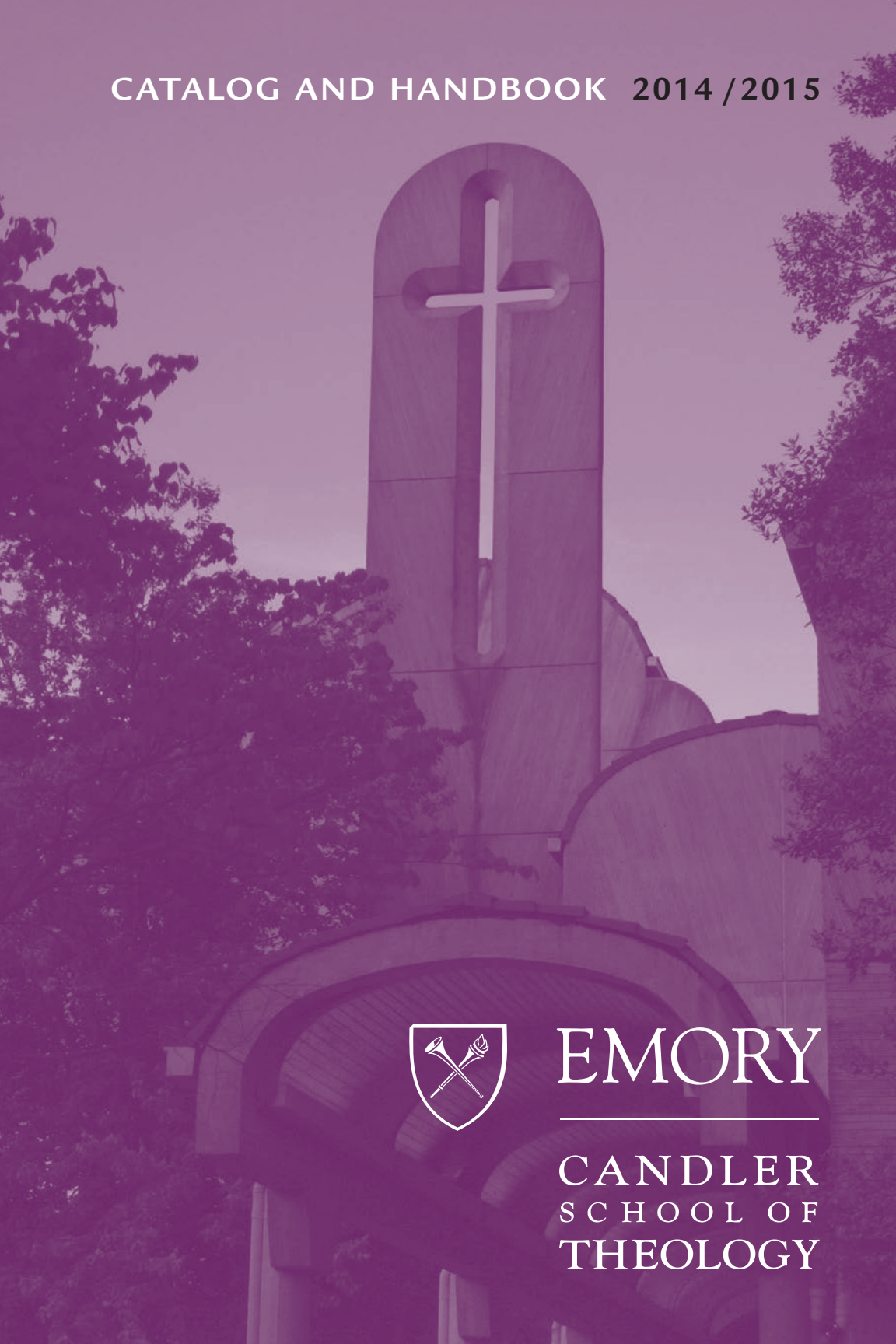
CATALOG AND HANDBOOK 2014/2015



EMORY

CANDLER SCHOOL OF THEOLOGY

Academic Calendar 2014–2015

Fall Semester	2014
August Courses*	August 11–22
Drop and Grading Basis Change Deadline for August Courses	August 11, 4:00 p.m.
Candler and Emory Orientation for New International Students	August 19
Candler Orientation for All New Students	August 20–22
Last Day to Request a Course Withdrawal for August Term	August 22, 4:00 p.m.
New MDiv Student Required Pre-term Events	August 26
First Class Day for Regular Fall Courses	August 27
Labor Day Holiday (No Classes)	September 1
Add/Drop/Swap Deadline for Regular Fall Courses	September 3, 4:00 p.m.
Grading Basis Change Deadline	September 10, 4:00 p.m.
Degree Application Deadline for December 2014 Graduates	September 12
Date of Record	September 17
Fall Break (No Classes)	October 13–14
Spring 2015 Preregistration Advising Period	October 15–31
Spring 2015 Preregistration	November 11–16
Thanksgiving Break (No Classes)	November 27–28
Spring 2015 Add/Drop/Swap Begins	December 1
Spring 2015 Cross-registration Application Deadline	December 1
Last Class Day	December 9
Last Day to Request a Course Withdrawal	December 9
Last Day to Request a Course Incomplete from the Instructor	December 9
Reading Period	December 10–11
Exam Period	December 12–17
Last Day to Request an Exceptional Incomplete from the Academic Dean	December 17

Spring Semester	2015
January Courses	January 2–9
Drop and Grading Basis Change Deadline for January Courses	January 2, 4:00 p.m.
Last Day to Request a Course Withdrawal for January Term	January 9, 4:00 p.m.

*Not open to degree-seeking students entering the program for the first time in fall 2014.

First Class Day for Regular Spring Courses	January 12
Incomplete Work for Fall 2014 Due	January 16
Dr. Martin Luther King, Jr. Holiday (No Classes)	January 19
Add/Drop/Swap Deadline for Regular Spring Courses	January 20, 4:00 p.m.
Grading Basis Change Deadline for Regular Spring Courses	January 27, 4:00 p.m.
Date of Record	February 4
Degree Application Deadline for May 2015 Graduates	February 6
Summer 2015 Registration Opens	February 10
Spring Break (No Classes)	March 9–15
Fall 2015 Preregistration Advising Period	March 16–27
Summer 2015 Cross-registration Application Deadline	April 1
Good Friday Holiday (No Classes)	April 3
Fall 2015 Preregistration	April 14–19
Last Class Day	April 27
Last Day to Request a Course Withdrawal	April 27
Last Day to Request a Course Incomplete from the Instructor	April 27
Fall 2015 Add/Drop/Swap Begins	April 27
Reading Period	April 28–30
Exam Period	May 1–6
Last Day to Request an Exceptional Incomplete from the Academic Dean	May 6
Commencement	May 11

Summer Semester 2015

Registration Opens	February 10
Term Begins	May 18
Memorial Day Holiday (No classes)	May 25
Incomplete Work for Spring 2015 Due	June 10
Degree Application Deadline for August 2015 Graduates	July 2
Independence Day Holiday (No classes)	July 4
Fall 2015 Cross-registration Application Deadline	August 1
End of Term	August 7
Date of Record	August 11
Registration Closes First Day of Individual Course, Refer to the Course Schedule	
Add/Drop/Swap Deadline First Day of Individual Course, Refer to the Course Schedule	
Grading Basis Change Deadline First Day of Individual Course, Refer to the Course Schedule	
Last Day to Request a Course Withdrawal Last Day of Individual Course, Refer to the Course Schedule	
Last Day to Request a Course Incomplete from the Instructor Last Day of Individual Course, Refer to the Course Schedule	

Application Deadlines

With the exception of the ThD and DMin programs, Cander has a rolling admissions policy.

MDiv applicants	January 15 (priority consideration for fall scholarships); July 1 (final deadline for fall admission)
MRL applicants	January 15 (priority consideration for 2015 scholarships); July 1 (final deadline for fall admission); December 1 (final deadline for spring admission)
MTS applicants	February 1 (priority consideration for fall scholarships); July 1 (final deadline for fall admission)
ThM applicants	Februrary 15 (priority consideration for fall scholarships); July 1 (final deadline for fall admission)
DMin applicants	March 15 (final deadline for fall admission)
ThD applicants	January 15 (final deadline for fall admission)
Special student applicants	August 1 (final deadline for fall admission); December 1 (final deadline for spring admission) May 1 (final deadline for summer admission)

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

This catalog is subject to change without notice or obligation.

To access our full events calendar online, visit www.candler.emory.edu/CALENDAR.

