Advanced Studies. BA, Agnes Scott College, 1953; MA, University of Louisville, 1970; PhD, 1974.

J. Maxwell Miller
Professor of Old Testament. BA, Millsaps College, 1958; PhD, Emory University, 1964.

Donald E. Nichols
Associate Professor of Practical Theology. BIE, University of Florida, 1950; BD, Emory University, 1958.

Theodore H. Runyon Jr.
Professor of Systematic Theology. BA, Lawrence College, 1952; BD, Drew University, 1955; DrTheol, University of Göttingen, 1958.

Gordon G. Thompson
Almar H. Shatford Professor of Homiletics. BSEd, University of Georgia, 1942; BD, Emory University, 1945; DD, LaGrange College, 1964.

Gene M. Tucker

Arthur W. Wainwright

Theodore R. Weber
Professor of Social Ethics. BA, Louisiana State University, 1947; BD, Yale University, 1950, MA, 1956, PhD, 1958.

Carlton R. Young
Professor of Church Music. BS, University of Cincinnati, 1950; STB, Boston University, 1953; MusD, Ohio Northern University, 1969.

Adjunct Faculty

Susan Henry-Crowe
Adjunct Associate Professor of Ministerial Studies, B.A., Winthrop College, 1973; MDiv, Emory University, 1976.

Janet Lutz
Adjunct Clinical Assistant Professor of Pastoral Care. BEd, University of Wisconsin, Whitewater, 1965; MDiv, Garrett-Evangelical Theological Seminary, 1969; Supervisor, ACPE.

Bridget Piggue
Adjunct Clinical Assistant Professor of Pastoral Care. BA, University of Texas at Austin, 1990; MDiv, International Theological Center (C.H. Mason Seminary), 1993; Supervisor, ACPE.

Carol B. Pitts
Adjunct Clinical Associate Professor of Pastoral Care and Counseling. BA, Drake University, 1981; MDiv, Pittsburgh Theological Seminary, 1989; MA, Duquesne University, 1990; PhD, Emory University, 1995; Approved Supervisor, AAMFT.

William B. Reynolds
Adjunct Clinical Assistant Professor of Pastoral Care. BA, Furman University, 1983; MDiv, Southeastern Baptist Theological Seminary, 1986; Supervisor, ACPE.

Herchel Sheets
Adjunct Associate Professor of Methodist Studies. AB, Berry College, 1950; MDiv, Emory University, 1952; DD, LaGrange College, 1988; DD, Union College (Kentucky), 1997.

Maureen Shelton
Adjunct Clinical Assistant Professor of Pastoral Care. BA, Emory University, 1986; MDiv, Candler at Emory, 1991; Supervisor, ACPE.

Fred L. Smoot
Adjunct Clinical Assistant Professor of Pastoral Care. BA, University of Colorado, 1966; MDiv, St. Paul School of Theology, 1969; PhD, Claremont School of Theology, 1978; Supervisor, ACPE.

Elwood (Woody) Spackman
Adjunct Clinical Associate Professor of Pastoral Care. BA, The Citadel, 1965; MDiv, Candler School of Theology, 1967; Supervisor, ACPE.
Wesley Wachob
Adjunct Associate Professor of New Testament and Ministry.
BA, Southeastern College, 1973; MDiv, Emory University, 1976; PhD, Emory University, 1993.

Doctor of Theology in Pastoral Counseling
Clinical Supervisors

Calvin W. Kropp
Adjunct Clinical Professor of Pastoral Counseling. BA, Northwestern University, 1957; MBA, 1959; BD, Columbia Theological Seminary, 1962; ThD, 1985; Licensed Marriage and Family Therapist; Diplomate, AAPC; Approved Supervisor, AAMFT.

Bernard Kynes
Adjunct Clinical Assistant Professor of Pastoral Counseling. BS, Georgia Southwestern College, 1984; MDiv, Interdenominational Theological Center, 1987; Licensed Marriage and Family Therapist; Fellow, AAPC.

Carol B. Pitts
Adjunct Clinical Associate Professor of Pastoral Care and Counseling. BA, Drake University, 1981; MDiv, Pittsburgh Theological Seminary, 1989; MA, Duquesne University, 1990; PhD, Emory University, 1995; Licensed Marriage and Family Therapist; Fellow, AAPC.

David S. Shew
Adjunct Clinical Assistant Professor of Pastoral Counseling. BA, Hampshire College, 1980; MDiv, Union Theological Seminary (NY), 1983; Licensed Marriage and Family Therapist; Fellow, AAPC.

Timothy R. Thomas
Adjunct Clinical Assistant Professor of Pastoral Counseling. BA, Jacksonville State University, 1971; MDiv, Emory University, 1974; Licensed Marriage and Family Therapist; Fellow, AAPC; Approved Supervisor, AAMFT.

Contextual Education I Teaching Supervisors

Janice Johnson Hume, Campbell-Stone Residence
Marti Keller, Decatur Cooperative Ministries
Vince Smith, 24/7 Gateway Center
Woody Spackman, Wesley Woods Center
Zelia Brown-Harvey, Big Bethel AME Church
Mark Crenshaw, Atlanta Alliance on Developmental Disabilities
Andy Gans, Central Presbyterian Church
Maureen Shelton, Emory Hospital

Contextual Education II
Teaching Supervisors

Nathaniel Briley, Decatur Presbyterian Church
Susannah Davis, St. Paul United Methodist Church
Mary Lou Gilbert, Oakgrove United Methodist Church
David Key, Lake Oconee Community Church
YoHan Kim, Korean Presbyterian Church
Dana Overton-Garrett, Decatur First United Methodist Church
Byron Thomas, Fort Street United Methodist Church
Bridgett Young, Emory University

Teaching Parish Supervisors

North Georgia United Methodist Annual Conference
Robert Brown, Ebenezer United Methodist Church, Conyers, GA
Robert Winstead, Haygood Memorial United Methodist Church, Atlanta, GA
Peggy Little, Wesley Chapel United Methodist Church, Marietta, GA
Royeese Stowe, Inman United Methodist Church, Fayetteville, GA

North Alabama United Methodist Annual Conference
Bobby Green, First United Methodist Church, Anniston, AL

Alabama-West Florida United Methodist Annual Conference
Jim Saunders, Opelika United Methodist Church, Opelika, AL

South Carolina United Methodist Annual Conference
Gareth Scott, St. Paul United Methodist Church, Greenville, SC
Annual gifts in support of general operations; gifts to capital projects and special programs; and endowment gifts in support of scholarships, loans, Pitts Theology Library, lectureships and professorships, and special programs enhance Candler’s efforts to educate—through scholarships, teaching, and service—faithful and creative leaders for the church’s ministries in the world.

Below are the endowments held by Candler School of Theology.

**Edith Whiteside and James Bowden Addy Scholarship Fund**
Established by the estate of Edith Whiteside Addy, this endowment provides scholarships to students who have demonstrated financial need.

