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<tr>
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<tr>
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<td>Martin Luther King Jr. Recess</td>
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**Application Deadlines**

- **MDiv, MTS applicants**: 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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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.

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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.

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Pitts Theology Library  404.727.4166
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osp@learnlink.emory.edu
World Methodist Evangelical Institute  404.727.6344
Youth Theological Initiative  404.727.4160
yti@emory.edu

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Health Services  404.727.7551
Parking and Community Services  404.727.7275
parking@emory.edu
University Housing (Clairmont Campus)  404.727.8830
WELCOME TO CANDLER SCHOOL OF THEOLOGY

Candler School of Theology sits at the very heart of Emory University. That location nicely captures the school’s identity and mission. We are an ecumenical school with a superb, internationally known faculty, and represent the breadth of Christian traditions, drawing students nationally and internationally from a broad array of confessions and denominations. We are a professional school, a seminary of the United Methodist Church, whose mission is to educate—through scholarship, teaching, and service—faithful and creative leaders for the church and world.

As you study and worship in this ecumenical community, you will form a lifelong network of colleagues and friends, each of whom will leave Candler determined to make a difference.
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 min-
isters, 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 2005 enrollment of 513 students reflected a wide range of interests, with 417 students in the master of divinity program, 55 in the master of theological studies program, 15 in the master of theology program, 7 in the doctor of theology program, and 19 in special status. Among the 265 men and 248 women were 273 United Methodists and representatives of more than 46 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.

Candler Deans

Plato T. Durham 1914–1919
Franklin Nutting Parker 1919–1937
Henry Burton Trimble 1937–1953
William Ragsdale Cannon 1953–1968
James T. Laney 1969–1977
James Waits 1978–1991
R. Kevin LaGree 1991–1999
Jan Love 2007

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 12,000 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, the Center for Research in Faith and Moral Development, 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; the National Faculty of Humanities, Arts, and Sciences; and the Georgia Humanities Council.

Emory is expanding its international programs and opportunities to rise to the challenge of globalization. This effort underscores the University’s conviction that a liberal arts education in the twenty-first century must embrace global perspectives and enhance cross-cultural understanding. Emory is committed to training its students to pursue their professions and live their lives in a world that is fast becoming a global neighborhood. Schools within the University have strong international and global components in their curricula. A growing number of international scholars are teaching and conducting research at Emory; professors from Emory are pursuing scholarly research and service abroad, and their students gain from their experiences, insights, and broadened perspectives. The enrollment of international students is rising. Emory faculty and students are participating in Carter Center action programs in developing countries. Mutually beneficial linkage agreements with foreign universities present challenging opportunities. Substantial new funding is stimulating exciting initiatives in global education.

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 530,000 volumes, making it the second-largest theological library in North America. Collections also include more than 118,000 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 3,100 original, sixteenth-century imprints related to the German Reformation and is one of North America’s finest collections 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 bibliographic and Internet searches, a computer lab 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 ongoing 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 13,000 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 services as well as the use of information technology for Candler as a whole. Pitts staff members are well trained in the profession, four having professional degrees in librarianship, eight with master’s degrees in theology or religion, five 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 agreements with other libraries provide Candler students with interlibrary-loan access with hundreds of other institutions.

The Emory University Libraries

Emory has numerous library facilities in addition to the Pitts Theology Library: the Main (Robert W. Woodruff) Library, which includes the Goizueta Business School Library, the Center for Library and Information Resources, the J. S. Guy Chemistry Library, the Marian K. Heilbrun Music and Media Library, the Matheson Reading Room, the Mathematics and Science Center Reading Room, and the Manuscript, Archives, and Rare Books Library (MARBL). In addition, the Health Sciences Center Library, the Hugh F. MacMillan Law Library, and Oxford College’s Hoke O’Kelley Library are available for use by Emory students, faculty, and staff. Total collections of the Emory Libraries now exceed three million volumes, with more than 53,600 current serials in print and electronic formats, more than 475 databases, as well as extensive manuscript,
rare book, and archive collections exceeding more than 17,000 linear feet. EUCLID, the libraries' integrated 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 http://www.emory.edu/libraries.cfm.

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, the Office of Church Ministries Education, Mission Resource Center, and the World Methodist Evangelism Institute.

The Turner Village residential facility offers theology students at Emory an opportunity for community life and fellowship. The complex consists of eighty-four efficiency, one-, two-, and three-bedroom apartments in a residential setting. For rates and terms, see the Financial Information section. Other facilities include a laundry area and new outdoor play areas for children.

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, foundation courses within the master of divinity program are audiotaped 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 convenient locations on the Emory campus. For further information, contact Marilyn Schertz, director, at 404.727.6340; http://www.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 Academic and Administrative Information Technology Division of the University (AAIT) 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. AAIT 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 computers 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 AAIT’s twenty-four hour phone line at 404.727.7777. For further information, visit http://www.it.emory.edu/.

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 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 http://carlos.emory.edu/.

The Carter Center
The Carter Center, in partnership with Emory, advances peace and health worldwide. Its programs, which are guided by a fundamental commitment to human rights and the alleviation of human suffering, have helped to improve life for people in more than 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.emorybkstr.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 and includes 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 2007 and after. Information on new curriculum initiatives will be available by March 1, 2007, on the Candler website: www.candler.emory.edu.
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.

**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)

Please note: Candler School of Theology is reviewing its curricula. Changes may be made that would affect students matriculating in fall 2007 and after. Information on new curriculum initiatives will be available by March 1, 2007, on the Candler website: www.candler.emory.edu.
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 (excluding contextual education courses but 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, 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 OT50 or NT50 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 OT50 or NT50 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 con-
temporary 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 areas: 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, advising each semester, and the Final Year Integrative Conversation.

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 coinstructors: 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 worshipping 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 404.727.478.

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 every 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 on the autobiographical statement, describing current vocational plans, indicating post-degree plans for continuing education, and noting 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 associate director of admissions and 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 faculty and 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 Procedures and Regulations section 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 may be accessed at www.candler.emory.edu/ADMISSIONS/applications.cfm. 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 the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.
7. 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 at least 600 (paper-based total), 250 (computer-based total), or 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas. 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 insurance compliance information indicating proof of comparable United States–based coverage is submitted by July 1. Information regarding insurance for international students can be found online at www.emory.edu/ISSP/students/index.htm.

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

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 Interpretation, 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.

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 MTSS01, MTS Colloquy; two credit hours MTSS03, Integrative Paper; six credit hours MTSS02, 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.

Advisement
Based on the declared interest of the MTS student at the point of application to the program, students are assigned a faculty adviser. This faculty adviser will assist the student in proper course selection to enhance his or her study in an area of concentration. The adviser also will help the student in selecting the thesis or integrated paper requirement (see below).

Thesis
A student wishing to write a thesis must declare his or her intent by the end of the second semester. Following the approval of a thesis proposal and selection of a thesis director chosen in consultation with the MTS program director and
faculty adviser, 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 to eighty 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 and the student’s adviser. The paper is normally twenty-five pages in length and integrates themes from the student’s full course of study. The faculty adviser and MTS director will read the integrative paper and assign a letter grade. The minimum passing grade is B.

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, with approval, transfer up to seventeen hours. MTS students must complete a minimum of three semesters with at least thirty-four credit hours at Candler. A maximum of nine credit hours taken through cross-registration at Atlanta Theological Association schools may be applied toward the degree, counted as transfer credit. Registration for MTS 999, MTS Administrative Fee, is required each semester following completion of course work for those students completing a thesis or integrative paper.

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 Procedures and Regulations section 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 may be accessed at www.candler.emory.edu/ADMISSIONS/applications.cfm.

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 the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.
8. Three letters of recommendation, 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 at least 600 (paper-based total), (250 computer-based total), or 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas. 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 insurance compliance information indicating proof of comparable United States–based coverage is submitted by July 1. Information regarding insurance for international students can be found online at www.emory.edu/ISSP/students/index.htm.

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

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.

Application Procedures
The application for admission may be accessed at www.candler.emory.edu/ADMISSIONS/applications.cfm. 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 ThM 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 the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.
8. Four 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; one professional reference, provided by a work supervisor or someone who has known the applicant for three or more years; and one ecclesial reference from a bishop, district superintendent, or denominational executive.

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 at least 600 (paper-based total), 250 (computer-based total), or 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas. 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 insurance compliance information indicating proof of comparable United States–based coverage is submitted by July 1. Information regarding insurance for international students can be found online at www.emory.edu/ISSP/students/index.htm.

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

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.
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 Life. 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.

The ThD helps students gain advanced understanding of appropriate theological and theoretical concepts. Students also learn, under qualified supervision, the application of these concepts in pastoral counseling and how to promote professional integration of theory and skills in both pastoral care and counseling. In addition, each student designs and executes a research project appropriate to the student’s professional practice and gives evidence of creative ability to contribute to the aspect of pastoral counseling that is the focus of the research project.

Degree Requirements
The program requires fifty-one 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 (five courses, three semester hours each) is required. Core seminars deal with personality theory and theological anthropology, historical and social dimensions of pastoral counseling, pastoral theology, theories and practices of psychotherapy and pastoral counseling, and the development of professional competence.