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EQUAL OPPORTUNITY/AFFIRMATIVE ACTION PLAN

Emory University is dedicated to providing equal opportunities and equal access to all individuals regardless of race, color, religion, ethnic or national origin, gender, genetic information, age, disability, sexual orientation, gender identity, gender expression, and veteran's status. Emory University does not discriminate in admissions, educational programs, or employment on the basis of any factor stated above or prohibited under applicable law. Students, faculty, and staff are assured of participation in university programs and in the use of facilities without such discrimination. Emory University complies with Executive Order 11246, as amended, Section 503 of the Rehabilitation Act of 1973, the Vietnam Era Veteran's Readjustment Assistance Act, and applicable executive orders, state and federal regulations regarding nondiscrimination, equal opportunity and affirmative action. Emory University is committed to achieving a diverse workforce through application of its affirmative action, equal opportunity and nondiscrimination policy in all aspects of employment including recruitment, hiring, promotions, transfers, discipline, terminations, wage and salary administration, benefits, and training. Inquiries regarding this policy should be directed to the Emory University Office of Equal Opportunity Programs, 201 Dowman Drive, Administration Bldg., Atlanta, GA 30322. Telephone 404.727.9867 (V) 404.712.2049 (TDD).

AMERICANS WITH DISABILITIES ACT

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

Contacting Candler

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Atlanta, GA 30322

Deliveries
1531 Dickey Drive

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

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

Candler Directory

Academic Affairs	404.727.6327
Admissions	404.727.6326 candleradmissions@emory.edu
Bookstore (Barnes and Noble at Emory)	404.727.6222
Communications	404.727.4481 cstcommunications@emory.edu
Contextual Education	404.727.4178 debra.l.riggs@emory.edu
Office of the Dean	404.727.6324
Financial Aid	404.727.6326 candlerfinancialaid@emory.edu
Gifts, Endowment, Alumni, and Development	404.727.6352 candleralum@emory.edu
International Students and Programs	404.727.4430 candlerosp@emory.edu
Office of Lifelong Learning	404.727.0714 oll@emory.edu
Media Services	404.727.6340 csthelp@emory.edu
Pitts Theology Library	404.727.4166 theologyref@listserv.cc.emory.edu
Registrar	404.727.0792 candlerregistrar@emory.edu
Student Programming	404.727.4430 candlerosp@emory.edu

Emory University Directory

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Health Services	404.727.7551
Parking and Community Services	404.727.7275 parking@emory.edu
Respect Program	404.727.1514
Title IX Reporting	404.712.8541 lynell.cadray@emory.edu

Candler School of Theology

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

photo: Don Chambers

Greetings from Candler School of Theology, where in 2014–2015 we are celebrating 100 years of educating faithful and creative leaders for the church's ministries in the world. To mark this significant milestone, we have organized a yearlong celebration around the theme "The Candler Centennial in Story and Prophecy," emphasizing our historical and continuing role as scholars and public theologians who make a real difference in the real world.

One of 13 seminaries of The United Methodist Church, Candler strives to be authentic in our discipleship and relevant in our work, giving us a "realness" that is distinct in theological education. This authenticity starts with our people. Like the people of the first-century church, we embody a wealth of diversity—our students represent 43 denominations, 15 countries, numerous ethnicities, and ages ranging from 21 to 63. What unites us is our commitment to Christ and the church.

Transforming the world in the name of Jesus Christ requires deep engagement in serious theological exploration and spiritual growth. We believe that students who are challenged while at Candler will be well prepared to navigate the differences they encounter in the real world of church and society, and we are fortunate to have many of the world's greatest minds in theological education guiding our students along this journey. We are equally fortunate to undertake our mission within Emory University, a top-20 research university that enthusiastically supports the study of religion and invites cross-disciplinary dialogue and collaboration.

This catalog offers a glimpse of how Candler prepares real people to make a real difference in the real world. It includes a look at the rich variety of people and theological perspectives present here, an introduction to our esteemed faculty, a listing of our carefully constructed curricula for various degree programs, descriptions of our international study opportunities, an overview of resources at Emory, and much more. Even so, this is still just a glimpse. To get the full picture, I invite you to explore our website, www.candler.emory.edu, and visit us in person to see for yourself what's real at Candler.

—Jan Love
Dean and Professor of Christianity and World Politics

Candler School of Theology

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 as a university-based school of theology 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 in the classroom, in the 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

Vision Statement

Candler School of Theology seeks continually to strengthen its role as an intellectually vital, internationally distinguished, and intentionally diverse university-based school of theology, committed to educating ministers, scholars of religion, and other leaders, expanding knowledge of religion and theology, deepening spiritual life, strengthening the public witness of the churches, and building upon the breadth of Christian tradi-

tions, particularly the Wesleyan heritage, for the positive transformation of church and world.

The Six Core Values of Candler School of Theology

- Candler encourages critical and faithful engagement with the Christian tradition.
- Candler stands for the highest standard of intellectual and theological integrity.
- Candler celebrates the value of diversity.
- Candler promotes an ecumenical vision of the church.
- Candler is dedicated to social justice.
- Candler is a community of formative practices.

The School

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 religious leadership, master of theology, doctor of ministry, and doctor of theology degrees as well as a number of dual degree programs. The school also provides continuing educational opportunities for clergy, church professionals, and lay persons. Degree programs associated with the work of the theology school include dual degree programs with Emory's Goizueta Business School, Laney Graduate School and Center for Ethics, Rollins School of Public Health, and School of Law, the University of Georgia School of Social Work, the master of sacred music program, offered through Emory's graduate program in music, and the doctoral program in religion, offered through Emory's Graduate Division of Religion.

The fall 2013 enrollment of 441 students reflected a wide range of interests, with 340 students in the master of divinity program, 47 in the master of theological studies program, 21 in the master of theology program, 15 in the doctor of theology program, and 18 in special status. Among the 224 men and 217 women were 198 United Methodists and representatives of more than 35 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.

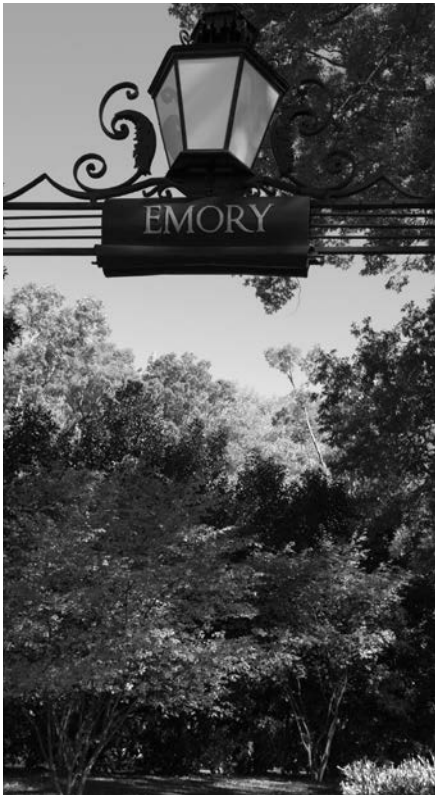
Candler Deans

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
Russell E. Richey	2000–2006
Jan Love	2007– present

Emory University

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 14,000 students and awards more than 3,500 degrees annually. In addition to Candler School of Theology, the university comprises Emory College; Oxford College; the James T. Laney School of Graduate Studies; 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 James T. Laney School of Graduate Studies, the Emory Center for Ethics, and the Michael C. Carlos Museum. Campus-based independent affiliates include the American Academy of Religion; the Society of Biblical Literature; the Emory Center for Myth and



Ritual in American Life; and the Center for the Study of Law and Religion.

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

Candler School of Theology is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved: MDiv, MRL, MTS, ThM, DMin, and ThD (10 Summit Park Drive, Pittsburgh, PA, 15275, telephone 412.788.6510).

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.

Resources

The school of theology is located on Emory University's main campus in the Rita Anne Rollins building, the first phase of a new state-of-the-art complex for instruction and learning that features SMART room technology and the latest in sustainable building practices. The second phase of the complex, slated for completion in August 2014, will house the Pitts Theology Library, the Wesley Teaching Chapel, seminar rooms, and community gathering spaces. The entire complex is on track for Leadership in Energy and Environmental Design (LEED) certification at the silver level for successfully meeting sustainability guidelines set by the US Green Building Council.

William R. Cannon Chapel and Religious Center

The William R. Cannon Chapel and Religious Center, dedicated in 1981, provides program, classroom, and worship space for the theology school, and worship space for multiple university faith communities. The chapel was designed by renowned American architect Paul Rudolph and named in honor of United Methodist bishop, former dean, and Candler faculty member William R. Cannon.