**Ahrens-Jeschke Library Book Endowment**
This endowment was established by Channing and Carol Jeschke, both retired educators, in memory of Carol’s father, Raymond H. Ahrens Sr. The fund benefits Pitts Theology Library.

**Young Allen Chair of Missions**

**M. H. and Elizabeth Allison Theology Endowment**
This endowment was established by a couple from the Holston Conference who belonged to the Committee of 100. It is used to provide loans for United Methodist students preparing for parish ministry.

**Earl Wills and Vara Walker Anderson Theology Scholarship Endowment**
Paul Anderson established this endowment in memory and honor of his parents. It provides annual tuition grants.

**Mildred B. Ansley and Annie D. Bond Scholarship Endowment**
This endowment was established in memory of Annie D. Bond and Mildred B. Ansley. It provides scholarships for Methodist medical missionaries who desire to extend their education into the field of medicine and continue in missionary work or for doctors who have already graduated in medicine and desire to become Methodist medical missionaries. Preference is given to international students.

**Earl Wills and Vara Walker Anderson Theology Scholarship Endowment**
Paul Anderson established this endowment in memory and honor of his parents. It provides annual tuition grants.

**First United Methodist Church, Athens, Alabama, Endowment**
Established by an anonymous donor, this fund supports United Methodist students preparing for the pastoral ministry.

**Avary Program for Leadership Development Endowment**
This endowment funds continuing education at Candler.

**W. A. C. Baker Theology Endowment**
This endowment was provided by the Reverend W. A. C. Baker’s daughter, of Beaufort, South Carolina, in honor of her father, an Oxford College graduate.

**Aggie and Jack Bandy Distinguished Chair in Preaching**
This University-level chair was given by Jack and Aggie Bandy for the education of theology students in the art of preaching. The chair is also for the enrichment of persons in the ministry through writing and continuing education.
Eugene McKay Bailey Endowment
This endowment provides general support for Candler.

Lois C. Baldwin Scholarship Endowment
This endowment was established by the estate of Lois C. Baldwin to supplement the education of United Methodist ministers.

Balentine Scholarship Endowment
This endowment was established by Robert Balentine Jr. and Robert Balentine Sr. for United Methodist students with focus on urban ministries.

William N. and Evelyn W. Banks Endowment
This endowment was given in honor of the Rev. Hal Brady III.

J. Hamby and Etta Pursley Barton Fund
This endowment was created to honor the Rev. J. Hamby and Mrs. Etta Barton. It assists international students.

Francis J. Beavers Book Endowment
This endowment is used to purchase books for Pitts Theology Library.

A. Flynn Bell Scholarship Endowment
This endowment was established by Mrs. A. Flynn Bell in memory of her husband. The scholarship supports students from the North Georgia Conference.

Paul Akers Bowden Scholarship Endowment
This award, established by Lucile Bowden Johnson, alternates between students preparing for missionary service and those preparing for parish ministry.

Boone M. Bowen Award Endowment
This fund was established by the Virgil P. and Annie Laurie Collier Warren Foundation.

Boone M. Bowen Scholarship Endowment
This endowment was established by the estate of Dr. and Mrs. Bowen, who served on the Candler faculty and influenced hundreds of lives. The endowment supports students in need.

Charles Bowman I Scholarship Endowment
This endowment was established to aid students preparing for ministry.

John W. and Christine L. Boyd Theology Scholarship
This endowment was given in honor of the Rev. Hal Brady III.

Samuel J. and Miriam S. Boykin Endowment
This endowment supports both Candler and Emory’s music department. Its income is used to provide scholarships for students in both schools.

Egbert and Julia Brand Theology Endowment
This endowment provides general support for Candler.

Earl and Ethel Brewer Research Endowment
This endowment was given by a Candler professor and his wife to foster research in the life of the local church, particularly the small membership church.

D. W. and Ruth Brooks Endowed Chair in World Christianity
This endowment was established by lifelong and founding members of the Committee of 100.

Letty Jane Tabor Brooks Endowment
This endowment was established by D. W. Brooks, a former chair of the Committee of 100.

Brown Scholarship Fund
This fund was given in memory of Dr. and Mrs. James Spencer Brown. This fund is designated for students from the First United Methodist Church in Canton, Mississippi, who are preparing for ministry or for other deserving students from the state of Mississippi.

Willbur H. and Flora G. Brown Endowment Fund
This endowment was established in memory of the donors for general purposes at the school of theology.

Asa G. Candler Sr. Endowment
This endowment was given by Asa Griggs Candler as part of the gift that founded Emory University. Half of Asa Griggs Candler’s gift was designated for support of the school of theology for “the advancement of sound learning and pure religion.”

Samuel Charles Candler Scholarship Endowment
This endowment was established by former Candler dean Bishop William R. Cannon in memory of his mother.

W. R. Cannon Sr. Memorial Theology Scholarship
This endowment for scholarship was established by Bishop William R. Cannon in honor of her husband, a son of the theology school’s founder and a charter member of Candler’s Committee of 100.

Emma McAfee Cannon Memorial Scholarship Endowment
This endowment for scholarship was established by former Candler dean Bishop William R. Cannon in memory of his mother.

William R. Cannon Scholarship
For more information, see William R. Cannon and Margaret A. Pitts Scholarships on page 51.

Harold G. Carithers Theology Endowment
This endowment was established through a bequest from the estate of Harold G. Carithers to provide annual tuition grants.

Miriam and Julian D. Carswell Scholarship Endowment
This endowment provides financial assistance to students, with preference given to Epworth Children’s Home graduates.

Clifford Chunn Jr. Scholarship Endowment
This endowment was given by Mr. and Mrs. Clifford Chunn Sr. in memory of their son.

Churchwoman-in-Residence Fund
This endowment is funded primarily by donations from Candler alumnae and friends. Its purpose is to support a future Churchwoman-in-Residence program at Candler once the fund has reached its goal.

Clara N. and George B. Clemmer Scholarship Endowment
This fund was given by the Rev. George B. Clemmer for support of theological students.

Louise Woodward and Walter L. Clifton Jr. Scholarship
This endowment is provided by the Walter Clifton Foundation Inc. Scholarship recipients must meet criteria in the areas of academics, character, involvement in meaningful activities, and need for financial aid.
Charles and Rachel Cochran Theology Endowment
This endowment was provided by a couple from Knoxville, Tennessee, in honor of their ministers throughout the years.

Tilly Anderson Coe and Wallace Leland Coe Sr. Scholarship Endowment Fund
Established by the estate of Tilly Anderson Coe, whose son, Philip S. Coe, graduated from Candler in 2001, this scholarship provides tuition assistance to eligible Candler students. Preference is given to students from the Florida Conference who are preparing for parish ministry.

Stanley and Jane Coker Fund
This fund supports global Christian evangelism, particularly the World Methodist Evangelism Institute.