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

Pastoral counseling practicum (seventeen 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 814 Clairmont Road in Decatur, Georgia.

Research methods seminars (four semester hours) are required and three
are normally taken in the second year of study. One credit hour is assigned for an Integrative Colloquy (held each semester). These seminars are designed to assist students in developing their doctoral projects.

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

**Performance Examination**

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) professional maturity as a pastoral counselor; and (4) 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 practicums 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 can be found in the Procedures and Regulations section.

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 58–72. 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 are admitted.

Application Deadline
Applications for admission to the ThD 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 of those selected to be interviewed will be reached within four weeks of the stated deadline.

Application Procedures
The application for admission may be accessed at www.candler.emory.edu/ADMISSIONS/applications.cfm. 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 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 the applicant 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 currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.
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 (normally four consecutive units).
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), 95 (Internet-based total) with a minimum score of 21 in each of the four sub-areas 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:

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

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

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

New students interested in Advanced Course of Study, please visit www.candler.emory.edu or contact the registrar at candlerregistrar@emory.edu.

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

**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>
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</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.
Institutional and federal scholarships and loans are not available to special students.

**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 2.50 or better out of 4.0. All applications, regardless of the GPA of the applicant, will be fully reviewed by the admissions committee.

**Application Deadline**

Offers of admission are made on a rolling admissions basis. 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 may be accessed at www.candler.emory.edu/ADMISSIONS/applications.cfm. 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 the applicant 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 currently enrolled at an institution, the applicant should send an official transcript of your work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.
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.

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 at least 600 (paper-based), 250 (computer-based), or 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas. 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 insurance compliance information indicating proof of comparable United States–based coverage, is submitted by July 1. Information regarding insurance for international students can be found online at www.emory.edu/ISSP/students/index.htm.

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

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.
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 Board 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 19 for more information.

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 $638 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.

Requirements for Ordination in the United Methodist Church
Preparation for ordination as deacon can be gained through the master of divinity degree program or through basic graduate theological studies courses taken as a special student. For those preparing for elders orders, the basic graduate theological courses are part of the MDiv degree program.

Basic Graduate Theological Education

Book Of Discipline 2004 ¶324.4.a
The Book of Discipline requires courses in ten subjects basic to graduate theological studies in preparation for ordination. Some annual conference Boards of Ordained Ministry expect candidates to take an introductory survey course covering a particular subject, especially if the candidate does not have previous background in that subject. Other boards will accept any course within a particular subject (as indicated by the course prefix, such as M for missions). Consult with your board to be certain of its policy.

The following courses in Candler’s curriculum meet the basic requirements (depending on your board’s policy):

Old Testament
Credit, three hours
OT 501 Interpretation of the Old Testament or any course with OT course number

New Testament
Credit, three hours
NT 501 Interpretation of the New Testament or any course with NT course number

Theology
Credit, three hours
CT 503 Systematic Theology or any course with ST (systematic theology) or HT (historical theology) course number

Church History
Credit, three hours
CT 501 Introduction to the History of Christian Thought I, or CT 502, or any course with HT or CH (church history) course number

Mission of the Church in the World
Credit, three hours
M 603 The Church’s Mission in a Pluralistic World or any course with M or CC (Church and Community) course number

Evangelism
Credit, three hours
EV 501 Enabling an Evangelizing Church

Worship/Liturgy (3 hours)
Credit, three hours
W 501 Public Worship or any course with a W course number

Candler courses in United Methodism currently exceed the minimum two hours stated in Discipline ¶335.3.d.

United Methodist History
Credit, three hours
DS 511 History of Methodism

United Methodist Doctrine
Credit, three hours
DS 512 Theology of Wesley and Methodism

United Methodist Polity
Credit, three hours
DS 513 Polity of the United Methodist Church

Total 30 hours
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 Richard Valantasis, director, at rvalant@emory.edu.

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); 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 Renewal (one credit hour). In addition, either ST63, Christian Initiation: Baptism, Confirmation and Renewal (three credit hours); RP65, Shame, Guilt, and Rites of Reconciliation (three credit hours) or P617, Lectionary Preaching (three credit hours); and one course on a pre-Reformation theologian, theological movement, or doctrine such as HT609, Theology and Life in the Early Church (three credit hours), HT623, Theology of Augustine (three credit hours), LA515 Pastoral Priesthood (two credit hours); or HT625, Theology of Aquinas (three credit hours) must be taken. To participate in the program, interested students must complete an Application for Certificate Enrollment with the Candler registrar. For further information contact Richard Valantasis, director, at rvalant@emory.edu.

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 404.727.4196 or alton.pollard.iii@emory.edu.

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 WTM 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 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 of the Women in Theology and Ministry Program, 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; or (3) Religion 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, Religion 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
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**
  - 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
  - Pastoral care and counseling

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

Students in the MDiv and MTS programs wishing to complete the certificate will need to meet the following requirements: completion of CC525, Faith and Health: Transforming Communities or NRSG655 Health Care in Faith Communities; FH500, Integrative Seminar; 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 encom- passes a series of efforts to expand and strengthen the Korean and Korean American presence at Candler. The program, partially funded by the Henry Luce Foundation, 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 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 programs offer exposure to other cultures and discussion of current international issues through speakers, forums, films, and festivals.

Candler organizations, including the Candler International Student Association (CISA), the Candler African Theological Students Association (CATSA), 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
New opportunities for academic exchange and pastoral internships are being developed. For current information, contact Cynthia S. Meyer, assistant dean of students, at 404.727.4430.

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 Africa, Asia, Australia, Europe, and Latin America.

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. 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 Trudy Blackmon, Candler registrar, at 404.727.0792 or trudy.blackmon@emory.edu.

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 Trudy Blackmon, Candler registrar, at 404.727.0792 or trudy.blackmon@emory.edu.

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 pro-
gram for students interested in careers
in sacred music or in the church. The
curriculum integrates academic study
in theology, worship, and biblical stud-
ies 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 syna-
gogue. 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; compara-
tive 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 presup-
poses a master’s-level theological degree
or equivalent.

For further information, contact the
Graduate Division of Religion, S214
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 assess-
ments 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 com-
munication 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 gradu-
ation. 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 pro-
vides a scholarly presence that is ecu-
menical 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 domini-
can 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 cen-
ter 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,
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-ship 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 twenty-one pastoral counseling centers in the area, including CCCG near Emory at 1814 Clai mont Road. For information on counseling services, contact CCCG at 404.636.1457.

CCCG is an accredited training center of the Association for Clinical Pastoral Education and the American Association of Pastoral Counselors. All CCCG pastoral counseling supervisors are state-licenced and most 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 in pastoral counseling are required to have two years of supervised experience in pastoral counseling. Normally, ThD students meet this requirement through CCCG’s Clinical Counseling Practicum. Much of this course work meets the requirements for
licensure in the state of Georgia in marriage and family therapy.

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

For 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, see http://www.amerc.org.

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
Effective fall semester 2006, Emory University will institute a mandatory health insurance requirement for all University students (domestic and international). Under this requirement students must either purchase the Emory Student Health Insurance Plan or show evidence of enrollment in a comparable United States-domiciled health insurance plan. If the student has not waived out of the Emory plan by July 1, he or she will be automatically enrolled in the Emory plan and billed via the bursar.

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 July 1 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 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 pre-arrival information. Forms also are available from Candler’s Admissions Office or may be downloaded at www.emory.edu/ISSP/.

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 2006–2007, the cost of student health insurance is $1,816. Coverage for a spouse is $4,323 and coverage for a child or children is $1,941. 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 Pre-orientation, which includes ESOL Assessment, an ESOL Intensive Workshop, and 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. Matriculating students will receive detailed information by mail or email by mid-summer.

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 non-credit 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, enrollment of twelve hours 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 area requirements in Areas II, III, and IV. Specifically required courses, such as OT501, OT502, NT501, NT502, CT503, ES501, or P501 may not be completed at other Atlanta Theological Association institutions.

Supervised field experience done at other seminaries ordinarily will not be granted transfer credit at Candler. The director of contextual education will, upon request of the student, consider exceptional cases. If transfer credit is granted for field experience, it is for elective credit only. Field experience will not satisfy the requirement for Candler’s Contextual Education program.

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.
Advanced Standing
Graduates of other United States first-level master's degree programs (i.e. MATS, MRE, MTS) and graduates of programs outside the United States with the permission of the associate dean of faculty and academic affairs may be granted up to twenty-four credit hours in advanced standing to the MDiv program. No more than half of the previous earned degree may be used towards the MDiv. 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.
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:

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<tr>
<th>Grade</th>
<th>Quality Points</th>
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<tbody>
<tr>
<td>A</td>
<td>4.0</td>
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<tr>
<td>A–</td>
<td>3.7</td>
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<tr>
<td>B+</td>
<td>3.3</td>
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<tr>
<td>B</td>
<td>3.0</td>
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<td>B–</td>
<td>2.7</td>
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<tr>
<td>C+</td>
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<td>C</td>
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<td>D+</td>
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<td>D</td>
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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.

Satisfactory/Unsatisfactory
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 aca-
demic 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.