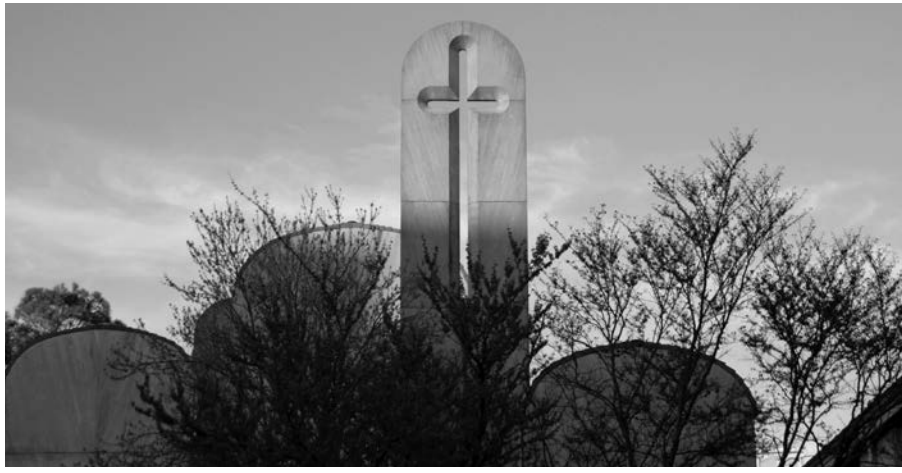
The chapel is set apart for the "celebration of worship and preaching the word, as well as for music, drama, and dance; a place of encounter with moral and social issues in the contemporary world; and a center for witness, education, mission, and renewal that in all things God may be glorified" (dedication ceremony, May 1981).

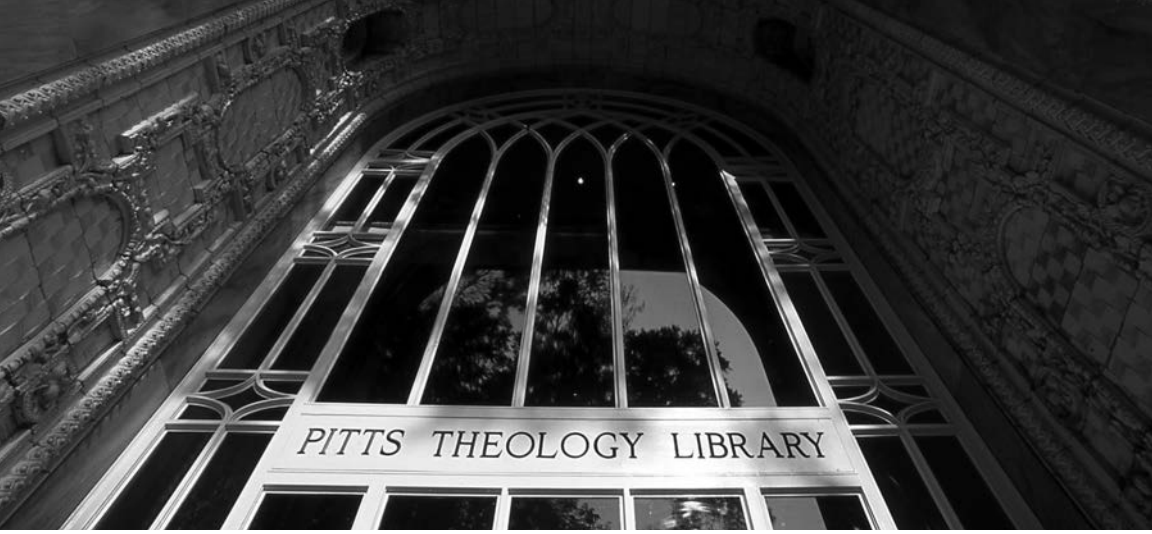
The building also houses the Emma McAfee Cannon Prayer Chapel within the spiritual formation space; the John W. Rustin teaching chapel; the D. W. Brooks Commons, the main gathering area for the community; rehearsal rooms and classrooms; and the Office of Worship.

For further information about chapel services for the theology school, contact Barbara Day Miller, associate dean of worship and music, at 404.727.6153. For information about University Worship and other public events, call 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. In 2011 it received almost 90,000 volumes from General Theological





Seminary. Pitts Library contains about 610,000 volumes as well as large microform and archival holdings, making it one of the largest theological libraries in North America. Collections include more than 125,000 microform units, about fifteen hundred linear feet of archival and manuscript materials, and more than 130,000 rare books. Annual acquisitions exceed 7,000 volumes, and the library receives about 1,200 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 3,500 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 17,000 items make 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. In addition to the computers dedicated to bibliographic and Internet searches, the library's new learning commons area has 18 workstations, and laptops are also available for student use. Pitts offers students access to scanning and CD-burning equipment, with staff available to assist with this technology. The library's digitization programs make a range of materials and resources available for student use. The Digital Image Archive, for example, offers more than 50,000 images—biblical illustrations, portraits of religious leaders, etc.—to the public and adds more than 5,000 images annually from the library's special collections.

The library staff includes 16 regular staff and as many student assistants. The staff work closely with Candler's IT and Media Center staff to support traditional library services and the use of information technology for Candler as a whole. Pitts staff members are well trained in the profession and theological studies, five having professional degrees in librarianship/archival studies, eight with master's degrees in theology or religion, four with PhDs in religion or theology, and many with fluency in ancient and modern languages found in the collection.

Candler students have full use of all Emory University libraries, the second-largest private university collection in the Southeast, and access to the most important bibliographic databases for the study of religion and theology. Through the library's reciprocal agreements with other institutions, Candler students also are able to borrow materials from hundreds of other libraries. For more information, visit www.pitts.emory.edu.

Reformation Day at Emory

Pitts Theology Library annually organizes Reformation Day at Emory, a special program of lectures, music, and worship highlighting some aspect of Reformation heritage. The 2014 program marks the 27th anniversary of the Kessler Reformation Collection, North America's largest repository of early printings of the writings of Martin Luther.

The Emory University Libraries

Emory has numerous library facilities in addition to the Pitts Theology Library: the Main (Robert W. Woodruff) Library, which includes the Goizueta Business School Library, the Center for Library and Information Resources, the Marian K. Heilbrun Music and Media Library, and the Manuscript, Archives, and Rare Books Library (MARBL); the J. S. Guy Chemistry Library; the Matheson Reading Room; and the Mathematics and Science Center Reading Room. In addition, the Health Sciences Center Library, the Hugh F. MacMillan Law Library, and Oxford College's Hoke O'Kelley Library are available for use by Emory students, faculty, and staff. Total collections for the university number more than 3.3 million volumes, six million microforms, and 13,000 linear feet of manuscripts, with an extensive array of electronic resources. The libraries maintain more than 50,000 subscriptions to serials and periodicals, many of which are electronic, full-text information resources. The discoverE and EUCLID databases integrate library records for immediate digital access. For more information about the libraries, visit www.emory.edu/home/academics/libraries.html.

Campus Dining

Common Grounds, located in Brooks Commons on the first floor of the Cannon Chapel building, is the most convenient location to purchase a la carte food and beverage items. Meals are available, though, 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, Boisfeuillet Jones Building, Room 101. For a full list of dining options, visit www.emory.edu/dining/.

Housing

Housing very near the campus is available for Candler and other graduate and professional students at Campus Crossings at Briarcliff, located at 1659 Briarcliff Road, NE. Campus Crossings is designed specifically for the needs of graduate students, with state-of-the-art amenities, including a clubhouse, fitness center, courtyard with pool, limited garage parking, Cliff shuttle service to campus, and a mix of spacious floor plans. For further information contact Campus Crossings at Briarcliff at 888.722.4892 or livebriarcliff.com.

Insurance

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

Other Housing Options

The Office of University Housing maintains an extensive list of rooms and apartments available for rent in the Emory area. For more information, visit the Emory Off-Campus Housing Finder at http://housing.emory.edu/off-campus/home.cfm. A listing of local, off-campus rooms, apartments, and houses in the Emory area available for rent by theology students is maintained at Candler by the admissions office. For more information, visit the website at http://candler.emory.edu/life/housing-transportation/index.cfm. For further information regarding housing, contact the Office of Admissions and Financial Aid at 404.727.6326 or email candleradmissions@emory.edu.

Technology Resources

A wide range of computer systems, software, and services are available to students, faculty, and staff. All Emory university students are provided a network account enabling access to Emory webmail, OPUS (online student information system), Blackboard (online course and content management system), Euclid (online catalog of holdings of all Emory libraries), Emory iTunes U (class lecture podcasting), and EmoryUnplugged wireless connectivity. In addition, free basic software programs, including McAfee antivirus protection and EndNote (bibliographic software), are available for download from a secure download location (software.emory.edu). Microsoft Office also is available for free to students using Office 365 email at email.emory.edu.

Many courses are taught using Emory's Blackboard learning management system (classes.emory.edu). This web-based tool offers professors the ability to post syllabi, course content, captured lectures and assignments online and a convenient way for students to communicate both with the professor and with fellow students. Students also may access podcast class lectures via Emory iTunes U.

There is a computer store on campus, located on the second floor of the Barnes and Noble at Emory Bookstore, which offers academic discounts on purchases of computer hardware, software and accessories.

Students have access to both Windows and Macintosh computers in locations around the campus. The Pitts Theology Library has computer workstations and library "lookup" kiosks in the new Information Learning Commons on the second floor. Students have access to the Internet, Microsoft Office applications, BibleWorks, Accordance, and flatbed scanners. There are also computer and printing kiosks in both the Rita Anne Rollins building and the Pitts Theology Library.