First Methodist Church, Columbia, Tennessee, Endowment
This endowment provides general support for Candler.

Lurline and John Cook Scholarship Endowment
Established in honor of Lurline Cook and her husband, John, a 1945 Candler graduate, this scholarship supports a Mississippi Conference student, with preference given to those preparing for the ministry of Christian education.

Roland Cook Endowment
This endowment was given in memory of the father of Claude P. Cook.

Culpepper-Jones Memorial Scholarship Endowment
This endowment was established by Estelle J. and Wilson J. Culpepper to benefit Candler students.

Grace Howard Daniel Memorial Scholarship Endowment
This scholarship was established by Mr. and Mrs. Emory J. Daniel in honor of Daniel’s first wife and in honor of the Emory Class of 1908, of which Daniel was a part.

James W. Daniel Endowment
This endowment was established by Possie Barksdale Callaway Daniel.

Lloyd and Sue Darter Scholarship Endowment
This endowment was established by a Holston Conference member of the Committee of 100. The endowment supports theological students, preferably from the Holston Conference.

Roy C. and Helen Arnold David Endowment Fund
This endowment was given by Mr. and Mrs. David, who were teachers and lifelong members of the United Methodist Church, to support students preparing for ministry from the state of Georgia.

DeWitt C. and Florence Daukens Scholarship Endowment
This endowment was established by the Dawkins family to provide scholarship grants.

Dennis DeLacure Scholarship Endowment
This fund was established by Dr. David and Mrs. Phyllis Klock to honor their former pastor. The scholarship supports United Methodist students.

Alva Will and Anna L. S. Deupree Endowment
This endowment provides annual tuition supplements for students training for the Methodist ministry.

H. Jackson Dillard Scholarship Endowment
This endowment assists students from the North Alabama Conference and is supported by First United Methodist Church of Ft. Payne, Alabama.

Philip Green Dodd Scholarship Endowment
This scholarship endowment was given by Henrietta C. Dodd. Preference is given to those who are training to be foreign missionaries.

Aletha and Thad Dorsey Scholarship Endowment
This endowment was established through a bequest of Thad Dorsey to support Holston Conference students, preferably from the Chattanooga District.

Elijah Steele Drake Memorial Fund
This fund supports global Christian evangelism, particularly the World Methodist Evangelism Institute.

Dorsey to support Holston Conference students, preferably from the Florida Conference.

Robert H. and Letha L. Duncan Theology Endowment
These Candler alumni were honored by Holston Conference parishioners and friends through this endowment.

Charlotte Nall Eddins Scholarship Endowment
Established by Rachel Cochran in honor of her sister, this scholarship supports Holston Conference students.

Louisa Candler Eldredge Scholarship Endowment
This endowment was given by Louise Candler Eldredge, a granddaughter of one of the founders of Emory, to encourage Florida Conference students to attend Candler. Students from the North Georgia and Alabama-West Florida Conferences are also eligible for this scholarship.

William and Barbara Entrekin Scholarship Endowment
Given by Mississippi United Methodists, this endowment supports students from the Mississippi Conference.

James Frederick Evans Sr. Endowment
This endowment provides annual tuition grants.

R. R. Evans Fund
This endowment provides annual tuition grants.

T. W. and Mildred Fielding Scholarship Endowment
This endowment was established by Mildred Fielding in memory of her husband. The scholarship supports students from the Florida Conference.

Willie Thomas Park Finney Endowment
This endowment provides general support for Candler.

Eugene M. and Wilma S. Frank Scholarship
For more information, please see Frank Scholarships on page 52.

Sims Garrett Jr. Scholarship Endowment
For more information, please see “Garrett Scholarships” on page 52.
Charles V. and Mary F. Gerkin Endowment for Graduate Study in Pastoral Theology
This scholarship, established by Charles V. Gerkin Sr., Franklin N. Parker Professor of Pastoral Theology Emeritus, in memory of his wife, supports international doctoral students.

Fred L. and Ouida D. Glisson Scholarship Endowment
This endowment’s income is to be used to help provide a summer student worker at Camp Glisson or strengthen the chaplaincy training program at Emory University Hospital.

R. Clem Goforth Scholarship Endowment
This endowment was established by the men’s Bible class of the First United Methodist Church, Hickory, NC, in honor of Goforth, a 1917 theology school alumnus. It provides scholarship assistance to students training to be Methodist ministers.

Clyde W. Hall Scholarship Endowment
This endowment was established by Clyde W. Hall. The scholarship supports students from the Mississippi Conference.

Harlin Scholarship Endowment
These scholarships are awarded by the First United Methodist Church of Gadsden, Alabama, through the generosity of the Harlin family, to students who will serve in the North Alabama Conference. For more information, please see Harlin Scholarships on page 52.

Bishop Nolan B. Harmon Scholarship Endowment
This award is designated for the student who has shown the most improvement during his or her first two years at Candler.

Julius Walden Harrell Memorial Scholarship Fund
This endowment was established by Bishop and Mrs. Costen J. Harrell.

Luther A. Harrell and Luther A. Harrell Jr. Memorial Scholarship Endowment
This endowment provides annual tuition grants to students from the South Georgia Conference who intend to serve the Methodist Church as ministers or missionaries.

Edna Mae and Lovell Cleveland Harwell Endowment
This endowment provides annual tuition grants.

Mary Jane Hefner Memorial Scholarship Endowment
This endowment was given in memory of the daughter of Dr. and Mrs. Cecil G. Hefner.

Felix Robertson Hill Scholarship Endowment
This endowment was established by Edith B. Hill in memory of her husband. Preference is given to those planning to be medical missionaries in either the home or foreign missionary field. Monies from this endowment may also be used to assist in the education of foreign students or to aid students studying for Methodist ministry.

Harry F. and Christine M. Hinderer Scholarship Endowment
This endowment provides annual tuition grants.

James F. Hopewell Scholarship Endowment
This endowment was given by family and friends in memory of this pastor, missionary, distinguished member of the Candler faculty, and pioneer in congregational studies. Scholarships from this endowment are for students in need.

A. A. Houston Scholarship Endowment
This endowment was given by descendants of A. A. Houston, an early Methodist circuit rider in Mississippi, to support Mississippi area students at Candler.

Hughey Scholarship Endowment Fund
This fund is named for Dr. and Mrs. James M. Hughey and Ruth W. Hughey. The scholarship supports Candler students.

Mary Illeges Hurt Scholarship
This endowment was given by the A. and M. L. Illeges Memorial Foundation to honor Mary Illeges Hurt by supporting theology students from Georgia.

L. N. Hyatt Theology Scholarship Endowment
Established by Mrs. Sarah A. Hyatt in memory of her husband, this endowment is used to provide annual tuition grants.

Sarah Alvis James Scholarship Endowment
Established originally as a loan fund for ministerial students, this fund was converted to a scholarship endowment in 1937 per the agreement of Mrs. M. J. E. Alvis.