Auditing
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.

Incomplete Work
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.

Dropping 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.

Academic Review
Each semester there is a general review of all students by the associate dean of academic affairs in conjunction with the assistant dean of admissions and financial aid, the registrar, 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.

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.

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.

To be eligible for selection for courses and programs that require significant travel (i.e., evangelism, missions, and some church and community courses), students must be certified to be in good academic standing by the Candler regis-
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

Emory University considers the safety and welfare of its students, faculty and staff a top priority. When a student engages in behavior that violates Emory’s rules of conduct, the behavior will be addressed as a disciplinary matter under the applicable Student Conduct Code. The Student Conduct Code defines prohibited conduct and outlines a process for conducting disciplinary proceedings.

This Involuntary Withdrawal Policy and Procedure is not a disciplinary code, policy or process. It is not intended to apply to situations in which a student engages in behavior that violates the University’s rules of conduct. It is intended to apply when a student’s observed conduct, actions and/or statements indicate a direct threat to the student’s own health and/or safety, or a direct threat to the health and/or safety of others. There may be situations in which both this Involuntary Withdrawal Policy and the Student Conduct Code may apply. In all cases, the Dean of the Candler School of Theology shall have final authority regarding the decision, enactment, enforcement and management of the involuntary withdrawal of a student.

Criteria

A student may be withdrawn involuntarily from Emory if the University determines that the student represents a direct threat to the health and safety of himself/herself or others by (1) engaging or threatening to engage in behavior which poses a high probability of substantial harm to himself/herself or
others; or (2) engaging or threatening to engage in behavior which would cause significant property damage, would directly and substantially impede the lawful activities of others, or would interfere with the educational process and the orderly operation of the University.

Procedure
When the Associate Dean of Faculty and Academic Affairs, or his/her designee, based on a student’s conduct, actions or statements, has reasonable cause to believe that the student meets one or more of the criteria for involuntary withdrawal, he or she may initiate an assessment of the student’s ability to safely participate in the University’s program.

The Associate Dean initiates this assessment by first meeting with the student to: (1) review available information concerning the behavior and/or incidents which have caused concern, (2) provide the student with a copy of this Involuntary Withdrawal Policy and Procedure and discuss its contents with the student, (3) provide the student an opportunity to explain his/her behavior, and (4) discuss options available to the student, including counseling, voluntary withdrawal and evaluation for involuntary withdrawal. If the student agrees to withdraw voluntarily from the University and waives any right to any further procedures available under this policy, the student will be given a grade of W for all courses, will be advised in writing of any conditions necessary prior to reenrollment, and will be referred for appropriate mental health services. If the student refuses to withdraw voluntarily from the University, and the Associate Dean continues to have reasonable cause to believe the student meets one or more of the criteria for involuntary withdrawal, the Associate Dean may require the student to be evaluated by an appropriate mental health professional.

Evaluation
The Associate Dean may refer the student for a mandatory evaluation by an appropriate mental health professional. The mental health professional may be selected by the University, so long as there is no cost to the student for the evaluation. A written copy of the involuntary referral shall be provided to the student.

The evaluation must be completed within five school days after the date the referral letter is provided to the student. Prior to the evaluation, the student will be required to sign a written authorization authorizing the exchange of relevant information among the mental health professional(s) and the University. Upon completion of the evaluation, copies of the evaluation report will be provided to the Associate Dean and the student.

The mental health professional making the evaluation shall make an individualized and objective assessment of the student’s ability to safely participate in Emory’s program, based on a reasonable professional judgment relying on the best available evidence. This assessment shall include a determination of the nature, duration and severity of the risk posed by the student to the health or safety of himself/herself or others, the probability that the potentially threatening injury will actually occur, and whether reasonable modifications of policies, practices or procedures will sufficiently mitigate the risk. The mental health professional will, with appropriate authorization, share his/her recommendation with the Associate Dean, who will take this recommendation into consideration in
determining whether the student should be involuntarily withdrawn from Emory. A copy of the mental health professional’s recommendation will be provided to the student, unless, in the opinion of the mental health professional, it would be damaging to the student to do so.

If the evaluation results in a determination by the mental health professional that the student’s continued attendance presents no significant risk to the health or safety of the student or others, and no significant threat to property, to the lawful activities of others, or to the educational processes and orderly operations of the University, no further action shall be taken to withdraw the student from the University.

If the evaluation results in a determination that the continued attendance of the student presents a significant risk to the health or safety of the student or others, such that there is a high probability of substantial harm, or a significant threat to property, to the lawful activities of others, or to the educational processes and orderly operations of the University, the student may be involuntarily withdrawn from the University.

Informal Hearing
A student who has been involuntarily withdrawn may request an informal hearing before a hearing officer appointed by the Associate Dean by submitting a written request to be heard within two business days from receipt of the notice of involuntary withdrawal. A hearing will be set as soon as possible. The student shall remain involuntarily suspended pending completion of the hearing.

The hearing shall be informal and nonadversarial. During the hearing, the student may present relevant information and may be advised by an Emory faculty or staff member or a licensed health professional of his/her choice. The role of the advisor is limited to providing advice to the student.

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

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

Emergency Suspension
The University may take emergency action to suspend a student pending a final decision on whether the student will be involuntarily withdrawn, in situations in which (a) there is imminent danger of serious physical harm to the student or others, (b) there is imminent danger of significant property damage, (c) the student is unable or unwilling to meet with the Associate Dean, (d) the student refuses to complete the mandatory evaluation, or (e) the Associate Dean determines such other exceptional circumstances exist that suspension is warranted. In the event emergency action is taken to suspend the student on an interim basis, the student shall be given notice of the emergency suspension and an initial opportunity to
address the circumstances on which the emergency suspension is based.

Conditions for Reenrollment
Because this Involuntary Withdrawal Policy applies to cases in which there is a concern about the safety of the student or others, the Dean or his/her designee may require a student who has been involuntarily withdrawn under this Policy to be reevaluated before he/she is readmitted in order to assure that he/she presents no direct threat to himself/herself or others.

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 sent out within two weeks of the request becoming complete.

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:

Student Conduct

Candler School of Theology requires all members of its community to conduct themselves with dignity and integrity and in conformity with the established policies and standards of Emory University and Candler School of Theology. 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 procedures, 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 associate dean of academic affairs within six months of the assignment of the grade.

If the associate dean of academic affairs and the student cannot 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 students and the student making the appeal), and the academic dean, ex officio. In all cases, students serving on this ad hoc committee must be in good standing with Candler. The area chair selected will serve as the chair of this committee and shall not be the student’s adviser.

The student making the appeal has the right to appear personally before the committee to state his or her case. The committee may also ask other persons relevant to the case under appeal to appear and/or submit appropriate documentation. A majority vote of the committee will constitute the action of the committee. It is the committee’s prerogative to sustain, raise, or lower the grade. After receiving the committee’s decision, the academic dean will notify the student. Please see the Student Handbook for the full text of this policy.

Emory University Policy Statement on Discriminatory Harassment
In keeping with its commitment to maintaining an environment that is free of unlawful discrimination and in keeping with its legal obligations, Emory maintains a policy prohibiting unlawful harassment (and discouraging conduct that, while not unlawful, could reasonably be considered harassment as defined below). Discriminatory harassment of any kind is not appropriate at Emory, whether it is sexual harassment or harassment on the basis of race, color, religion, ethnic or national origin, gender, age, disability, sexual orientation, veteran’s status, or any factor that is a prohibited consideration under applicable law. At the same time, Emory recognizes the centrality of academic freedom and the University’s determination to protect the full and frank discussion of ideas. Thus, discriminatory harassment does not refer to the use of materials about or discussion of race, color, religion, ethnic or national origin, gender, age, disability, sexual orientation, etc. for scholarly purposes appropriate to the academic context, such as class discussions, academic conferences, or meetings. Please view full Discriminatory Harassment Policy online at www.emory.edu/EEO/equalopportunitydiscriminatoryharassment.htm.

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.

Please review the Policies section of the Candler Student Handbook for a full description of Candler and Emory University policies.
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 or as special students. This deposit is required by April 1 for fall admission, May 1 for the summer term, December 1 for spring admission, or within three weeks of notification of admission to the program, in order to secure the student’s place in the class. The deposit will be posted as a credit to the Emory University student account; students who pay the deposit but fail to enroll will forfeit the deposit.

Tuition
Tuition and fees of $7,223 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 $7,050 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 $102 per semester.
Part-time academic work (less than twelve semester hours) is $638 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 $100 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 2006–2007 fee for student vehicle registration is $411, 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, Resources for Study section.) For 2006–2007, monthly rent is $733 for an efficiency, $825 for a one-bedroom, $944 for a two-bedroom apartment, and $1,022 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 2006–2007, 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. Please note that if you plan to rent an entire two-bedroom apartment the rate will be $1,472 (furnished) or $1,404 (unfurnished). 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.cfm). 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, admission status, and availability. A housing application places a student’s name on the waiting list but does not guarantee housing. Applicants will be notified if housing is available.