In addition, there are large computer labs in Cox Hall and Woodruff Library. The facilities in Cox are state-of-the-art, facilitating creative online interaction and collaboration. The new Emory Center for Digital Scholarship located in Woodruff Library provides expertise, training, and support for technology-enhanced projects and the completion of digital media assignments.

Computer support is available through UTS's 24-hour phone line at 404.727.7777. Students also can visit Student Technology Support on the second floor of Cox Hall for laptop and desktop support. The Barnes and Noble Bookstore also offers a hardware support service by Bell Techlogix. For further information, visit it.emory.edu.

International Student and Scholar Services

International Student and Scholar Services (ISSS) promotes global education through services and support for the international population and the wider Emory community. The goal of ISSS is to provide positive international educational exchange through all of its services. To this end, ISSS facilitates the enrollment of international students and the exchange and employment of international faculty and staff, ensuring institutional compliance with federal, state, and local immigration laws, rules, and regulations. Through advocacy, consulting, and training with university partners, government agencies, and the international education community, ISSS staff members are dedicated to assisting international students and scholars in achieving their academic, personal, and professional goals. For additional information, call 404.727.3300 or visit www.emory.edu/ISSS.

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 inter-

nationally renowned institutions and private collections. The Carlos Museum hosts a notable, year-round schedule of educational programs, including lectures, workshops, family festivals, performances, and film series.

The original section of the museum is housed in Michael C. Carlos Hall, one of the oldest buildings on campus. Its 1916 beaux arts design by Henry Hornbostel placed it on the National Register of Historic Places. A 1985 interior renovation was designed by celebrated postmodernist architect Michael Graves, who returned in 1993 to design a thirty-five thousand square-foot expansion, which opened to great critical acclaim. A dramatic renovation of the permanent collection galleries of ancient Egyptian, Nubian, and Near Eastern art opened in 2001. The distinguished ancient American holdings were unveiled in the newly renovated galleries in 2002 and celebrated in the publication of an acclaimed catalog.

The Carlos Museum's hours are Tuesday through Friday, 10:00 a.m. to 4:00 p.m.; Saturday, 10:00 a.m. to 5:00 p.m.; Sunday, noon to 5:00 p.m. The Carlos is closed Mondays and university holidays. Admission is free for students. For more information, call 404.727.4282 or visit http://carlos.emory.edu.

The Carter Center

The Carter Center, in partnership with Emory, advances peace and health worldwide. Its programs, which are guided by a fundamental commitment to human rights and the alleviation of human suffering, have helped to improve life for people in more than seventy countries. The center seeks to prevent and resolve conflicts, enhance democracy, and improve health. Center programs merge the knowledge of the academy with action-oriented programs in the United States and the developing world. Under the leadership of former President Jimmy Carter, a University Distinguished Professor, and Rosalynn Carter, the center brings to campus a wide range of international scholars and world leaders.

In this way, the center has strengthened democracies in Asia, Latin America, and Africa, including observing sixty-seven elections in twenty-six countries; helped farmers double or triple grain production in fifteen African countries; mediated or worked to prevent civil and international conflicts; intervened to prevent unnecessary diseases in Latin America and Africa, including the near-eradication of Guinea worm disease; and strived to diminish the stigma against mental illness. A not-for-profit, nongovernmental organization, the center is supported by donations from individuals, foundations, corporations, and countries.

Students regularly participate as volunteers and interns to plan and implement center programs, conduct research, and attend conferences. Although the center itself does not offer a degree program, fellows and associates sometimes teach in the colleges and other schools of the university. The Carter Center also reaches out to include Emory faculty in its activities.

The Jimmy Carter Library and Museum, located next to The Carter Center, contains more than twenty-seven million documents, photographs, films, and mementos of the Carter presidency. The library is open to researchers and to the general public.

For more information, visit www.cartercenter.org and www.jimmycarterlibrary.gov.

Center for Ethics

The Center for Ethics exists to enrich moral imagination, to deepen a philosophical knowledge of ethics, and to encourage the practical application of ethical thinking in making decisions. The center, located on the first floor of the Rita Anne Rollins Building, is committed to being a national leader recognized for excellence in ethical research, education, and outreach by strengthening ethical knowledge and stimulating moral imaginations; generating and promoting original scholarship in ethics; translating ethical thought into practice; and fostering lives of moral meaning and ethical engagement.

Bookstore

The Barnes and Noble College Booksellers Inc. oversees Emory's bookstore operations. Located at 1390 Oxford Road, this facility stocks new and used textbooks for all Emory courses and offers a broad selection of study aids, general and scholarly trade titles, school and office supplies, computer hardware and academic software, Emory-imprinted clothing and gifts, and other items.

For hours of operation and additional information, call 404.727.6222 or visit bookstore.emory.edu.

Student Resources

Other resources available at Emory include:

- Candler Career Services: www.candler.emory.edu/programs/career-services
- The Career Center: www.career.emory.edu
- Campus Dining: www.emory.edu/dining/
- Dobbs University Center (DUC): www.duc.emory.edu
- Office of Access, Disability Services, and Resources: www.ods.emory.edu/
- Office of LGBT Life: www.lgbt.emory.edu
- Office of Multicultural Programs and Services: www.emory.edu/multicultural/
- Office of Religious Life: www.religiouslife.emory.edu
- Emory Police: www.campserv.emory.edu/epd
- Respect Program: http://studenthealth.emory.edu/hp/programs/respect_program/
- Student Health and Counseling Services: http://studenthealth.emory.edu/
- Transportation and Parking (including shuttle service): www.transportation.emory.edu/
- Center for Women at Emory: www.womenscenter.emory.edu
- Woodruff Physical Education Center: https://play.emory.edu/

The Candler Curriculum

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Information about academic programs may also be viewed at www.candler.emory.edu.

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

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

Biblical Studies

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

History and Interpretation of Christianity

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

Christianity and Culture

Christianity and Culture aims to help students better understand the mission of the Christian church in the contemporary world. It therefore seeks to inform and develop their understanding of self, society, and church through

ethical reflection, social analysis, and study of other religious and cultural traditions and ideologies. As an intrinsic dimension of this endeavor, the area promotes an ecumenical conception of Christian identity and mission within a global context. Courses in Christianity and Culture are offered in the fields of Christian ethics, the sociology of religion, religion and personality, missiology, world religions, black church studies, and women's studies.

Church and Ministry

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

English for Speakers of Other Languages

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

Regardless of citizenship or TOEFL scores, students whose first language is not English or who have been educated in English outside North America will be required to participate in a written assessment during Candler's fall orientation. Those whose assessments indicate a need for additional support in written communication will be required to take TESL300, Theology-English as a Second Language: Academic Writing for Graduate Theology Students, in the fall semester. An oral assessment also will be required later in the fall semester. Those whose assessments indicate a need for additional support in oral communication will be required to take TESL301, Theology-English as a Second Language: Academic Listening/Speaking for Graduate Theology Students, in the spring semester. Although offered for credit, TESL courses are graded on an S/U basis and will not be counted toward curriculum requirements for graduation. ESOL tutors are available to meet with students throughout the academic year. For more information contact the assistant director of student life and academic support at 404.727.6987.

Master of Divinity

Overview of the Program

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

The program increases students' knowledge and strengthens their ability to integrate their understanding of the various disciplines of theology and ministry with their experience of the church and the world.

Students completing a Master of Divinity degree at Candler will be able to:

- Exercise reflective practices of leadership and ministry;
- Articulate an informed understanding of their vocation as practitioners, leaders, and public theologians;
- Demonstrate working knowledge of Christian texts, traditions, theologies;
- Critically and responsibly interpret texts and traditions, and effectively communicate in appropriate verbal forms;
- Demonstrate critical engagement with a multiethnic, intercultural, ecumenical, and religiously diverse world;
- Articulate an informed understanding of their own religious identity and ongoing spiritual growth and development; and
- Demonstrate proficiency beyond the basics in at least one theological discipline.

Curricular Requirements

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

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

Contextual Education

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

First Year Experience

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

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

Concentrations

The selection of an optional concentration can allow students to give their degree focus and depth beyond introductory level courses in an area that is of particular interest to the student. Students may choose a concentration in consultation with their faculty adviser at the end of their first year in the MDiv program. Course work for the selected concentration will begin during the second year in the program. Concentrations are 12–15 hours in length and may require prerequisites.

Concentrations for the 2014–2015 academic year are:

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

More detailed information on concentrations can be found at http://www.candler.emory.edu/academics/registrar/pdfs/MDiv_Concentrations_Guide.pdf.

Degree Requirements

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

Credit Hours

In fulfilling the 84 credit hours required to complete the MDiv degree, students may not exceed the following limits: 15 hours for elective courses taken on an S/U basis (excluding contextual education courses and First Year Advising Group but including a maximum of 4 hours for participation in the Chapel Choir, Candler Singers, or Emory Concert Choir), 15 credit hours for contextual education courses, 6 hours for ministry internships, 6 hours for Clinical Pastoral Education, 12 hours for the Teaching Parish program (including the 8 hours taken for Contextual Education), 18 hours of summer courses (no more than 12 during a summer term), 18 hours for Atlanta Theological Association (ATA) cross-registration, 26 hours for transfer credit (including ATA cross-registration), and 6 hours for directed study.