Jarrell Family Scholarship Endowment
This endowment was established by Dr. H. George and Mrs. Kim Jarrell in honor of several of their family members: Cathryn Jarrell Cheek; Estelle Spinks Jarrell; Marie Jarrell McGlau; Floyd Cannon Jarrell Jr.; and Harold George Jarrell. The scholarship assists deserving United Methodist students, preferably those serving student appointments.

Frank E. Jenkins Sr. Scholarship Endowment
This endowment was established by the Jenkins family to honor their grandfather. The scholarship supports master of divinity students preparing for parish ministry with preference given to United Methodist students. Students must maintain a B average.

C. Melvin Jones Scholarship Endowment
Established in memory of Melvin Jones, this scholarship supports students from the Columbus District of the South Georgia Conference.

L. Bevel Jones III Chair

Nathan and Allene Jones Scholarship Fund
This endowment was established to support United Methodist students from the Holston Conference.

Hugh H. Junkin Scholarship Endowment
This endowment provides annual tuition grants.

Sara and Toombs H. Kay Jr. Scholarship Endowment
This endowment was established by a parishioner of the Church Street United Methodist Church in Knoxville, Tennessee, in honor of her pastor and his wife.

Richard C. Kessler Reformation Collection
This collection was established by Richard Kessler to encourage acquisitions, research, and permanent endowment for a collection of rare Luther and early Reformation materials in Pitts Theology Library.
Keyes-Harrison Scholarship Endowment
This fund was given by a lay woman in the Tennessee Conference to provide Candler students with work-study internships in missions in Third World countries. The fund also supports students attending Candler from the Tennessee Conference.

Gladys Sellers Kimbrough and R. Edwin Kimbrough Theology Scholarship Endowment
This endowment was established in memory of the Rev. and Mrs. R. Edwin Kimbrough to support deserving students.

Estelle E. Willeford King Endowment Fund
This fund was given in memory of a distinguished churchperson.

J. S. King Endowment
This endowment provides general support for Candler.

Myrtle C. King Memorial Endowment Fund
This endowment provides general support for Candler.

Peter S. Knox Jr. Theology Scholarship Endowment
This endowment provides tuition grants.

Eunice Rustin Lambert Theology Scholarship Endowment
Eunice Rustin Lambert established this endowment in memory of her parents, the Rev. and Mrs. James M. Rustin and in honor of her brother, John W. Rustin, and her nephew, J. Wallace Rustin.

William Chester Lankford Endowment
This endowment was established to support United Methodist students from the South Georgia Conference.

Bishop and Mrs. Clay F. Lee Scholarship Endowment
This scholarship is designated for United Methodist students seeking ordination as elders or deacons.

Sarah Lee Scholarship Endowment
Established by Mr. and Mrs. Sam M. Slade in memory of Mr. Slade's mother, this scholarship is granted on the basis of financial need to a student from South Carolina.

Bert C. Lewis Memorial Fund
This scholarship assists students who are in financial need.

O. H. Logan Endowment
This endowment provides annual tuition grants.

Richard C. and Carolyn Looney Scholarship Endowment
This endowment was given by friends to honor Bishop and Mrs. Looney.

N. Baxter Maddox Scholarship Endowment
This endowment provides annual tuition grants.

Methodist Fund for Ministerial Education
This endowment provides general support for Candler.

Charles L. Middlebrooks Theology Library Endowment
This endowment funds new acquisitions for Pitts Theology Library.

Chair of Missions Endowment
Arthur J. Moore Chair of Evangelism
This endowment in honor of Bishop Moore was established by a long-time member of the Committee of 100. The fund is to provide sound education for ministerial students on strategies for evangelism in the local church.

Francis J. and Alice Moore Mantell Scholarship Endowment
This scholarship supports students from the Florida Conference who are preparing for ordained ministry.

Jesse Glenn McAfee Memorial Scholarship Endowment
This endowment was established by Bishop William R. Cannon in memory of his uncle. The endowment provides annual tuition grants.

Carlton and Hazel McCamy Scholarship Endowment
This endowment supports students from the North Georgia Conference.

C. Dennis McCullough Scholarship Endowment
This endowment was created by Mildred Fielding to honor her pastor. The fund supports deserving students, with preference given to those from the Florida Conference.

McDonald Scholarship
For more information, see McDonald Scholarships on page 52.

Orme McAllister Miller Scholarship Endowment
This endowment for advanced study by Candler graduates was established by Dr. and Mrs. Hal C. Miller. Eligible students must have a B average at Candler.

Allen D. Montgomery Theology Scholarship Endowment
This endowment was established by parishioners in Florence, Alabama.

Arthur J. Moore Scholarship Endowment
This endowment was established by friends of Bishop Arthur J. Moore. The Committee of 100 encouraged this effort to honor Bishop Moore shortly after his retirement.

Walter Harvey Moore Scholarship Endowment
This endowment was established in memory of Walter Moore.

The Rev. J. Donald Moorehead Sr. Scholarship
This endowment was created by Dr. and Mrs. Ralph S. Hamilton to honor their pastor and to assist students from the Memphis Conference.

F. G. and Belva B. Morris Scholarship Endowment
This scholarship is designated for the support of students who intend to enter the Christian ministry.

Alma T. Murray Scholarship Endowment
This endowment provides annual tuition grants, with preference given to students preparing to become Methodist ministers.

Bessie Green Nall Music Endowment Fund
This endowment was established in memory of her mother by Rachel Cochran, a member of the Committee of 100.

Bessie Green Nall Scholarship Endowment
This scholarship is designated for United Methodist students with a strong academic record and demonstrated ability in leadership. Preference is given to those from the Memphis Conference.

T. Herbert and Vada J. Nicholson Theology Endowment
Mr. and Mrs. Nicholson established this endowment in honor of Bishop Moore in memory of a long-time member of the Committee of 100. The fund is to provide sound education for ministerial students on strategies for evangelism in the local church.
of their nephew, the Rev. Thomas Johnson, and his wife, Emmie Johnson.

Leila T. O’Neal Scholarship Fund
This endowment assists senior ministerial students.

Caroline M. Ohlandt Scholarship Endowment
This endowment provides an annual grant to a student from the South Carolina Conference.

Odile Ousley Endowed Loan Fund
Though originally established as a loan fund, this endowment now provides scholarship assistance. The fund was provided by Ousley, her family, and members of the First United Methodist Church of Decatur, Georgia, for students studying Christian education.

Parker Recognition Endowment
This endowment supports the Franklin N. Parker Professor of Systematic Theology.

Harry and Gertrude Parlin Scholarship Endowment
This endowment was established by the estate of Gertrude Parlin of St. Petersburg, Florida, to support persons preparing for the ministry.

Harold Eugene Peacock Memorial Book Endowment
This fund is used to purchase books for Pitts Theology Library.

Clifford D. Pierce Theology Scholarship Endowment
This endowment was established by a longtime Memphis Conference member of the Committee of 100.