Off-Campus Housing Referrals
The Office of University Housing main-
tains 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 Fellowships 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 as elders in the North Alabama Conference. These full-tuition awards are renewable upon maintenance of full-time enrollment and a minimum cumulative grade point average of 3.30. 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. 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, Franklin 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 5.

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.

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 Grants
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 Scholarships
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 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 2005–2006, 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 762 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, 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 Thursday, 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 assistant dean of students 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, spiritual direction, spirituality and writing, Wesleyan spirituality and a “Lenten Commitment to Restorative Justice.”

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 organiza-
tions include Baha’i 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, 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
- African Methodist Episcopal Connection
- Candler African Theological Students Association
- Candler Baptist Community
- Candler Black Student Caucus
- Candler Children’s Initiative
- Candler Evangelical Society
- Candler International Student Association
- Candler Women
- Emory Korean Graduate Student Association
- Order of St. Luke
- Sacred Worth
- Sistah Circle
- Social Concerns Network
- Voices of Imani
- and a variety of small groups

Members of various denominations also meet for fellowship and discussion.

The following awards were given in 2006 by the Candler Coordinating Council:

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

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

**Award for Excellence in Teaching**
(by the senior class): Roberta Bondi

**University Activities and Organizations**

School of theology students are welcome to participate in University organiza-
tions 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.

For further information, contact the Office of Student Programming at 404.727.4430.

Leadership Development
Students may apply for partial funding for professional conferences and educational events not sponsored by Candler School of Theology or Emory University. Applications are evaluated to determine how participation in the event will enhance the student’s academic progress and potential leadership in ministry as well as fulfill Candler’s mission statement. Complete guidelines and applications are available 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. For further information, contact Barbara Day Miller, assistant dean of worship and music, at bdaymil@emory.edu.

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 Health Service 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
Effective fall semester 2006, Emory University will institute a mandatory health insurance requirement for all University students (domestic and international). Under this requirement, students must either purchase the Emory Student Health Insurance Plan or show evidence of enrollment in a comparable United States-domiciled health insurance plan. If the student has not waived out of the Emory plan by July 1, he or she will be automatically enrolled in the Emory plan and billed via the bursar.

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 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 insurance compliance infor-
information about which can be found at www.emory.edu/ISSP/students/prearrival/expenses/insurance.htm. 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 information to admitted students with approved I-20 requests as part of the prearrival information. 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 2006–2007 the cost of student health insurance is $1,816. Coverage for a spouse is $4,323 and coverage for a child or children is $1,941. For more information about the Emory University Student Health Insurance Plan and to download online enrollment forms, visit www.chickering.com and enter 82808 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 ID, 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 ($49.50). Emory shuttle buses, which run regularly between campus and Turner Village and University Apartments, are free to residents of those housing complexes and to others for most purposes.

Vehicles on Campus
Registration
Students operating automobiles, motorcycles, and scooters at Emory must register their vehicles with the Community Services and Parking Office, 1701 Lowergate Drive, immediately after arrival on campus or as soon as the vehicle is acquired. Proof of ownership is required at registration. Automobiles, motorcycles, or scooters operated by students on campus must be registered. The 2006–2007 fee for student vehicle registration is $411.

Parked and Traffic Regulations
University regulations, strictly enforced in housing areas and on campus, are specified in a regulation booklet furnished at the time of vehicle registration. Persons with vehicles on campus are expected to know and abide by these regulations. Failure to do so may result in fines and/or removal of vehicles from campus. For more information,
contact the Community Services and Parking Office, 1701 Lowergate Drive, at 404.727.6106; or visit the website at www.epcs.emory.edu/park/.

Athletics at Emory
In 1986 Emory formed the University Athletic Association with seven other urban research universities. Competing within NCAA Division III, Emory offers intercollegiate teams for men and women in cross country, swimming and diving, tennis, track and field, basketball, and soccer, as well as golf and baseball for men and softball and volleyball for women. Club sports provide additional competitive opportunities. These teams include crew, rugby, ultimate frisbee, ice hockey, lacrosse, racquetball, and rowing.

The George W. Woodruff Physical Education Center
This modern, spacious facility for athletics enhances Emory’s campus and community life. The center includes a fifty-meter pool, four basketball courts, two Nautilus weight circuits, racquetball and squash courts, and a dance and combatives studio. The facility overlooks a soccer field and a four-hundred-meter, eight-lane track. Seven lighted rooftop tennis courts and six tennis courts adjacent to the center are used year-round.

The Emory recreation program offers noncredit classes for six-week sessions in activities such as exercise, aerobics, fitness, racquetball, jazz-exercise, swimnastics, and weight training.

Statement of Racial Inclusivity
Candler School of Theology is committed to racial equality in all aspects of its community and academic life.

We affirm the dignity and worth of all persons of all races as created in the image of God.

We affirm the value of cultural diversity as represented both within and between racial groups.

We encourage the full and equal participation of all racial groups in the total life and mission of Candler through...
advocacy and by reviewing and monitoring the practices of the entire institution to ensure racial inclusiveness.

Adapted from The Book of Discipline of the United Methodist Church and adopted by the faculty of Candler School of Theology.

Inclusive Language 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 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.

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.

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

Russell E. Richey Award
This award was established by Candler Dean Russell E. Richey and is presented to a Candler student who has demonstrated excellence in Wesleyan studies.

John W. Rustin Award
This award was established by the Kiwanis Club of Druid Hills. The award is given to the student who, in the opinion of the faculty, best exhibits the capacity for prophetic preaching.
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.
Denominations and Religions Represented in the Candler Student Body, 2005–2006

African Methodist Episcopal
African Methodist Episcopal Zion
American Baptist Churches in the USA
Anglican
Apostolic Faith
Baptist
Baptist Missionary Association
Christian Church (Disciples of Christ)
Church of Christ
Church of God in Christ
Church of the Brethren
Church of the Nazarene
Church of God (Cleveland, TN)
Cooperative Baptist Fellowship
Episcopal Church
Evangelical Lutheran Church in America
Free Methodist
Jewish
Korean Evangelical Holiness
Lutheran
Lutheran-Missouri Synod
Mar Thoma Syrian Church
Mennonite
Methodist–Korean
Methodist Wesleyan
Metropolitan Community Church
Muslim
Nondenominational
Pentecostal
Presbyterian Church (Cumberland)
Presbyterian Church (USA)
Presbyterian Church of Korea
Progressive Baptist
Reformed Church
Reformed Church in America
Religious Society of Friends
Roman Catholic
Southern Baptist Convention
Unitarian Universalist Association
United Church of Christ
United Methodist Church
Unity
Vineyard (USA)
Geographic Representation in the Candler Student Body, 2005–2006

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

From Around the World
Angola
Bahamas
Brazil
Chile
Congo
Gambia
Germany
Ghana
Hong Kong
India
Korea
Nigeria

U.S. Undergraduate Schools and Colleges Attended by the Candler Student Body of 2005–2006

Agnes Scott College
Alabama State University
Albany State University
Albright College
Alcorn State University
Allegheny College
Anderson University
Antioch University
Armstrong State College
Atlanta Christian College
Auburn University
Baldwin-Wallace College
Baylor University
Belmont University
Bennington College
Berea College
Berry College
Bethune-Cookman College
Birmingham-Southern College
Brenau University
Brown University
Bucknell University
Butler University
California Polytechnic State University
California State University, San Luis Obispo
California State University, Long Beach
California State University, San Bernardino
Calvin College
Campbell University
Carleton College
Carson-Newman College
Centenary College of Louisiana
Central Michigan University
Chadron State College
Charleston Southern University
Chatham College
Clayton College and
Colorado Christian University
State University
Clemson University
Cleveland State University
Coastal Carolina University
College of Charleston
College of Holy Cross
College of New Rochelle
Colorado Christian University
Colorado College
Columbia College
Columbus State University
Concordia University
Cornell College
Denison University
DePauw University
Dickinson College
Dillard University
Duke University
East Carolina University
East Tennessee State University
Eastern Mennonite University
Eckerd College
Elon College
Emanuel Unity Seminary
Embry-Riddle Aeronautical Institute
Emory University
Excelsior College
Fashion Institute of Technology
Faulkner University
Fisk University
Florida A&M University
Florida Southern College
Florida State University
Fontbonne University
Fort Valley State University
Francis Marion University
Franklin College
Friends University
Frostburg State University
Furman University
George Mason University
Georgetown College
Georgia Institute of Technology
Georgia Southern University
Georgia Southwestern State University
Georgia State University
Gordon College
Greensboro College
Greenville College
Grove City College
Guilford College
Gulf Coast Community College
Gustavus Adolphus College
Hampden-Sydney College
Hampton University
Hanover College
Harvard University
Hendrix College
High Point University
Hiram College
Houston Baptist University
Howard University
Humboldt State University
Huntingdon College
Illinois Wesleyan University
Indiana University
Indiana University, Bloomington
Jacksonville State University
James Madison University
Kalamazoo College
Kennedy Western University
Kennesaw State University
LaGrange College
Lambuth University
Lee University
Lewis University
Liberty University
Limestone College
Lindenwood College
Livingstone College
Louisiana State University Medical Center, New Orleans
Louisiana Technical University
Loyola University
Malone College
Manchester College
Mars Hill College
Marshall University
Mary Baldwin College
Maryville University of St. Louis
McMurray University
Mercer University-Atlanta, Macon
Miami University, Ohio
Michigan State University
Middle Tennessee State University
Milligan College
Millikin University
Millaps College
Mississippi College
Mississippi State University
Missouri Western State College
Morehouse College
Morris Brown College
Morris College
Norfolk State University
North Adams State College
North Carolina State University
North Carolina Wesleyan College
Northeastern Illinois University
Northwest Nazarene University
Northwestern University
Oberlin College
Ogelthorpe University
Ohio North University
Ohio State University
Oklahoma City University
Pepperdine University
Pfeiffer University
Purdue University
Reinhardt College
Rice University
Rust College
Rutgers University
Samford University
Santa Clara University
Sarah Lawrence College
Seattle Pacific University
Shorter College
Simpson College
South Dakota School of Mines and Technology
Southeastern College
Southern Connecticut State University
Southern Illinois University
Southern Illinois University, Carbondale
Southern Methodist University
Southern Nazarene University
<table>
<thead>
<tr>
<th>University Name</th>
<th>Location</th>
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<tbody>
<tr>
<td>Southern A&amp;M University, Baton Rouge</td>
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<tr>
<td>Southern Wesleyan University</td>
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Office of Church Ministries Education