GPA Requirements

Courses taken to fulfill Common Course requirements and Common Requirements must earn a letter grade of at least C, i.e., 2.0 on a scale of 4.0. Students who earn less than a C in a course intended to meet an

area requirement may retake the course. However, the same course cannot be counted more than once towards the total credit hours for graduation.

Common Course Sequence Grade Average Requirement

Students making a C-, D+, or D in the first semester of one of the Common Course sequences (OT501 or NT501) may enroll in the second semester of the sequence (OT502 or NT502) and will have fulfilled the sequence requirement, provided the grade in the second part of the sequence brings the average for the two-course sequence to at least a grade of C. Students with a sequence average (OT501/502 or NT501/502) of less than C will normally repeat the course or sequence; they also may satisfy sequence requirements with alternate courses upon the advice and consent of the Academic Review Board and sequence instructors.

Curricular Requirements

Students must complete the following Courses and Requirements in the MDiv curriculum:

Common Courses

Biblical Studies Courses

- OT501. Interpretation of the Old Testament I (3 hours)
- OT502. Interpretation of the Old Testament II (3 hours)
- NT501. Interpretation of the New Testament I (3 hours)
- NT502. Interpretation of the New Testament II (3 hours)

Students are required to take the Interpretation of the Old Testament course sequence (OT501/502) and the Interpretation of the New Testament course sequence (NT501/502) as part of the Common Courses requirement. Students must successfully complete OT501 and OT502 before enrolling in NT501. When two sections of OT501/502 or NT501/502 are offered, students may change instructors at the end of the first semester. Students making an F in OT501or NT501 may not enroll in OT502 or NT502.

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

History and Interpretation of Christianity Courses

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

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

Christianity and Culture

- ES501. Christian Ethics (3 hours)

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

Church and Ministry

- P501. Introduction to Preaching (3 hours)

Students are required to take P501 as part of the Common Courses requirement.

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

First Year Advising Group

- MDIV505. First Year Advising Group (1 hour)

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

Contextual Education

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

Candler School of Theology will screen those enrolling in Contextual Education I, Contextual Education for Episcopal Studies, Teaching Parish, and internships by requiring and facilitating a criminal background check at the student's expense (approximately $18) through a vendor designated by the school. For additional information, see page 96. Enrollment in one of the following options fulfills the Contextual Education requirement.

Contextual Education

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

OR

Contextual Education for Teaching Parish

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

OR

Contextual Education for Episcopal Studies

- Contextualized Introductory Arts of Ministry Class for Episcopal Students (first semester only; 3 hours)
- CE551ANGa. Contextual Education Ia for Episcopal Studies (first semester only; 2 hours)
- CE551ANGb. Contextual Education Ib for Episcopal Studies (second semester only; 2 hours)
- CE552ANGa. Contextual Education IIa for Episcopal Studies (third semester only; 2 hours)
- CE552ANGb. Contextual Education IIb for Episcopal Studies (fourth semester only; 2 hours)
- Any Introductory Arts of Ministry (IAM) (taken concurrently with CE552a or CE552b, 3 hours)
- Contextual Education Elective (CEE) (taken concurrently with CE552ANGa or CE552ANGb in either fall or spring semester during the second year, 3 hours)
- CE553ANGR. Episcopal Studies Seminar (every semester after year two; 2 hours. Fulfills MDiv elective credit)

For all MDiv students, the first year of Contextual Education includes three interrelated courses: the fall 90-minute Reflection Group (CE551a, CE551TPa, CE551ANGa), the spring two-hour Integrative Seminar (CE551b, CE551TPb, CE551ANGb), and the contextualized Introductory Arts of Ministry course that is taken either in the fall or spring. Students must successfully complete the fall Reflection Group in order to enroll in the spring Integrative Seminar, and both semesters must be successfully completed in order to receive credit for the entire year. Students who do not receive a passing grade in the spring Integrative Seminar also will fail the fall Reflection Group and will be required to repeat Contextual Education 1 at a different site the following year.

Contextual Education Elective (CEE) course options are available in both fall and spring semesters of the year of Contextual Education/Teaching Parish/Episcopal Studies II enrollment. Students are required to complete one course in either fall or spring semester of Contextual Education/Teaching Parish/Episcopal Studies II enrollment.

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

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

Common Requirements

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

- 3 hours World Religions [any WR course; any course in a religion other than Christianity or a course in comparative traditions (e.g., Christianity and Hinduism)]
- 6 hours Introductory Arts of Ministry (IAM) (CC501, CC502, CC511, CC645, EV501, PC501, PC502, RE501, RE517, LA501, LA503, LA505, LA645, and W501) in addition to P501 and the Contextualized IAM course taken with Contextual Education/Teaching Parish/Episcopal Studies I (see p. 22 for more information on Contextualized IAM course requirement). One of these IAM courses or P501 must be taken in conjunction with the second year of Contextual Education/Teaching Parish/Episcopal Studies. (Total IAM credits, including P501 and contextualized IAM, will be at least 12 hours.) Each of the four IAM courses must be from a different subject area.

- 3 hours Sociology of Religion or Religion and Personality (any SR or RP course)
- 3 hours History of Christianity (designated 500-level HC courses)
- 3 hours Theology or Ethics (any designated theology HC course or any ST or ES elective course; may not include HC501, HC500-level courses, ST501, or ES501)
- 3 hours Contextual Education Elective (CEE; see page 24; any course designated as a CEE course on the course schedule). CEE courses may fulfill other Common Requirements. For example, a designated CEE course may also be an SR course and/or REG course. In this case, credits for the course only count once towards the degree and the total number of elective hours required is adjusted.
- 3 hours Race, Ethnicity, and Gender (REG; any course designated as 'REG' on the course schedule and Candler catalog). For example, a designated REG course may also be an SR course and/or CEE course. In this case, credits for the course only count once towards the degree and the total number of elective hours required is adjusted.

Concentrations

The selection of an optional concentration can allow students to give their degree focus and depth beyond introductory level courses in an area that is of particular interest to the student. Students may choose their concentration in consulation with their faculty adviser from an approved list at the end of their first year in the Master of Divinity program. Course work for the selected concentration will begin during the second year in the program. Concentrations are 12–15 hours in length and may require prerequisites.

Concentrations for the 2014–2015 academic year are:

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

Courses taken to meet concentration requirements fulfill elective credit and meet common requirements when applicable. All concentrations have the option for directed studies, internships and the MDiv thesis. These cannot be substituted for the capstone courses (where applicable), but can be substituted for other requirements with the approval of the concentration coordinator(s). Within each concentration, a maximum of one concentration course may be taken S/U, in accordance with Candler's policy regarding S/U courses. Capstone courses cannot be taken S/U. All other concentration courses must receive a grade of C or above in order to fulfill concentration requirements. With permission of the instructor, capstone courses are open to nonconcentrators in all Candler degree programs as a general elective during the student's final year.

More detailed information on concentrations can be found at http://www.candler.emory.edu/academics/registrar/pdfs/MDiv_Concentrations_Guide.pdf.

Electives

The balance of the 84 hours required for graduation will be satisfied by elective courses. A student may choose to enroll in denominational studies courses, concentration courses, certificate program courses, language courses, or other courses of interest.

Course Substitution

Students who have already studied the material of a required Candler course at a previous institution may request to substitute an elective in the same field. Students petitioning for a substitution should first discuss the matter with their adviser. The student should then submit a petition to the chair of the relevant area, who will decide whether to

grant the substitution in consultation with the instructor(s) of the required course. The student will need to document what topics the previous course covered, what textbooks were used, and what assignments were required. A syllabus for the prior course will normally accompany the petition. The student must complete a form, to be signed by the area chair, identifying both the course for which the substitution is being made and the proposed elective that will replace it. When completed, this form goes to the Registrar. This general substitution policy does not override the policy attached to P501.

Advising and Assessment

In addition to the curricular requirements listed above, students in the MDiv program are required to complete advising each semester and to complete the Final Year Integrative Advising Conversation.

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

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

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

Final Year Integrative Advising Conversation

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

- Faculty, supervisor, and self evaluations from Contextual Education I and II (available from the Office of Contextual Education);
- An up-to-date master of divinity plan of study (available in OPUS);
- The autobiographical statement originally submitted as a part of the student's application (available from the Candler registrar's office);
- The final paper from NT502;
- A two-to-three page personal statement reflecting on the autobiographical statement, describing current vocational plans, indicating postdegree plans for continuing education, and noting any other academic or personal items of concern;
- A summative paper or project from a CEE course (designated by the course instructor);
- A summative paper or project from a course taken to fulfill the REG requirement (designated by the course instructor);
- A summative paper or project from a 600-level course (designated by the course instructor); and
- Any additional documents requested by the adviser

MDiv Thesis Option

The thesis option provides an opportunity for independent study and research geared to the individual student's ability and interests. MDiv students with a minimum grade point average of 3.5 at the end of thirty-six hours of course work, including Contextual Education I and the first semester of Contextual Education II

are invited in the spring semester of the second year to write an MDiv thesis. A maximum of 12 students per year will be selected. All course, Contextual Education, and advising requirements of the MDiv program will apply to those selected to write a thesis.