Wiles Pierce Memorial Scholarship
This scholarship, funded by the estate of Esther P. Maxwell, provides annual tuition grants.

Margaret A. Pitts Trust
This gift was established through the estate of Margaret A. Pitts to support Candler School of Theology.

N. O. L. Powell Scholarship Endowment
This endowment provides tuition grants for students from Georgia.

Frederick C. Prussner Book Endowment Fund
This fund is used for the purchase of books concerning the Old Testament for Pitts Theology Library.

Olive H. Quenelle Scholarship Endowment
For more information, see Quenelle Scholarships on page 52.

Karl Kline Quimby Scholarship Endowment
This endowment was established by Modena Quimby to benefit Candler students.

Ethel Grace Ridgaway Theology Scholarship Endowment
This endowment provides annual tuition grants.

Olive McCall Roberts Endowed Scholarship
This endowment provides scholarships for deserving students.

J. William and Elizabeth S. Robinson Scholarship Endowment
This endowment was given by North Georgia United Methodists for students in the joint MDiv-MBA program.

Mary Dodd Robinson Memorial Endowment
This endowment was established by Henrietta C. Dodd as a memorial to her daughter.

Wayne Rollins Fund Educational Endowment
This fund supports a professorship in church ministries that focuses on supervising student pastors in the North Georgia Conference. The fund also offers supplemental grants to selected student pastors.

Helene and Karl Rossoll Memorial Scholarship Endowment
This endowment was established by the estate of Olga Hathorne Rossoll, in memory of her two children, to assist full-time seminary students.

Theodore H. Runyon Sr. Scholarship Fund for International Students
This endowment, established in memory of the father of Professor Theodore Runyon Jr., helps students from overseas attend Candler.

John and Jessie Rustin Theology Scholarship Endowment
This endowment was established by J. Wallace Rustin, a 1954 graduate of Emory College, in honor of his parents, John W. and Jessie Rustin, who served pastorates in the Conferences of Maryland, Virginia, Tennessee, and Holston. The Rev. John Rustin also taught at Candler in his retirement years. The endowment has been subsequently supported by friends in memory of Jessie Rustin.

J. Hilbert and Bessie G. Sapp Theology Endowment Fund
The income from this endowment is to be used to finance the training of ministers at Candler School of Theology.

A. H. Shatford Endowment
This endowment supports the A. H. Shatford Professor of Preaching and New Testament.

Genevieve Sewell Shatford Scholarship Fund
This endowment’s income is to be used to finance the education and training of ministers at Candler. It may be used to provide scholarships and grants-in-aid to meet necessary educational expenses for theology students who are in financial need.

Sherman Fund for the Ministry of the Church in Society
The income from this endowment supports Candler in finding creative ways to foster character education in the public arena.

Frank and Helen Sherman Scholarship Fund
Please see page 52 for information.

John Monroe Shingler Scholarship Endowment
This endowment, established by Elizabeth Withington Shingler in memory of her husband, benefits South Carolina students preparing for parish ministry.

Wyatt Aiken Smart Scholarship Endowment
This fund was established by alumni, friends, and family.

Charles Owen Smith Scholarship Endowment
This endowment was given by Dean Day Smith in memory of her husband and is designated for Baptist students.

Harry A. Smith Scholarship Endowment
This endowment was given by Mabel Smith in honor of her husband to support Baptist students.
Hartwell Spain Memorial Scholarship Endowment
This scholarship is designated for the support of international
students who intend to do missionary work.

John Green Spivey and “Miss Molly” Hargrove Spivey
Scholarship Endowment
This endowment was established by Agnes Spivey to honor her
husband’s parents. The fund supports deserving students who
are preparing for parish ministry and have financial need.

Ethel Warren Spruill Endowment
This endowment was established by a gift from the estate of
Ethel Warren Spruill to benefit the World Methodist Evangelism
Institute at Candler.

Eleanor and Julian Strickland Endowment Fund
The income of this fund is used for the general support of
Candler School of Theology.

Statesboro District Scholarship Endowment
This endowment was provided by Eddie R. Upchurch and oth-
ers from the Statesboro District for tuition grants.

Catherine B. Stevens Scholarship Endowment
This fund was given by a former missionary to Japan. The fund
supports the education of pastors in the United Methodist Church.

Mack and Rose Stokes Scholarship Endowment
This endowment was established by Bishop and Mrs. Stokes to
aid students with financial need.

Helen J. Stowers Scholarship Endowment
This endowment was established by the senior class of 1959 in honor of Helen J. Stowers, who was then the executive secre-
tary of the Department of Field Work.

Lizzie Macauley Stuart Scholarship Endowment
This endowment provides annual tuition grants to students pre-
paring for the Methodist ministry.

W. S. and Ethel Stuckey Endowment
This endowment was established by a lifetime member of the
Committee of 100.

Chair of Sunday School Pedagogy Endowment
In 1914 Bishop J. McCoy proposed the funding for this chair
at Candler.

John Tomlinson Taylor Jr. Fund
This scholarship endowment was established by Mrs. Taylor, with preference given to students from the South Georgia
Conference. Recipients are selected on the basis of financial
need.

Louise W. Taylor Scholarship Endowment
This scholarship is available for students who have demon-
strated financial need.

Logan D. and Rosalie S. Thomson Scholarship Fund
This endowment was given in memory of two loyal United
Methodists and friends of Emory.

Sue L. and Claude H. Thompson Scholarship Fund
Sue Thompson established this endowment in memory of her
husband, who was a professor at Candler for twenty years.

Melissa Marie Thorne Memorial Scholarship Endowment
This scholarship was established by Rex and Ruth Thorne in memory of their daughter, Melissa Marie, for students prepar-
ing for pastoral ministry who have demonstrated financial need.

W. Carroll and Patience Hubbard Tinsley Endowment
This endowment provides support for periodicals in Pitts
Theology Library.

Toon Scholarship Endowment
This scholarship was given by Nancy and Ralph Toon to assist a second- or third-year student who serves in North Georgia in the Teaching Parish Program and exhibits aptitude for ministry.

H. B. Trimble Endowment
This endowment was established by alumni, friends, and family to provide annual tuition grants.

Mattie Cargill Trimble Scholarship Endowment
This endowment was given by friends in honor of Mattie Cargill Trimble to support female or minority students prepar-
ing for ministry in the church.

Trinity Methodist Church of Tallahassee Scholarship
Endowment
This endowment provides annual tuition grants.

Gene M. Tucker Scholarship Endowment
This scholarship provides assistance to United Methodist students.

Tupelo First United Methodist Church Ministerial Fund
Scholarship Endowment
This endowment was given by friends from First United
Methodist Church in Tupelo, Mississippi, for support of Mississippi Conference students.

Valdosta District Scholarship Endowment
This endowment, which was started by a number of Methodist laymen from the Valdosta District of the South Georgia
Conference, provides annual tuition grants.