The Office of Ministries Education is located in Turner Village at 1703 Clifton Road, Suite F2. The OCME staff can be reached at 404.724.4587 or at OCME@emory.edu.

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 http://www.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 2006–2007 include:

Faith, Politics, and Public Policy October 8–10, 2006

One month prior to the national elections and in an era of charged political debate, Candler welcomes its alumni to a national conference on “Faith, Politics, and Public Policy.” Featuring renowned speakers and preachers such as Jim Wallis of Sojourners, Ambassador Andrew Young, and Rev. Dr. James Forbes of Riverside Church in New York, the conference will also draw on Candler faculty and alumni to address critical policy issues as well as the political practices of the church. Robert Franklin will open the conference with an address on “The State and the Moral Authority of the Church.” Luke Johnson will lead a workshop on the “Creed as Political Document.” Teresa Fry Brown will teach “Preaching as Political Act.” Don and Emily Saliers will lead a plenary on “Singing as Political Statement.” Other policy issues such as welfare reform, tax policy, immigration, and children in poverty will also be addressed. For additional information on this event, call 404.727.0714 or email ocme@emory.edu.

Wesley Pilgrimage, May 18–30, 2007

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. These courses are offered each year during fall
and spring semesters, and occasionally throughout the year in weekend, summer, and two-week sessions. For further information contact Beth Luton Cook, director of church ministries education, at 404.727.0714.

Covenant Colleagues
October 29–November 11, 2006
April 22–25, 2007
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
October 16–20, 2006 (Atlanta)
March 13–14, 2007 (Orlando)
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. Seminar II is scheduled for April 17–27, 2007; Seminar I is scheduled for June 18–28, 2007. For further information contact Beth Luton Cook, director of Church ministries education, at 404.727.0714.

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 profes-
sors 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. For further information contact Beth Luton Cook, director of church ministries education, at 404.727.0714.

Course of Study School for Ordained Ministry
July 9–August 3, 2007

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 membership 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. For further information contact Beth Luton Cook, director of church ministries education, at 404.727.0714.

Students interested in Advanced Course of Study please visit www.candler.emory.edu or contact the registrar at candlerregistrar@emory.edu.

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 2006 program marked the 477th 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 supporters, 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 litera-
ture, and engagement with diverse hermeneutical approaches.

**Biblical Interpretation**

**BL601. History of Biblical Interpretation**  
Credit, three hours. (Hayes, Kraftchick)

**BL603. Ancient Judaism**  
Credit, three hours (Wilson)  
Cross-listed as WR603

**BL605. Feminist Interpretation of Bible**  
Credit, three hours. Prerequisite: OT502, NT502, or permission of the instructor. (Hawkins)  
A seminar exploring biblical texts and interpretations as they relate to issues of gender, power, and sexuality. The course will include attention to texts from both the Hebrew Bible and New Testament as well as apocryphal materials. We will explore feminist interpretations from a variety of cultures and consider the future of feminist biblical interpretation. (Gender, race, ethnicity)

**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.

**OT670. The Bible and Care of the Earth**  
Credit, three hours. (Newsom)  
An investigation of the relation between
contemporary concerns for environmental ethics and texts from the Bible relevant to those issues.

OT679. Old Testament Colloquy Leadership
Credit, two hours. Offered each semester by invitation of the instructors of OT501 or OT502. Does not fulfill area requirements.

OT698. Special Topics in Old Testament Biblical Poetry
Credit, three hours. (Strawn)
An introduction to biblical poetry by means of selected reading and analysis of Old Testament, ancient Near Eastern, and modern poems. Poetic conventions, themes, and structures will be investigated. The theological and pastoral significance of poetry will also be explored.

Studies in Old Testament: Jonah
Credit, three hours (Green)
This course makes use of the book of Jonah to raise many issues of methodology and interpretation. In this course, single interpretive strategy is privileged; rather, an exploration of various ones is undertaken, including the history of the interpretive tradition, Christian and Jewish.

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.

NT603. Luke
Credit, three hours. (Prerequisites: NT501, NT502.) (Holladay)

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

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

NT617. Colossians and Ephesians
Credit, three hours. (Wilson)

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.

NT626. Paul’s Theology of Ministry
Credit, three hours. (Prerequisites: NT501.) (Holladay)
An exploration of Paul’s apostolic self-understanding and his ministerial strategies as reflected within the Pauline letters and Acts.

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.

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.

BL513. Lexical Hebrew
Credit, one hour. (Faculty)
Provides students with skills in using basic Hebrew language resources (lexicon, concordance) for exegesis and preaching.

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 literary 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 department 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 throughout.

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 sixteenth century to the transitions of the mid-twentieth century.

CT503. Systematic Theology
Credit, three hours. (Erskine, Losel, McDougall, McFarland, Saliers)
Survey of figures and issues in contemporary theology, including doctrines of God, Christ, holy spirit, revelation, humanity, salvation, and eschatology. Opportunities for students to do constructive theology.
CT679R. Colloquy Leadership  
Credit, two hours. Offered each semester by invitation of the instructors of CT501 and CT502. Does not fulfill area requirements.

Church History

CH573. Evangelicals and Romantics  
Credit, three hours. (Faculty)  
The course will explore the Evangelical and Romantic movements 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 relevance of these insights for a post modern world.

CH64. Reforming the Church and the People: Sixteenth-Century Models  
Credit, three hours. (Strom)  
An investigation of Protestant, Catholic, and radical reform movements as responses to the challenges of the sixteenth century. Special attention will be given to doctrinal issues and ecclesial developments, as well as to the implications for lay piety, the family, and social and political structures. (Historical Studies)

CH614. Women in Radical Protestantism  
Credit, three hours. (Strom)  
(Historical Studies) (Gender, Race, and Ethnicity requirement)

CH615. Pietism: The Development of Modern Piety  
Credit, three hours. (Strom)  
This course will focus on religious renewal movements in the wake of the Reformation, especially continental Pietism with further attention given to cognate movements such as Puritanism, Quietism, and Methodism. (Historical Studies)

CH620. Theology in the Monastic Tradition  
Credit, three hours. (Reynolds)  
(Historical Studies) (Movement)

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 understandings 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)

Historical Theology

HT609. Theology and the Christian Life in the Early Church
Credit, three hours. (Faculty)
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 theologiae. Teaching involves lectures, seminars, and close reading of primary texts. (Historical Studies) (Theologian)

HT623 Theology of Augustine
Credit, three hours. (Ayres)
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 theologae. 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.
(Faculty)
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. (Faculty)
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.

HT698. Seminar: Issues in Historical Theology
Credit, three hours: (Pacini)
(Historical Studies) (Doctrine)
Augustine, Descartes, Kant, and Wittgenstein (Pacini) (Historical Studies)
Calvin and Barth on Predestination (Losel)

HT698M. Faith and Reason
Credit, three hours. (Pacini)
(Historical Studies)

Systematic Theology

ST601 Revelation, Evil, and the Trinity
Credit, three hours. (Faculty)
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. (Doctrinal)

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. (Doctrinal) (Gender, Race, Ethnicity requirement)

ST611. Theological Method: Thinking Biblically
Credit, three hours. (Faculty)
Seminar on major figures and issues regarding the nature and indeed the very possibility of biblical theology. Figures
treated include Wellhausen, Barth, Von Rad, Bultmann, 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, Dorotee Soelle, Pierre Teilhard de Chardin, and James Cone. The central question which focuses our discussion is: how may we be faithful to Jesus Christ in our time and in our own historical circumstances? (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. Dubois. (Movement) (Gender, Race, Ethnicity requirement)

ST661. Philosophical Theology
Credit, three hours. (Faculty)
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
God and Creation in Christian Tradition
Credit, three hours. (McFarland)
Korean Christianity and Minjung Theology
Credit, three hours. (Faculty) (Gender, Race, and Ethnicity Requirement) (Movement)
Asian Christian Theologies
Credit, three hours. (Faculty) (Gender, Race, and Ethnicity Requirement)
Comparative Theology and Literature
Credit, three hours. (Pacini)
Sex, Sin, and Salvation
Credit, three hours. (McFarland)
Introduction to Feminist Theology
Credit, three hours. (McDougall)

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, virtue and vice, and law, as explained in his Summa theologiae. 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)

ES621. Christian Sexual Ethics
Credit, three hours (Bounds)
A study of Christian reflection on sexual ethics. Attention will be given to the embodied nature of the human person, the notions of sin and grace, sexual dif-
ference, and topics such as the AIDS epidemic and sexual violence.