Eligible students will be contacted in February of the eligible year and invited to apply. Interested students submit a one-page, single-spaced letter of intent detailing their thesis interest, plus supporting letters from the faculty adviser and proposed thesis adviser, before February 15 to the academic dean. For most students, this will be at the beginning of the fourth semester (spring of the second year). Selection will be made before the end of the fall pre-registration advising period by the academic dean.

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

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

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

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

Application for the Degree

Early in the graduating semester, the candidate must submit a formal application for the MDiv degree before the deadline stated in the academic calendar. A late fee of $25 will be assessed for applications submitted after this date. The Application for Degree is available in OPUS during a window of time set by the university registrar each semester.

A separate application is required for each degree received. Students are required to be enrolled during the semester of graduation.

Residence

Students must complete a minimum of six full-time equivalent semesters, to include at least five fall/spring semesters with not more than fifteen 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 26 credit hours. A maximum of 18 credit hours taken through cross-registration at Atlanta Theological Association (ATA) schools may be applied toward the degree, counted as transfer credit. Advanced standing with transfer credit may be granted on a case-by-case basis. Upon the transfer of 26 credit hours, no additional transfer work or ATA cross-registration work will be allowed. Students who transfer into Candler's MDiv program must complete a minimum of four semesters with at least 56 Candler semester hours, including completion of the four-semester Contextual Education program, at Candler. The MDiv degree is structured to be completed in three or four years of full-time study; the maximum length of time allowed to complete the program is six calendar years.

Contextual Education Program

Contextual Education I

During the first year of Contextual Education I, all students enroll in a social service or clinical setting, unless they are enrolled in the Teaching Parish or Episcopal Studies track. Four hours of weekly engagement at these sites during the entire academic year give students the opportunity to experience various ministries and pastoral relationships. In the first semester, students also meet weekly as a site group on campus or at the site with the site supervisor.

Prior to the start of the fall semester, students meet their site supervisor and visit the site.

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

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

Contextual Education II

Contextual Education II takes seriously the role of congregations as "teaching parishes." In the second year of Contextual Education all students practice ministry in ecclesial settings. Students are able to choose a site for their Contextual Education II placement in which they work eight hours per week during the entire academic year. Students who are employed in churches typically work in those churches as their second-year placement. The site, however, must be able to fulfill the five areas of ministry. Those five areas are administration, worship, pastoral calling and congregational care, mission/outreach, and religious education. All students are overseen by a site mentor who is an ordained pastor employed full-time in the setting and a graduate of an accredited seminary.

Along with the site work, students are assigned to a reflection group facilitated by an experienced practitioner in ordained pastoral ministry. Groups meet biweekly in the local ecclesial settings in which students are serving. These groups are organized by geographic location. In addition to the site work and reflection group, students are required to take one Introductory Arts of Ministry course and one Contextual Education Elective course while they are enrolled in Contextual Education II.

For additional information on the Contextual Education program, please visit http://www.candler.emory.edu/coned/.

Teaching Parish Program

The Teaching Parish program enables United Methodist students appointed to student pastorates to meet in geographically located reflection groups. The program is a cooperative venture between Candler and the North Georgia, South Georgia, North Alabama, Alabama/West Florida, and South Carolina Annual Conferences of The United Methodist Church. Normally, only those students who are certified candidates for ordained United Methodist ministry are considered for appointment. The participating annual conferences require it of all Candler student-pastors, unless excused by their cabinets due to extenuating circumstances. Enrollment in Teaching Parish fulfills the Contexual Education requirement.

Student-pastors in a geographic area constitute a Teaching Parish group. Each group meets together (presently on Mondays) throughout the fall and spring semesters. Each group is led by a Teaching Parish supervising pastor, an elder serving in that area who has been chosen for this responsibility. The elder's job is to lead the Teaching Parish group in its work, to evaluate each student-pastor's performance, and to provide individual counsel to each student-pastor. Teaching Parish activities are suspended during the summer, though there is an orientation for all student-pastors at the end of the summer.

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 additional information regarding international students and student-pastor appointments, please contact the Office of Admission at 404.727.6326.

In the fall semester of the first year in the Teaching Parish Program, students will be enrolled in a Contextualized Introductory Arts of Ministry Class and Contextual Education Ia Teaching Parish (CE551TPa). In the spring semester, students will be enrolled in Contextual Education Ib Teaching Parish (CE551TPb). In the second year, they will enroll in Contextual Education IIa Teaching Parish (CE552TPa) in the fall semester and Contextual Education IIb Teaching Parish (CE552TPb) in the spring semester. Second-year students also will enroll in a CEE and IAM during fall or spring. In the third year and beyond students enroll each semester in CE553TPR, Teaching Parish (one or two hours each semester). A maximum of 12 credit hours is granted for the Teaching Parish Program.

For further information, including application, contact Thomas Elliott Jr., director, at 404.727.4178 or thomas.elliott@emory.edu.

Admission

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

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

Students in good standing at other seminaries accredited by the Association

of Theological Schools may be admitted as transfer students. These students may receive transfer credit approval for up to 26 credit hours for courses in which they earned a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). Twelve hours may be applied to Common Courses and fourteen hours may be applied to all other areas excluding Common Courses, Contextual Education, and First-Year Advising Groups. Transfer students are required to complete the two-year Contextual Education sequence. See page 121 for the detailed MDiv program 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 three weeks. For priority scholarship consideration, applications should be submitted by January 15 for the fall semester. The final deadline for admission is July 1 for the fall semester. Applications received after January 15 will be considered for scholarship, based on the availability of funds.

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

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

Application Procedures

Applicants should apply online at www.candler.emory.edu/admissions/apply/index.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. $50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.
4. Autobiographical statement: The three–four page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement is a way to introduce yourself to the Admissions Committee. It also will help faculty advisers guide and evaluate your learning experience in your program. With this in mind, write a reflective essay about your life that addresses the following:
   - Significant life experiences that have affected your view of self, God, and the world. Include references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
   - Aspects of your background that inform the unique perspective you would add to the diverse and vibrant community that exists at Candler School of Theology.
   - Your reasons for applying to Candler School of Theology.
   - Your understanding of vocation, details of a call to ministry, and plans following completion of study at Candler School of Theology. United Methodist applicants should indicate plans for ordination as a deacon or elder in an annual conference and status in the United

Methodist candidacy process, if applicable. An additional page may be added.

5. A sample of recent academic writing.
6. Official transcripts from all colleges, universities, graduate schools, and seminaries, regardless of when the applicant attended, how many hours were completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and /or conferral of a degree.
7. Three letters of recommendation from persons who are not family members: one pastoral reference, provided by a pastor; two additional references, provided by college or graduate school professors or by a work supervisor or a character reference who has known the applicant three or more years. Those seeking merit scholarships are strongly encouraged to have two academic references if currently enrolled or recently graduated from college or a graduate program. Applicants who have been out of college for more than five years and are unable to secure an academic reference should submit additional professional references. Episcopal students who wish to participate in the Episcopal Studies Program must submit a letter from their bishop stating that they are postulants or requesting that they be granted participation in the program.

   Students who have been enrolled previously at another theological institution must provide a letter certifying that they leave the school as students in good standing.
8. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paper-based total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
9. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately $18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15. Students will not be allowed to register for classes—including Contextual Education—until the results of this report have been received and reviewed. Any student for whom the criminal background check has not been received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor (see page 96).
10. Stewards of Children—Adults Protecting Children from Sexual Abuse online training is required of first year MDiv and MRL students and those enrolled for internships. The training is offered on-line and at the expense of the school. Students will not be allowed to register for classes—including Contextual Education—until notification of completed training is received. Notification must be received by August 15 to participate in Contextual Education I.
11. Haven Training. Haven training is required of all degree and nondegree students. Haven is an online learning

platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 10 for students interested in registering in future semesters.

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

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

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

Admission Deposit

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

Master of Religious Leadership

Overview of the Program

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

All students enrolled in the Candler MRL degree will upon its completion be able to:

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

Curricular Requirements

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

Common Course

- *SR/CC515. Methods of Social and Congregational Analysis (3 hours)*

Contextual Education Experience

- *CE545R. Ministry Internship (up to 6 hours)*
- *CE546. Clinical Pastoral Education (up to 6 hours)*

Students must complete six hours of contextualized education in social ministry or ecclesial settings aligned with the program's five concentrations.