R. O. Van Dyke Endowment
This endowment provides general support for Candler.

Van-Jo Book Endowment Fund for Pitts Theology Library
This endowment is used to purchase books for Pitts Theology Library.

Ray and Louise Vaughn Scholarship Endowment Fund
This scholarship was created to support an older, married stu-
dent who is preparing for ministry as a second career.

Jim and Fentress Waits International Student Scholarship
Endowment
This fund was established in 1996 by Jim and Fentress Waits to support international students in master’s-level programs of Candler School of Theology. The Waits Endowment offers support to students from developing regions outside North America and is intended to provide financial support beyond regular tuition awards given by Candler.

B. E. and Lydia Walker Scholarship Endowment
This scholarship is designated for Candler students from Mississippi.
Isabel Watkins Walker Scholarship Endowment
This endowment was established by a grateful alumna.

Margaret Tucker Wallace Memorial Endowment
F. L. Wallace established this endowment in honor of Margaret Wallace. Its income is to be used for the education of a minister from the Holston Conference.

Edith Bates Watson Scholarship Endowment
This endowment honors the sister of John W. Bates, a member of the Committee of 100. First preference is given to students who plan to enter the ministry in the Florida Conference; second preference is given to those who are from Florida and plan to be ministers in the United Methodist Church; and third preference is given to any students who plan to be ministers in the United Methodist Church. The scholarships are awarded on the basis of both need and the scholarly attainments of the recipients.

Pearl T. Story Whidden Scholarship Endowment
This endowment provides annual tuition grants.

The Rev. Edward Cody and Estelle Patterson Wilson Memorial Scholarship Endowment
This endowment provides scholarship grants. Preference is given to present or former members of First Methodist Church of East Point, Georgia.

Loida E. Willett Churchman-in-Residence Endowment
This endowment was established by Dwaine Willett.

Harriet Witt Scholarship Endowment
This scholarship supports Emory College graduates who attend Candler.

Elizabeth Lippard Woodruff Memorial Trust
This endowment was established by the estate of William E. Woodruff in honor of his mother to support students who are preparing for ministry, preferably to students from the Holston Conference.

Paul and Harriet Worley Scholarship Endowment
This endowment was established by Committee of 100 members Paul and Harriet Worley of South Carolina.

Charles B. Wright Scholarship Endowment
This endowment was given by Camilla Wright in memory of her husband to support students from the North Georgia Conference who are preparing for pastoral ministry.

The following endowed lectureships support the school's academic and spiritual life:

F. M. Bird Distinguished Visiting Scholars Program was established by friends of the late Francis Marion Bird Sr., Atlanta layperson and founding member of the Committee of 100, to bring distinguished visiting scholars in the fields of religious studies and/or professions to Candler.

The Embree H. Blackard Preacher Endowment is supported by a fund created by Embree H. Blackard 21C 22T of the Western North Carolina Conference of the United Methodist Church. The Robert M. Denham Lectureship was provided by United Family Life Insurance Company to honor the memory of Robert M. Denham, who was a member of the Committee of 100 and a teacher and leader in his local church.

The Nolan B. Harmon Lectureship in Practical Theology was established to address issues in church administration and leadership.

The Walt Holcomb Lectureship in Rural Evangelism was established in 1957 by Dr. and Mrs. Walt Holcomb.

The A. J. and C. C. Jarrell Lectureship was established by the Rev. and Mrs. Charles C. Jarrell in honor of the late A. J. Jarrell, a Methodist minister. The lectures, designed to kindle enthusiasm for University ideals, are to be delivered by one rendering distinguished service to humanity.

Pamela Gayle Johnson Lectureship Endowment was established by family and friends of Pam Johnson 93T, a strong advocate for the founding of the Program for Women in Theology and Ministry at Candler. This lectureship funds the annual Women’s Week speakers.

Reformation Day events, including the Kessler Reformation Concert and related activities, are supported by a fund created by Richard C. Kessler.

The Quillian Lectureship was established in 1897 by W. F. Quillian of the North Georgia Conference to promote the cause of Christian education and to advance theological literature in Methodism.

The William Wallace Duncan Lectureship was established by Mrs. Warren Dupre in honor of her father, Bishop Duncan.

The Whiteside Lectureship in Preaching brings to campus persons whose fields of expertise can inform, broaden, and challenge the discipline of preaching. The Whiteside Preaching Series brings renowned preachers to campus. Established by Jack Bandy and Aggie Bandy, both programs were named in honor of Aggie Bandy’s parents, William Murray Whiteside and Lucy Magdalene Speck Whiteside.

Annual Women’s Forum Lecture Endowment was created to fund the speakers of the Annual Women’s Forum, an event that focuses on women in theology and ministry and brings nationally recognized leaders to the campus for the benefit of Candler students, faculty, staff, and friends.
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<th>Application Deadlines</th>
</tr>
</thead>
<tbody>
<tr>
<td>MDiv applicants</td>
<td>February 1 for fall admission (early consideration); July 1 (final deadline)</td>
</tr>
<tr>
<td>MTS applicants</td>
<td>February 1 for fall admission (early consideration); July 1 (final deadline)</td>
</tr>
<tr>
<td>ThM applicants</td>
<td>February 15 for fall admission (final deadline)</td>
</tr>
<tr>
<td>Special student applicants</td>
<td>May 1 for summer admission, July 1 for fall admission, and November 1 for spring admission</td>
</tr>
<tr>
<td>ThD applicants</td>
<td>February 15 for fall admission (final deadline)</td>
</tr>
</tbody>
</table>

THE FOLLOWING APPLICATION MATERIALS ARE REQUIRED FOR ADMISSION

1. Candler School of Theology application form (typed or printed).
2. $25 nonrefundable check or money order made payable to Emory University.
3. Resume.
4. Three- to four-page typed, double-spaced autobiographical statement.

The writing of an autobiographical statement is considered a critical element in the evaluation of your application. Please consider your response carefully tending to content, style, grammatical correctness, and essay organization. The autobiography 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. Within this in mind, write a reflective essay about your life that addresses the following:

MDiv, ThM, and Special student applicants
(a) Significant life experiences that have affected your view of self, God, and the world, including references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
(b) Your understanding of the church and Christian ministry and how this impacts your vocational goals.
(c) Information regarding aspects of your background that inform the unique perspective you would add to the diverse and vibrant theological community that exists at Candler School of Theology.
(d) Your reasons for applying to Candler School of Theology.
(e) Your plans following completion of study at Candler School of Theology.

MTS applicants
(a) Significant life experiences that have affected your view of self, God, and the world, including references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
(b) Academic and other interests that motivate you to engage in theological studies.
(c) Ways the MTS program at Candler School of Theology fits your interests.
(d) Your plans following completion of study at Candler School of Theology.