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 theological 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, euthanasia, 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 ES50. 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 disposition 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 institutions.

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 traditional 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
International Human Rights
Credit: 3 Hours  
(Van der Vyver)
This course focuses upon international concern for the upholding of human rights standards in legal systems of the world. It deals in particular with mechanisms for the protection and promotion of human rights on three distinct levels: (a) globally, under auspices of the United Nations, with emphasis on the enforcement of international human rights standards enunciated in the Charter of the United Nations, the Universal Declaration of Human Rights, and international human rights conventions and covenants sponsored by the United Nations; (b) regionally, under auspices of the Council of Europe, the European Union and the Helsinki Accord, the Organization of American States, and the African Union, with emphasis on jurisprudence of the European Court of Human Rights and the Inter-American Commission of Human Rights, especially judgments and opinions pertinent to the United States on issues such as the death penalty, juvenile executions, and abortion; and (c) thematically, under auspices of specialized agencies such as the International Labor Organization and UNESCO. Special attention is given to topical issues, such as the non-self executing status in the United States of international human rights provisions, the discourse on the universality
or relativity of human rights, the right to self-determination of peoples, the doctrine of a margin of appreciation for the limitation of human rights as applied in the European system for the protection of human rights, and isolationism of the United States from international human rights scrutiny. (This course is cross-listed with the School of Law.)

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, examined 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, paintings, 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 history of ecumenism, especially in the work of the Council of Churches.

M623. The Church’s Mission with Impoverished Children
(Same as CC623.) 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.

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 relevant 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 practical perspectives on nursing, health care services, and other Christian ministries contributing to international communities 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 targeted to provide biblical, historical, and theological perspectives for students from the school of nursing, enrolled in the Hubert International Mission Nursing and Faith and Health program—a program in partnership with Candler School of Theology. Particular attention is given to Christianity’s historic 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 agencies, with cultural sensitivity to health care challenges resulting from
globalization, religious pluralism, and economic disparity.

M655. The Church on the Border  
(Also listed as CC655.) Credit, three hours. (Jenkins)  
This January course focuses on immigration policy and realities facing communities on the U.S.-Mexico border. The class will travel to Arizona and Mexico in early January, hosted by Borderlinks (http://www.borderlinks.org), for five days of home stays and meetings with migrants, U.S. and Mexican federal agents, Mexican social justice agencies, community organizers, and congregational leaders. Federal and state immigration policies also will be critiqued. Following the trip to the border, the students will meet in metro Atlanta with Hispanic pastors, legislators, and community leaders.

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.

The Challenges from Christianity in India  
Credit, three hours. (Thangaraj)
Social Mission of the Christian Church  
Credit, three hours. (Faculty)

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  
(Faculty)  
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’s work of Lawrence Kohlberg, and recent expanded conceptions of moral development.

RP651. Shame, Guilt, and Reconciliation  
(Same as HT651.) Credit, three hours.  
(Faculty)  
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)
This course maps the place of religion in American public life from the perspectives of public theology and civil religion, with an eye toward social movements, electoral politics, and parachurch groups, including the religious right and mainline Protestant advocacy, denominational divisions, and congregations committed to prophetic witness and evangelistic activism.

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.

SR612. Disability Studies in Religion
Credit, three hours. (Eiesland)
By introducing the perspectives of the new field of disability studies, this course aims to allow 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.

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 communalism 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)

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.

SR667. Morality in Society
Credit, three hours. (Tipton) (also listed as RLSR767 and SOC720)

SR698. Issues in Sociology of Religion
Religion, Globalization, and Social Change
Credit, three hours. (Franklin)
This course examines recent literature on the role of religion in the process of globalization, particularly the interactions between political, cultural, market, and demographic forces. We also explore how Christians can play a role in advocacy for positive social change.

Theoretical Issues in the Study of Black Religion
Credit, three hours. (Franklin)
This seminar explores numerous themes in the study of religion in the African diaspora. Special attention is paid to
themes such as the fusion of Old World and New World traditions, the social construction of race, and the tension between “world-transforming” and “world-sustaining” faith.

SR698. Issues in Sociology of Religion

World Religions

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

WR603. Ancient Judaism
Credit, three hours. (Wilson)(cross-listed as BI603)

Credit, three hours. (Faculty)
This course focuses on the complex philosophical and theological questions raised by Christian-Buddhist dialogue and looks both at the historical development of this dialogue, in particular the work of Merton and the Japanese scholar Abe Masao, as well as the ways in which Buddhist concepts such as emptiness, karma, and enlightenment may inform Christian theological thinking on issues ranging from theodicy to salvation. Although some background in Buddhism would be clearly valuable for this, none will be assumed; therefore, one component of the course will be an introduction to basic Mahayana Buddhist philosophy.

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 may 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 intro-
duced 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)
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)
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. The Church’s Mission with 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.

CC645. Nonprofit Leadership and Management
Credit, three hours. (Jenkins)
This course is designed for those students considering vocations with nonprofit agencies, social-service organizations, and faith-based, social justice ministries. It focuses on the practical skills needed to direct these organizations: board development, grant-writing and fund-raising, personnel management, collaboration, strategic planning, community relations, program planning, and evaluation. Faith-based initiatives and charitable choice legislation will also be reviewed.

CC655. The Church on the Border
Credit, three hours. (Jenkins)(also listed as M655)
This January course focuses on immigration policy and realities facing communities on the U.S.-Mexico border. The class will travel to Arizona and Mexico in early January, hosted by Borderlinks (http://www.borderlinks.org), for five days of home stays and meetings with migrants, U.S. and Mexican federal agents, Mexican social justice agencies, community organizers, and congregational leaders. Federal and state immi-
migration policies will also be critiqued. Following the trip to the border, the students will meet in metro Atlanta with Hispanic pastors, legislators, and community leaders.

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.

The Theologies and Ecclesiologies of Brazil
Credit, three hours (Jenkins/DeSouza)
The purpose of this course is to introduce students and faculty to the unique theologies that have emerged in Brazilian contexts and to the correlative ecclesial traditions, liturgies, and polities. Half the participants in this class will be students and half faculty. The class will meet monthly throughout the spring term and will travel to Brazil during spring break to meet with seminary faculty and students in Londrina and Sao Paolo, followed by a stop in Rio de Janeiro. Enrollment is limited and by permission of the instructors.

Community Ministries as Religious Education
Credit, three hours. (Knight)
Students will explore methods, theories, and issues related to engaging congregations in experiential, com-
community-based religious education. We will focus upon the educational benefits and challenges of this holistic approach to religious education and spiritual formation and will address benefits and challenges that arise with church and community partnerships. Significant research has been done about the educational, developmental benefits of “service-learning” or “community-based learning” in undergraduate education. However, little has been written about the religious education potential for this form of education, joining “missions” and community partnerships with critical, personal, ethical, biblical, and theological reflection. The course will involve critical reflection about the dangers of paternalism, Christian ethics of “service” and solidarity, and strategies for developing just, collaborative partnerships with community members of different class, ethnic, and gender backgrounds. Students will develop an educational strategy for a particular community-church partnership throughout the semester.

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 organs.

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. (Arnold)
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.

CM620. Music and Worship in the Black Church
Credit, three hours. (Abbington)
(Gender, Race, Ethnicity Requirement)

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)

EV511. Renewal and Revitalization of the Church
Credit, three hours (de Souza)
Designed for MDiv and MTS students, this course focuses on the recurring phe-
nomenon of revitalization and renewal in the church as key aspects of a biblical and contemporary ecclesiology. It seeks to develop a biblical, historical, relevant, and contemporary understanding of the work of the Holy Spirit in renewing and revitalizing the life and mission of the church. Primarily student led, the professor will direct and encourage the students to assimilate some of the classical text in renewal and revitalization. Application will be made especially to the life of the local congregation.

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. (Scheib, Lartey)
Introduction to caregiving dimensions of ministry through theological and psychosocial analysis of personal, family, and congregational need, and on principles and methods of care in response to them. Prerequisite for other pastoral care courses. (Introductory Arts of Ministry)

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.

PC607. Pastoral Dimensions of Biomedical Decisions
Credit, three hours. (Scheib)
This course critically examines the impact of current developments in medical genetics on pastoral care and pastoral practices. Contemporary developments in medical genetics pose significant questions for theological and ethical reflection.
and pastoral practice. This course will introduce students to some of the recent developments in medical genetics. We will then examine the theological, ethical, and pastoral dimensions of these developments. Specific issues examined will include reproductive technologies, genetic testing, gene therapy, stem cell research, cloning, eugenics, and the ecological impact of genetically modified organisms. This class is team-taught by a geneticist and pastoral theologian.