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

Area of Specialization

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

Mission, Evangelism, and World Christianity

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

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

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

Justice, Peacebuilding, and Conflict Transformation

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

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

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

Pastoral Care

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

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

- understand pastoral care as a theological discipline and as a ministry of the church
- develop basic skills in pastoral assessment and constructing a plan of care
- develop intercultural competency in pastoral care
- integrate theology and theories from human sciences and in practice of care

Ministries with Youth

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

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

- develop innovative and collaborative models of ministries with youth
- design curriculum and plan programs that engage youth in practices of leadership, discernment, and ongoing formation
- provide pastoral care to youth
- understand and apply developmental theory in the context of Ministries with Youth

Worship and Music

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

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

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

Degree Requirements

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

- SR/CC515. Methods of Social and Congregational Analysis (3 hours)
- 6 hours of contextualized education (CE545R or CE546R)
- 21 hours in core courses selected from across the major disciplinary areas of theological study, including:
  - 3 hours in Leadership and Administration (any LA course)
  - 6 hours in Bible (Old or New Testament) (any OT or NT course)
  - 3 hours in Theology (any ST course)
  - 3 hours in History (any HC course)
  - 3 hours in Ethics (any ES course)

- 3 hours in Church and Community Ministries (any CC course)
- 18 hours in a student's chosen specialization.

Area of Specialization Courses

Mission, Evangelism, and World Christianity

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

- EV501. Enabling an Evangelizing Church
- EV511. Issues in Renewal and Revitalization of the Church
- EV642. Religion, Culture, and Mission in Latin America
- EV697. World Methodist Evangelism Seminar
- M609. Global Church in God's Mission
- M/HC610. Survey of African Christianity: From Apollos to Adelaja
- M612. The Church in Asia
- M619. Social Mission of the Christian Church
- M635. Globalization and the Church's Mission
- M642. Religion, Culture, and Mission in Latin America
- M647. Theologies and Ecclesiologies of Brazil
- M650. Mission and International Health
- M655. The Church on the Border
- M660. Short-Term Missions and International Development
- M661. Short-Term Missions and International Development: Practicum
- M675/HC675. Modern Christianity as a Global Phenomenon
- M697. World Methodist Evangelism Seminar
- HC509. Making of Global Christianity
- SR615. Immigration, Religion, and the American Church

Justice, Peacebuilding, and Conflict Transformation

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

- ST647. Theology of Dietrich Bonhoeffer
- ST659. Theology of Martin Luther King, Jr.
- ES658. Christianity and the Holocaust
- ES669. Theology of Ethics and Reconciliation
- ES678. Morality of Peace and War
- ES629. Life and Thoughts: Dr. Marin Luther King, Jr.
- ES663. Religion, Violence and Peacebuilding
- ES673. Voices of Nonviolence
- ES675. Restorative Justice
- ES609/M619. Theology of Social Ministry
- M655/CC655. The Church on the Border
- SR620/CC619. Nonviolent Strategies of Social Change
- SR621. Howard Thurman: Spirituality and Community
- RE527. Peacebuilding with Youth: Unlearning Violence, Learning Nonviolence
- RE645. Teaching Peace in Congregations

Pastoral Care

Students specializing in *Pastoral Care* will take PC501 or PC502 and may choose PC offerings, including any of the following, for their remaining 15 units:

- PC605. Pastoral Care of Marriage and Family
- PC607. Pastoral Dimensions of Biomedical Decisions
- PC610. Crisis Ministry
- PC615. Theological Dimensions of Pastoral Care
- PC620. Short-Term Counseling in the Parish
- PC628. Care for Marginalized Populations
- PC640. Pastoral Care of Women: International Perspectives
- PC645. Spiritual Care in African Religious

Traditions
- PC650. International Perspectives on Pastoral Care
- PC670, 671, 673. Pastoral Care Modules. Special Topics (1 unit courses)
- CE546R. Clinical Pastoral Education (three hours maximum)

Ministries with Youth

Students specializing in Ministries with Youth are required to take:
- RE501. Religious Education as Formation and Transformation
- At least one Ministries with Youth course, such as RE517. Introduction to Ministries with Youth, RE526. Empowering Youth for Global Citizenship or RE527. Peacebuilding with Youth: Unlearning Violence, Learning Nonviolence
- PC501. Introductions to Pastoral Care
- Either RE601. Dynamics of Faith and Identity or RE649. Moral Development and Education

The remaining six units can include courses such as:
- RE515. The Art of Teaching
- RE517. Introduction to Youth Ministry
- RE526. Empowering Youth for Global Citizenship
- RE527. Peacebuilding with Youth: Unlearning Violence, Learning Nonviolence
- RE540. Teaching the Bible
- RE610. Be(com)ing Christian: Theology, Education, and Public Life
- RE636. Religious Education and Our Ecological Context
- RE645. Teaching Peace in the Congregation
- PC628. Care for Marginalized Populations

Worship and Music

Students specializing in Worship and Music are required to take W501. Public Worship and W638. Planning Christian Worship. Students should work closely with their advisors to achieve a balance of method and theory in their remaining 12 units, choosing from courses such as:
- CM610. Congregational Song
- CM615. Introduction to Church Music
- CM620. Music and Worship in the Black Church
- W503. Global Perspectives in Christian Worship
- W603. Liturgy, Spirituality, and Community Formation
- W622, W623, W624. Practica in Liturgical Leadership
- W632. Contemporary Christian Worship: Origins, Theory, Practice
- W642, 643, 644, 646, 648. Practica in Worship
- W/HC669. The History and Theology of Eucharistic Worship
- HC617. Early Christian Worship
- ST631. Christian Initiation: Baptism, Confirmation, and Renewal

Credit Hours

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

GPA Requirements:

Courses taken to fulfill Common Course requirement (SR/CC515), Common Requirements, and area of specialization requirements must earn a letter grade of at least C., i.e. 2.0 on a scale of 4.0. Students may elect to take one area of specialization course S/U with instructor permission.

Students who earn less than a C in a course will not receive credit for the course toward the degree, though it will remain as part of the student's academic record. Students who earn less than a C in a course may choose to retake the course. However, the same course cannot be counted more than once toward the total credit hours for graduation.

Advising

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

Residence

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

Transfer Credit

Students in good standing at other seminaries accredited by the Association of Theological Schools may be admitted as transfer students. These students may receive transfer credit approval for up to 15 credit hours for courses in which they earn a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). Up to Six hours may be applied to area of specialization requirements. See p. 103 for the detailed MRL program transfer credit policy.

Application for the Degree

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

The Application for Degree is available in OPUS during a window of time set by the university registrar each semester, approximately four weeks prior to the submission deadline. A separate application is required for each degree received. Failure to apply on time will result in a $25 late fee and a paper application must be filed.

Admission

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

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

Students in good standing at other

seminaries accredited by the Association of Theological Schools may be admitted as transfer students. These students may receive transfer credit approval for up to 15 credit hours for courses in which they earned a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). Up to six hours may be applied to track requirements. See p. 103 for the detailed MRL program transfer credit policy.

Application Deadline

Offers of admission to the MRL 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 three weeks. For priority scholarship consideration, applications should be submitted by January 15 for the fall semester. The final deadline for admission is July 1 for the fall semester. Applications received after January 15 will be considered for scholarship, based on the availability of funds. The priority scholarship and final deadline for admission for the spring semester is December 1.

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

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

Application Procedures

Applicants should apply online at www.candler.emory.edu/admissions/apply/index.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 MRL degree program, an applicant must supply the admissions office with the following:

1. Application for admission.
2. $50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.
4. Autobiographical statement: The three to four-page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement is a way to introduce yourself to the Admissions Committee. It also will help faculty advisers guide and evaluate your learning experience in your program. With this in mind, write a reflec-tive essay about your life that addresses the following:

- Significant life experiences that have affected your view of self, God, and the world. Include references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
- Aspects of your background that inform the unique perspective you would add to the diverse and vibrant community that exists at Candler School of Theology.
- Reasons for applying to Candler School of Theology and the ways in which study in one of the Master of Religious Leadership concentrations—Mission, Evangelism, and World Christianity; Justice, Peacebuilding, and Conflict Transformation; Pastoral Care; Ministries with Youth; or Worship and Music—will enhance your ministry.
- Your understanding of vocation, your own call to ministry, and plans following completion of study at Candler School of

Theology.