ThD applicants (Note: Statement is to be five to ten pages in length.)
(a) Sense of pastoral identity and reflection on pastoral experience in ministry or significant history of service to the church.
(b) Formation through Clinical Pastoral Education or other clinical experience.
(c) Your understanding of pastoral counseling as a vocation and academic discipline.
(d) Your topic of research or special interests that you plan to pursue in dissertation research.
(e) Academic and clinical interests that motivate you to pursue advanced studies.
(f) Your plans following completion of study at Candler School of Theology.

5. MTS and ThM applicants
Two- to three-page statement detailing your proposed discipline of study, topic of research, and special interests that you plan to develop, including (for MTS applicants) your intention to pursue a thesis or integrative paper.
ThM applicants should explain how the proposed topic of research in the area of Bible, preaching and worship, pastoral care, theology, ethics, or religious education is best suited to Candler’s offerings in those required areas.

6. MDiv, MTS, and ThM applicants
Sample of recent academic writing.

7. ThD applicants
Sample of recent academic writing and a personal interview with the ThD committee of the Atlanta Theological Association and the Candler representative. (Strong applicants who complete the application by February 15 will be invited to interview at the discretion of the ThD committee.)
Copy of Clinical Pastoral Education (CPE) Assessment.

over
8. Official transcripts from all colleges, universities, graduate schools, and seminaries must be submitted regardless of when you 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, signed envelope. (If you are currently enrolled at an institution, please 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.)

9. Letters of recommendation from persons who are not family members (attach to forms provided by Candler School of Theology):

   MDiv applicants
   (a) Pastoral reference, provided by a pastor.
   (b) Two academic references, provided by college or graduate school professors. (If you have been out of college for more than five years and are unable to secure an academic reference, submit additional professional references.)
   (c) Professional reference, provided by a work supervisor or a person who has known you for three or more years.

   In addition, 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 their participation in the program.

   MTS applicants
   (a) Two academic references, provided by college or graduate school professors. (If you have been out of college for more than five years and are unable to secure an academic reference, submit additional professional references.)
   (b) Professional reference, provided by a work supervisor or a person who has known you for three or more years.

   ThM applicants
   (a) Two academic references, provided by college or graduate school professors.
   (b) Professional reference, provided by a work supervisor or a person who has known you for three or more years.
   (c) Ecclesiastical reference, provided by a bishop, district superintendent, or denominational executive.

   Special student applicants
   (a) Pastoral reference, provided by a pastor.
   (b) Academic reference, provided by a college or graduate school professor. (If you have been out of college for more than five years and are unable to secure an academic reference, submit a professional reference.)

   ThD applicants
   (a) One academic reference provided by a graduate school professor. (If you have been out of college for more than five years and are unable to secure an academic reference, submit additional professional references.)
   (b) Ecclesiastical or pastoral reference provided by a denominational executive or pastor.
   (c) Work or character reference provided by a work supervisor or by a layperson who has known you for three to five years.

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 600 (paper-based total), 250 (computer-based total), or higher. The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Students whose first language is not English, regardless of their TOEFL scores, will be required to participate in oral and written assessment programs and an ESL Intensive Workshop at Candler. Those whose assessments indicate a need for additional work will be required to take TESL 300, English for Speakers of Other Languages—Written Communication, or TESL 301, English for Speakers of Other Languages—Oral Communication, or both.

11. Transfer students must submit a letter of good standing from the institution from which they hope to transfer.

INTERNATIONAL STUDENTS

In addition to these documents, applicants who are not citizens or permanent residents of the United States must supply the following additional documents:

12. Upon admission and before an I-20 will be prepared, international students must complete the Emory University Financial Certificate documenting financial resources to cover tuition, travel, and living expenses. (The certificate must be received by July 1 for the fall semester.)

13. International students will be billed automatically for health insurance through Emory University unless a Health Insurance Compliance Form, indicating proof of comparable United States–based coverage, is submitted by August 30. The Health Insurance Compliance Form is downloadable at www.emory.edu/ISSP/.

It should be submitted to the Insurance Coordinator, Student Health Service, 1525 Clifton Road, Atlanta, Georgia 30322, fax 404.727.5349, telephone 404.727.7560.

The above materials should be mailed to the Office of Admissions and Financial Aid, Candler School of Theology, Emory University, Atlanta, Georgia 30322. (It is suggested that applicants retain a copy of all application materials sent to the school.)

ADMISSIONS DEPOSIT

To secure a place in the program, a nonrefundable admission deposit of $100 is required following admission. The admissions 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.

Emory University is committed to a policy of nondiscrimination on the basis of race, color, religion, sex, sexual orientation, national or ethnic origin, age, disability, or veteran's status.
Application for Admission

Office of Admissions and Financial Aid
Bishops Hall 216, Atlanta, GA 30322
Telephone: 404.727.6326  Fax: 404.727.2915
Email: candleradmissions@emory.edu
Web: candler.emory.edu

I AM APPLYING FOR THE
☐ MDiv  ☐ MTS  ☐ Special student status
☐ MDiv/JD  ☐ MTS/JD  ☐ Special student status, BGTS or certificate status
☐ MDiv/MBA  ☐ ThM

I AM APPLYING FOR ADMISSION IN
☐ Fall 20   ☐ Spring 20   ☐ Summer 20
(Special students only)
(Special students only)

PERSONAL INFORMATION

<table>
<thead>
<tr>
<th>Name (Last, First, Middle)</th>
<th>Social Security Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under what other last name(s) might documents be received?</td>
<td>Preferred First Name</td>
</tr>
<tr>
<td>Have you applied to Emory University for any previous program?</td>
<td>If yes, when?</td>
</tr>
<tr>
<td>Current Mailing Address (Street, City, State, Zip)</td>
<td>Effective Until</td>
</tr>
<tr>
<td>Telephone (Home)</td>
<td>(Work)</td>
</tr>
<tr>
<td>Permanent Mailing Address (Street, City, State, Zip)</td>
<td>Permanent Telephone</td>
</tr>
<tr>
<td>Date of Birth (Month/Day/Year)</td>
<td>Place of Birth (City, State, Country)</td>
</tr>
<tr>
<td>Country of Citizenship</td>
<td>If U.S. citizen, legal resident of what state?</td>
</tr>
<tr>
<td>If not a U.S. citizen but residing in the U.S., list resident alien registration number/current visa type</td>
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What is your first or native language? (Indicate the primary language of your childhood home)

The following information is voluntary and refusal to provide it will not result in any adverse treatment. The information requested will be kept confidential and used in accordance with Title IX of the Education Amendments of 1972 and Title VI of the Civil Rights Act of 1964.