PC610. Crisis Ministry
Credit, three hours. Prerequisite: PC50 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: PC50 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)

PC650. Global Perspectives on Pastoral Care
Credit, three hours. (Lartey)
This course enables participants to examine pastoral care practices in different cultural and regional contexts. Key questions consider what can be learned for pastoral care and ministry in particular contexts through the exploration of practices in different places. By means of detailed explorations of case studies, students engage in social, socio-economic, cultural, and pastoral analysis of contextual issues in pastoral care practice and ministry. The course builds students’ skills in empathy, interpathy, social and cultural analysis, and theological reflection with a view to strengthening the practice of intercultural pastoral care.

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. (Long)
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 involve-
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, Faculty)
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.

P649T. Preaching the Gospels: Luke Credit, three hours. (Long)

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. (Faculty)
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. (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 social-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 sociopolitical 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)

RE60. 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)
(Prerequisite: RE501 or permission of instructor)
An exploration of ways perspectives of group identity and difference are developed and affect the church. We will consider theological perspectives on cultural, racial/ethnic, gender, and other particularities, and constructively assess ways
that religious education can intervene so as to enhance the dynamic interplay of diverse peoples within faith communities.

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. (Brelsford)
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 deepen spiritual life and contribute to liberation in this world.

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. (Faculty)
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.

Women as Prophetic Pioneers
Credit, three hours. (Moore)
This course engages oral histories and publications of women leaders in Christian education, attending to selected epochs of history but giving particular attention to the twentieth century. Students will gather and produce oral histories for the Candler collection and analyze them for insights into the prophetic dimensions of women's work and future directions for educational practice. (Gender, Race, Ethnicity Requirement)

Theology and Education
Credit, three hours. (Faculty)
This course explores interrelationships between theology and education. Consideration is given to ways in which 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/or constructed by educational practices. Students are challenged to think pedagogically and theologically about educational practices and processes.

Community Ministries as Religious Education
Credit, three hours. (Knight)
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. (Introductory Arts of Ministry)

LA503. Leading the Congregation
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. (Introductory Arts of Ministry)

LA505. Leading the Small Membership Church
Credit, three hours. (Faculty)

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.

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.

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

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)
Worship

W501. Public Worship
Credit, three hours. Offered each semester (Saliers, Abbington)
Introduction to the history, theology, and practice of Christian worship, including the Sunday gathering, sacraments, weddings, funerals, and daily prayer offices. (Introductory Arts of Ministry)

W503. Liturgy, Prayer, and Corporate Spiritual Formation
Credit, three hours. (Valantasis)

W622, W623, W624. Practica in Liturgical Leadership
Credit, one hour each. (Day Miller)
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.

W638. Planning Worship
Credit, variable (Rogers)
This course explores the historical, theological, pastoral, and practical dimensions of planning for services of Christian worship including styles and patterns of congregational worship, organizing and encouraging laity in planning worship, development and critique of resources for planning and practice, and understanding ecclesial contexts.

W642, W643, W644, W645, W646. 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, W644. Advent to Epiphany, W645. Finding Voices (New Hymns by Women Writers), W646. Contemporary Worship: Models and Resources.

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.

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.

DS513. Polity 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.
Courses pertaining to the Baptist Tradition

DS521. The Baptist Tradition: History and Theology  
Credit, three hours. Fall 2006 (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.

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.

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.

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.

DS533. 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.

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.

Courses pertaining to the African Methodist Episcopal Church

DS551. Polity of the AME Church  
Credit, three hours. (Faculty)  
Does not fulfill area requirements.

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.
Courses pertaining to the Reformed Tradition
DS572. Theology of the Reformed Traditions
Credit, two to three hours. (Faculty)
Does not fulfill area requirements.

**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).

CE503a,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. Contextual Education II: Teaching Parish
Credit, two hours per semester for two semesters. Prerequisites: CE501a,b or CE501Ta,b and permission of instructor needed. (Faculty)
Second-year MDiv students who are in the Teaching Parish Program may enroll for CE503T in lieu of CE503. 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).

CE507R. Contextual Education for Anglican Students
Credit, two hours per semester. (Faculty)
For postulants preparing for ordination in the Episcopal church. Students are placed as interns in parish settings and participate each week in a two-hour reflection seminar, which examines the parish as a situation of ministry. The class analyzes specific church ministry situations, acts of ministry, priorities, and dilemmas of ministry, and development of an operational theory of ministry.

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.

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.
BAPS50. Baptist 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

CC525. Faith and Health: Transforming Communities
Credit, three hours (Faculty)
This course helps students understand the theoretical relationship between religious practices at personal and social level and the health of a community as a basis for practical healing initiatives that build collaboration between religious and community organizations.

NRSG655. Health Care in Faith Communities
Credit, three hours. (Cross-listed from the nursing school.)
This course encompasses principles of caring for the whole person, including body, mind and spirit. It includes a historical review of programs, such as parish nursing and other initiatives geared toward the development of physical, mental, and spiritual health in various faith communities. Students will learn
skills in developing community health models, assessment, and health promotion.

FH500. Faith and Health: Integrative Seminar
Credit, one hour. (Faculty)
The seminar will meet once each semester for two hours. Presentations will include lecture from visiting scholars and presentation of the student’s integrative paper.

Integrative Paper Project
Write a fifteen to twenty page integrative paper on a topic selected by the student and approved by the faculty coordinator to be presented at an integrative seminar at the conclusion of the student’s studies. This paper can build on work done for a previous course. However, the same paper submitted for another course cannot be used for the integrative paper, unless the content of the paper is integrative of faith and health issues and permission is given by the adviser from the school in which the student is registered. With permission of the adviser, students can produce a creative project, such as a video, a PowerPoint presentation, or an artistic work that extends a theme developed in a previous research paper. Explicit requirements may vary between the various schools participating in this 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. Historical and Social Dimensions of Pastoral Counseling
Credit, three hours. (Faculty)
Modern history of pastoral counseling is examined, including its roots in theology, philosophy, psychiatry, psychology, psychotherapy, psychoanalysis, and existential and humanistic psychology. (core course)

ATA471. Theology and Personality Theory
Credit, three hours. (Faculty)
Theological and psychological theories of personhood are examined to assess their relevance for pastoral counseling. (core course)

ATA475. Pastoral Theology
Credit, three hours. (Faculty)
Pastoral theology as a theological discipline, including soteriology, ecclesiology, and methodologies of theology, pastoral care, and counseling. These are examined as a means of assisting students in theological reflection and critique 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.

ATA485. Theory and Practice of Pastoral Counseling
Credit, three hours. (Faculty)
Taken in the first year, this course 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. In addition, this course provides an in-depth understanding of assessment, diagnosis, and treatment from the developmental perspective of ego psychology and object relations theory.

ATA486. Developing Professional Competence
Credit, three hours. (Faculty)
Taken in the second year, 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. In addition, 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.

ATA489. Intercultural Pastoral Care and Counseling (Cross-listed with GDR course RLPC 720G)
The theories and practices of pastoral care and counseling reflect the cultures in which they are formed. This course examines the influence of race, ethnicity, gender, culture, and spirituality on theories and practices of pastoral counseling. By examining the writings of selected counseling practitioners who address these issues, cross-cultural, multicultural and intercultural approaches will be explored. Particular attention will be paid to how cultural analysis can assist the processes of counseling and pastoral care. Some exposure to clinical counseling practice is required to participate in this class.

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.

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

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.

MTS503. Master of Theological Studies Integrative Paper Credit, two hours. (Kraftchick)

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

Master of Theology

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

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

Doctor of Theology in Pastoral Counseling

ATA473. Theory and Practice of Pastoral Counseling Credit, three hours. (Johnson)
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.

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. (Registrar)

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. (Faculty)
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. (Faculty)
Students whose first language is not English, regardless of their TOEFL scores, will be required to participate in an oral assessment. 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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BA, Baldwin-Wallace College, 1976; MDiv, Emory University, 2000.

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BBA, University of Georgia, 1984; MDiv, Southern Baptist Theological Seminary, 1987.

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Winston Worrell
Director of the World Methodist Evangelism Institute

BA, University of the West Indies, 1978; DMin, Emory University, 1992; MOC, Georgia State University, 1995.
James Abbington
Professor Abbington is the author of Let Mt. Zion Rejoice! Music in the African American Church (Judson Press), Readings in African American Church Music and Worship (GIA Publications, Inc.), co-author of Waiting to Go! African American Church Worship Resources from Advent through Pentecost (GIA), and Going to Wait! African American Church Worship Resources between Pentecost and Advent (GIA); he edited Wyatt Tee Walker’s Spirits that Dwell in Deep Woods: The Prayer and Praise Hymns of the Black Religious Experience (GIA) and is an associate editor of the best-selling African American Heritage Hymnal (GIA). He is also the executive editor of the African American Church Music Series published by GIA Publications of Chicago and has served as co-director of the annual Hampton University Ministers and Musicians Conference since 2000. He has served as national director of music for both the Progressive National Baptist Convention and the NAACP. Associate Professor of Music and Worship. BA, Morehouse College, 1983; MM, University of Michigan, 1995; DMA, 1999.

Timothy E. Albrecht
Professor Albrecht is Emory University Organist and holds a joint appointment at Candler and Emory’s Department of Music, where he is professor of music and heads the graduate organ division. He is author of eleven volumes of Grace Notes for Organ I–XI (1987–2005) and has recorded three compact discs: Grace Notes (1997), Bach Live! (1998), and Grace Notes, Too! (2005). He performs frequent organ recitals and teaches master classes throughout the
United States and also appears in Europe, Asia, and South America.

Lewis Ayres
Professor Ayres is the author of Nicaea and Its Legacy: An Approach to Fourth Century Trinitarian Theology (2004). He is also co-editor of the Cambridge History of Early Christian Literature (2004). 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. Associate Professor of Historical Theology. MA, St. Andrews University, 1988; DPhil, Merton College, Oxford University, 1994.

John Blevins
Professor Blevins has worked as a chaplain to persons with HIV/AIDS in Atlanta and Chicago and as a pastoral counselor for the last five years. He has served as program manager for the Southeast AIDS Education and Training Center in the Emory School of Medicine. His teaching interests include pastoral theology and integrated models of HIV clinical care that address both medical and mental health care needs. The focus of his current research explores the connections between dominant theories within the human sciences and within Christian theology and pastoral practice. Visiting Assistant Professor of Pastoral Care. BA, Furman University, 1989; MDiv, Duke University, 1992; ThD, Candler School of Theology, 2005.

Elizabeth M. Bounds

Theodore Brelsford
Professor Brelsford is coauthor of We Are the Church Together: Cultural Diversity in Congregational Life (1996). His research brings together issues in epistemology and faith, imagination, cultural diversity, creativity and religious education. Assistant Professor of Religion and Education and Director of the Program of Religious Education. BA, Slippery Rock State University, 1983; MDiv, Princeton Theological Seminary, 1988; PhD, Emory University, 1999.
Michael Joseph Brown

W. Harrison Daniel
Professor Daniel has taught at seminaries in Liberia and Austria, as well as the Mission Resource Center of The United Methodist Church in Atlanta. He is a former commissioned missionary of the General Board of Global Ministries, and an elder who has served pastorates in South Georgia, Scotland, and Austria. His research focuses on the history and globalization of the Methodist movement, particularly in German-speaking Europe, Eastern Europe, and West Africa. Assistant Professor of the Practice of History and Mission. BA, University of Florida, 1985; MA, Asbury Theological Seminary, E. Stanley Jones School of World Mission and Evangelism, 1989; PhD, Edinburgh University, Scotland, Centre for the Study of Christianity in the Non-Western World, 1993.

Barbara Day Miller
The Rev. Day Miller is a deacon in the North Georgia Conference of the United Methodist Church. Her teaching 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. Her book, A New Pastor’s Guide to Worship Leadership, is published by Abingdon. Assistant Dean of Worship and Music and Lecturer in Liturgical Practices. BM, Illinois Wesleyan University, 1968; MDiv, Emory University, 1988.

L. Wesley de Souza
Professor L. Wesley de Souza, a Luso-Brazilian born in Sao Paulo, is a founder of and professor at South American Theological Seminary in Londrina, Brazil, where he also served as vice president of the seminary’s board of trustees. He is the founding director of the Jethro Institute, a ministry that focuses on research, ministry management, and leadership training for pastors and leaders serving in local churches and Christian organizations. In addition, he was president of the board of directors of the Paul Pierson Center for Global Mission, which works with fourteen mission agencies from Latin and North America seeking the development of common actions and resources. He also serves on the editorial board of Vida Nova Publishing House, Sao Paulo, and on the editorial advisory board for The Asbury Journal. He recently completed Candler’s postdoctoral program in Practical Theology and
Religious Practices, where his research focused on a comparison of Brazilian classical Pentecostalism, Methodism, and base ecclesial communities. He is an ordained elder of the Methodist Church of Brazil.

Author J. Moore Associate Professor of the Practice of Evangelism. BTh, Methodist University of Sao Paulo, 1982; ThM, E. Stanley Jones School of World Mission and Evangelism of Asbury Theological Seminary, 2000; PhD, 2003.


Associate Professor of Sociology of Religion. BA, Central Bible College, 1986; MDiv, Emory University, 1991, PhD, 1995.

Noel Leo Erskine Professor Erskine is author of Black People and the Reformed Church in America (1978), Decolonizing Theology (1981, 1998), King Among the Theologians (1994), and From Garvey to Marley: Rastafari Theology (2005). His research interests include black theology and pedagogy, the history and development of the black church, and theological method in the work of James Cone, Karl Barth, Dietrich Bonhoeffer, and Martin Luther King Jr.

Associate Professor of Theology and Ethics. Diploma, Calabar College and United Theological Colleges of the West Indies, 1963; DipTheol, University of London, 1964; MTh, Duke University, 1971; STM, Union Theological Seminary, 1972; PhD, 1978.


Professor of Religious Leadership and Administration and Director of Methodist Studies. BA, Harvard University, 1970; MDiv, Emory University, 1974; PhD, 1981; MHP (master of heritage preservation), Georgia State University, 2006.
Robert M. Franklin
Professor Franklin is Presidential Distinguished Professor of Social Ethics. He provides commentary for the National Public Radio program, All Things Considered, and CNN and provides monthly televised commentary for Atlanta Interfaith Broadcaster’s program, Building Community Through Faith. He is the former president of the Interdenominational Theological Center. Franklin is a senior fellow at the Center for the Interdisciplinary Study of Religion at Emory, and he is the author of two books, Liberating Visions: Human Fulfillment and Social Justice in African American Thought and Another Day’s Journey: Black Churches Confronting the American Crisis.

Presidential Distinguished Professor of Social Ethics. BA, Morehouse College, 1975; MDiv, Harvard University, 1978; PhD, University of Chicago, 1985.

Teresa L. Fry Brown

Associate Professor of Homiletics. BS, Central Missouri State University, 1974, MS, 1975; MDiv, Iliff School of Theology, 1988; PhD, Iliff School of Theology and University of Denver, 1996.

M. Patrick Graham

Librarian and Margaret A. Pitts Professor of Theological Bibliography. BA, Abilene Christian University, 1973; MA, 1974; MDiv, 1976; PhD, Emory University, 1983; MLIS, University of Texas, Austin, 1990.

Jon P. Gunnemann
Professor Gunnemann is author of The Moral Meaning of Revolution (1979) and coauthor of The Ethical Investor: Universities and Corporate Responsibility (1972). He has written extensively on issues of economic ethics, and on Christian ethics and social theory. His current research interests include theology, ethics, and economy and social theory.

Professor of Social Ethics. AB, Harvard University, 1962; BD, United Theological
Faith Kirkham Hawkins
Author of numerous articles on both teaching and the New Testament, Professor Kirkham Hawkins’s dissertation is titled The Meaning and Making of Difference in 1 Corinthians 8:1–11:1. She is the coexecutive editor, with David F. White, of the Pilgrim Press Youth Ministry Alternatives, a series of books bringing together social analysis, theology, and reflection on adolescence to develop new forms of ministry with youth. Her research interests include pedagogies of theology and religion, the use of the Bible in the church, and religion and popular culture.
Director of the Youth Theological Initiative and Assistant Professor of Youth and Education. BA, Smith College, 1986; MDiv, Princeton Theological Seminary, 1993; PhD, Emory University, 2001.

John Haralson Hayes
Franklin N. Parker Professor of Old Testament. BA, Samford University, 1956; BD, Princeton Theological Seminary, 1960, PhD, 1964.

Carol Lakey Hess
Professor Hess has a passion for practical theology, which she defines as the practice of placing theology and various forms of cultural wisdom into a mutually critical conversation with one another. As reflected in her essay “Education as an Art of Getting Dirty with Dignity: Pastor as Teacher,” (which is a chapter in The Arts of Ministry: Feminist and Womanist Approaches) and most fully in her book Caretakers of Our Common House: Women’s Development in Communities of Faith, she does practical theology from an explicitly feminist perspective. Her scholarly passions focus right now on theology and literature, and her current nonfiction writing project is “Fiction as Soul Truth: The Value of Fiction for Theology and Education.”
Associate Professor of Religious Education. BA, Stanford University, 1979; MDiv, Princeton Theological Seminary, 1982; PhD, 1990.
E. Brooks Holifield

Carl R. Holladay

ThM, Princeton Theological Seminary, 1970; PhD, University of Cambridge, 1975.

Timothy P. Jackson
Professor Jackson is the author of Love Disconsoled: Meditations on Christian Charity (1999) and The Priority of Love: Christian Charity and Social Justice (2002). Past writings have focused on the relation between secular and Christian conceptions of truth, justice, freedom, and love. His current research interest is in health care ethics. Associate Professor of Christian Ethics. BA, Princeton University, 1976; PhD, Yale University, 1984.

David O. Jenkins
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