SEX  ☐ Male  ☐ Female  MARITAL STATUS  ☐ Single  ☐ Married  ☐ Divorced

PREDOMINANT RACIAL/ETHNIC BACKGROUND

☐ American Indian or Alaskan Native  ☐ Hispanic/Latino
☐ Asian or Pacific Islander  ☐ White/Non-Hispanic
☐ Black/Non-Hispanic  ☐ Other

RELIGIOUS AFFILIATION

<table>
<thead>
<tr>
<th>Denomination</th>
<th>If United Methodist, Annual Conference and District</th>
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<tbody>
<tr>
<td>Local Church Name</td>
<td>Pastor's Name</td>
</tr>
<tr>
<td>Local Church Address</td>
<td>Local Church Telephone</td>
</tr>
<tr>
<td>Ministerial Status (Ordained, Candidate, Deacon, etc.)</td>
<td>Vocational Intent (Parish Ministry, Campus Ministry, Chaplaincy, etc.)</td>
</tr>
</tbody>
</table>
EDUCATION

List chronologically all colleges, universities, and seminaries attended, using a separate sheet if necessary (official transcripts from all schools are required for admission):

<table>
<thead>
<tr>
<th>SCHOOL</th>
<th>DATES ATTENDED</th>
<th>DEGREE/DATE GRANTED</th>
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</table>

ADDITIONAL INFORMATION

TO WHICH OTHER THEOLOGICAL SCHOOLS, SEMINARIES, OR UNIVERSITIES ARE YOU APPLYING?

Have you been refused admission, dismissed by a seminary, or been placed on academic probation, suspended, or involuntarily withdrawn from any institution of higher education? ☐ Yes ☑ No. If yes, attach a separate statement of explanation.

Have you had any court convictions or any legal action against you that is pending, other than traffic violations? ☐ Yes ☑ No. If yes, attach a separate statement of explanation.

Please provide any additional information that you would like to share with the Admissions Committee about your background, employment history, leadership to the church/community or academic setting that has not been mentioned in other parts of your application.

TYPE OR PRINT NEATLY THE NAMES OF YOUR REFERENCES (WHO ARE NOT FAMILY MEMBERS)

If you have been out of college for more than five years and are unable to secure an academic reference, submit additional professional references. Students transferring from another theological institution must provide a letter from the institution certifying that they leave the school as students in good standing.

MDiv applicants
Two academic references, one pastoral reference, and one professional reference. Episcopal students who want to participate in the Episcopal Studies Program must submit a letter from their bishop stating that they are postulants or requesting the student’s participation in the program.

MTS applicants
Two academic references and one professional reference.

ThM applicants
Two academic references, one professional reference, and one ecclesiastical reference.

ThD applicants
(a) One academic reference provided by a graduate school professor.
(b) Ecclesiastical or pastoral reference provided by a denominational executive or pastor.
(c) Professional reference provided by a work supervisor or by a layperson who has known you for three to five years.

Special student applicants
One academic and one pastoral reference.

NAME REFERENCE TYPE

NAME REFERENCE TYPE

NAME REFERENCE TYPE

NAME REFERENCE TYPE

To the best of my knowledge, the information furnished in this application is complete, true and correct. I understand that falsification or purposeful misrepresentations of my qualifications may result in the denial of my admission application. I agree that if admitted to Emory University's Candler School of Theology, I will, during such time as I may be enrolled as a student, abide by all the rules, regulations, practices, and policies of Emory University as they may be at the time of my admission or as they may be changed during my continuance as a student. I further agree to pay any fines or assessments that may be made against me for violation of campus traffic or safety rules, including parking, and for such charges to be added to my tuition and rent statements from Emory University.

SIGNATURE       DATE

Emory University is committed to a policy of nondiscrimination on the basis of race, color, religion, sex, sexual orientation, national or ethnic origin, age, disability, or veteran's status.
TO THE APPLICANT

NAME (LAST, FIRST, MIDDLE) EMAIL ADDRESS

CURRENT MAILING ADDRESS (STREET, CITY, STATE, ZIP)

( ) ( )

TELEPHONE (HOME) (WORK)

DEGREE SOUGHT

☐ MDiv ☐ MTS

☐ MDiv/JD ☐ MTS/JD ☐ Special student status

☐ MDiv/MBA ☐ ThM ☐ Special student status, BGTS or certificate status

☐ ThD

TYPE OF RECOMMENDATION

☐ Academic reference ☐ Pastoral reference ☐ Professional reference

The Family Education and Privacy Act of 1974 gives you the right to inspect letters of recommendation written in support of applications for admission. The act also permits you to waive your right to see letters of recommendation.

☐ I do waive my right to inspect this letter. ☐ I do not waive my right to inspect this letter.

SIGNATURE OF APPLICANT DATE

Please note: This recommendation will not be considered unless recommendation form is dated and signed by the applicant.

TO THE PERSON NAMED AS A REFERENCE

The person named above has applied for admission to Candler School of Theology. The information you are providing is considered an important part of the application process and your time and thoughtfulness in furnishing this information are greatly appreciated. In the best interest of the prospective student as well as the school, we urge you to make your comments both candid and substantively significant. They will be of value in judging the applicant's qualification for admission as well as in planning with him/her an educational program responsive to both professional and personal growth needs.

NAME (PLEASE TYPE OR PRINT) DATE

SIGNATURE

OCCUPATION

ADDRESS

TELEPHONE (WORK) (HOME) (EMAIL)

☐ I strongly recommend this applicant.

☐ I recommend this applicant.

☐ I recommend this applicant with reservations. (These reservations are noted in the attached letter.)

☐ I do not recommend this applicant.

After reviewing the questions on the back of this form, please type your evaluation of this applicant on the back of this form or on an attached sheet.
Questions for response by pastoral reference (a pastor from the applicant's local church who is not a family member):

1. What is the applicant's formal relationship with the denomination?
2. How long, how closely, and under what circumstances have you known the applicant?
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5. What leadership abilities has this applicant exhibited in the past? What potential for leadership do you see in this individual for the future?
6. Describe the applicant as a person; indicate strengths, limitations, usual way of relating to others, reaction to stress, and usual means of resolving conflict.

Questions for response by academic reference (a college or graduate school professor who is not a family member):

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2. Evaluate the applicant's academic capacity and past academic performance as well as the individual's ability to engage in graduate and professional studies. Indicate the applicant's strengths and weaknesses, leadership abilities, reaction to stress, and usual means of resolving conflict.

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( )  ( )

TELEPHONE  (HOME)  (WORK)

DEGREE SOUGHT

☐ MDiv  ☐ MTS  ☐ Special student status

☐ MDiv/JD  ☐ MTS/JD  ☐ Special student status,

☐ MDiv/MBA  ☐ ThM  ☐ BGTS or certificate status

☐ ThD

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NAME  (PLEASE TYPE OR PRINT)  DATE

SIGNATURE

OCCUPATION

ADDRESS

TELEPHONE  (WORK)  (HOME)  (EMAIL)

☐ I strongly recommend this applicant.

☐ I recommend this applicant.

☐ I recommend this applicant with reservations. (These reservations are noted in the attached letter.)

☐ I do not recommend this applicant.

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- ☐ MTS/JD
- ☐ ThM
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**TYPE OF RECOMMENDATION**
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**SIGNATURE OF APPLICANT**

Sign here: 

Date: 

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