5. A sample of recent academic writing.
6. Official transcripts from all colleges, universities, graduate schools, and seminaries, regardless of when the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and /or conferral of a degree.
7. Three letters of recommendation from persons who are not family members: one academic reference, provided by college or graduate school professors; one pastoral reference, provided by a pastor, chaplain, campus minister, or equivalent; one professional reference, provided by a work supervisor or a person who has known the applicant for three or more years. If you are currently a student, you may submit a second academic recommendation in lieu of a professional recommendation. Applicants who have been out of college for more than five years and are unable to secure an academic reference should submit additional work or character references. Students who have been enrolled previously at another theological institution must provide a letter certifying that they leave the school as students in good standing.
8. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paper-based total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
9. The Admissions Committee welcomes, but does not require, the Graduate Record Exam (GRE). GRE scores, while not required, may be considered in an application if applicants wish to submit them. The institution code for Candler is 5198.
10. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately $18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15. Students will not be allowed to register for classes—including Ministry Internships—until the results of this report have been received and reviewed. Any student for whom the criminal background check has not been received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor (see page 96).
11. Stewards of Children—Adults Protecting Children from Sexual Abuse online training is required of first year MDiv and MRL students and those enrolled for internships. The training is offered on-line and at the expense of the school. Students will not be allowed to register for classes—including Ministry Internships—until notification of completed training is received. Notification must be received by August

15 to participate in Ministry Internships. Additional information about the Stewards of Children training will be provided to incoming students following admission.

12. Haven Training. Haven training is required of all degree and nondegree students. Haven is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 10 for students interested in registering in future semesters.

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

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

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

Master of Theological Studies

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

Overview of the Program

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

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

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

- Basic knowledge of Christian texts, traditions, theologies, and practices;
- Basic knowledge and experience of a multiethnic, intercultural, ecumenical, and religiously diverse world;
- Proficiency in analysis of religious and theological knowledge and practices;
- Skills in critical and imaginative thinking, responsible interpretation, and effective communication;
- The ability to identify and evaluate the ways in which religious thought intersects public discourse; and
- The ability to produce a summative research project that reflects knowledge of the present state of the question addressed, supported by appropriate use of primary and secondary sources.

Curricular Requirements

MTS505. MTS Advising Group: Fall semester, first year.
First-year students are required to enroll in the First Year Advising Group (MTS 505), which is composed of 10–12 first-year MTS students along with a faculty adviser. The

groups assist entering students with orientation to Emory and Candler, and in exploring vocational options for the degree.

Common Requirements (21 hours)
Upon enrolling MTS students declare an area of focus, either *History, Scripture, and Tradition* or *Modern Religious Thought and Experience*.

Core Courses (18 hours)
All students, regardless of their area of focus are required to complete 9 hours of courses designated as *History, Scripture, and Tradition* (typically designated as Biblical Interpretation, New Testament, Old Testament, and History of Christianity) and 9 hours of courses designated as *Modern Religious Thought and Experience* (typically designated as Systematic Theology, Ethics and Society, Religion and Personality, Sociology of Religion and World Religions). At least one course in World Religions must be taken by all MTS students. With the faculty adviser's approval courses in both areas of focus may be substituted by equivalent courses of study.

Professional Development Elective (3 hours)
Students are required to complete one three-hour course from a list of approved electives (or one negotiated with the faculty adviser) that corresponds to their post-MTS vocational goals.

Area of Focus (18–21 hours)
MTS students take 18 additional hours related to their declared focus in either *History, Scripture, and Tradition* or *Modern Religious Thought and Experience*.

Focus Courses (12 hours)
In addition to the 9 hours of Common Core Courses students will also complete 12 additional elective hours in their declared area of focus.

MTS520. Research Methods Seminar (3 hours)
During the second semester of their first year students will enroll in a Research Methods Seminar. The course will focus on research in the various fields of religious and theological studies by considering both theoretical and functional approaches to critical research and writing in the respective areas of focus. Students who are matriculating on a part-time basis are encouraged to complete this seminar in the same time sequence as full time students.

MTS600. Capstone Course (3 hours)
Students are required to complete a Capstone Course related to their Area of Focus during their final spring semester of course work. Completion of the Research Methods Course is a prerequisite for the Capstone Course. A component of the Capstone Course is the completion of an Integrative Paper or the MTS thesis.

MTS Thesis Option (1–3 hours)
In addition to the Capstone Course students may enroll in MTS650: MTS Thesis for up to 3 hours of additional credit for research and writing a master's thesis.

Additional Electives (6–9 hours)
Elective hours may be drawn from courses throughout Candler, Emory University, and the Atlanta Theological Association pending approval of the faculty adviser. The number of elective hours required depends upon the election of the thesis or integrative paper within the area of focus.

Degree Requirements

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

Credit Hours

In fulfilling the 48 credit hours required to complete the MTS degree, students may not

exceed the following limits: six credit hours for the MTS Thesis (including three hours of Capstone); eight credit hours for Contextual Education; nine credit hours for elective courses taken on an S/U basis (including a maximum of four hours for participation in the Chapel Choir, Candler Singers, or Emory Concert Choir); 12 hours for summer term, nine hours for Atlanta Theological Association cross-registration (counted as transfer credit), 17 hours for transfer credit (including ATA cross-registration), and 12 hours for directed study.

Requirements for MTS Program

Credit hours may be earned through courses, seminars (including PhD seminars, subject to permission of the instructor), or directed study. Courses may be selected from Candler, the Graduate Division of Religion, or other university offerings subject to approval of the program director. Prerequisites for advanced courses taken at Candler usually do not apply to MTS students. Students will complete the degree with course work plus a thesis or an integrative paper. Students who plan to write a thesis are required to enroll in MTS Thesis, in the year in which they intend to complete the thesis (credit, three hours maximum). There is no general language requirement.

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

Advising

All students admitted to the MTS standard program pursue a core-group study, MTS505. Master of Theological Studies Advising Group, in the first semester (credit, 0 hours). Taught by the MTS program director, and other members of the Candler faculty, the advising groups focuses on plenaries, group discussions, supplemented by the reading and discussion of theological texts.

In addition to completion of MTS505, students are assigned a faculty adviser. This faculty adviser will assist the student in proper course selection to enhance his or her study in an area of concentration. The adviser also will help the student in selecting the thesis or integrated paper requirement. Each semester students must have an advising conversation with their faculty adviser during the advising period. Students who do not have an advising conversation prior to preregistration will have a hold placed on their OPUS account. This hold will prevent the student from registering until advising is completed and the faculty adviser notifies the registrar's office.

Integrative Paper

Following the completion of 36 credit hours, students electing to write an integrative paper will do so as part of their Capstone Course (MTS600). A paper topic is determined in consultation with the MTS director, the student's adviser and the MTS600 instructor. The paper is normally 25 to 35 pages in length and integrates themes from the student's full course of study. The MTS600 instructor and the MTS director will read the integrative paper and assign a letter grade. The minimum passing grade is B.

Thesis

MTS650 (MTS Thesis) is for students who plan on writing a thesis and focuses on the preparation of a thesis along the guidelines for the MTS thesis. To be permitted to write a thesis, a student, in consultation with his or her adviser, must obtain the approval of the MTS program director and must have at least a cumulative 3.50 grade point average at the end of the equivalent of two semesters (24 credit hours) of study at Candler.

A student wishing to write a thesis must declare his or her intent by the end of the

second semester. Following the approval of a thesis proposal and selection of a thesis director chosen in consultation with the MTS program director and the student's 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 MTS650: MTS Thesis elective, is begun.

The completed thesis, normally sixty to ninety pages in length, is evaluated by the thesis director and a second faculty member, and is subject to approval by the MTS director. The thesis must demonstrate original research in a limited subject area. Students may receive up to 6 hours of credit for the thesis (letter grade only) through MTS650 (three hours) and MTS600 (three hours). The thesis must be submitted by the deadline announced by the director of the MTS program (usually during the first week in April).

The thesis must be taken for a letter grade and the minimum passing grade is a B. Students who do not complete the thesis but have completed all courses are required to register for MTS999R: MTS Library Use during each semester until the thesis is complete.

Total Credit Hours for the MTS Degree

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

Application for the Degree

Early in the graduating semester, the candidate must submit a formal application for the MTS degree before the deadline stated in the academic calendar. A late fee of $25 will be assessed for applications submitted after this date. The Application for Degree is available in OPUS during a window of time set by the university registrar each semester. A separate application is required for each degree. Students are required to be enrolled during the semester of graduation.

Residence

Students must complete a minimum of three full-time equivalent semesters in residence and earn at least 48 hours of credit with a cumulative grade point average of not less than 2.0, and with at least 31 credit hours at Candler. A maximum of 12 hours may be earned during the summer term. Students in good standing at other seminaries accredited by the Association of Theological Schools may, with approval, transfer up to 17 hours. A maximum of nine credit hours taken through cross-registration at Atlanta Theological Association schools may be applied toward the degree, counted as transfer credit. Students who do not complete the integrative paper or thesis but have completed all courses are required to register for MTS999R (MTS Library Use) during each semester until the paper is complete.

Admission

Admission to the MTS degree program requires a bachelor's degree with a grade point average of at least 3.0 from a regionally accredited college or university. For students with other graduate or professional training, the admissions procedure emphasizes the transcript (undergraduate or graduate) most appropriate to course work at Candler.

Students enrolled as MRL, MDiv, or special students at Candler may apply for admission to the MTS program. A new application, including three letters of recommendation, is required. Current MRL, 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 26 hours of course work completed satisfactorily by an MRL, MDiv, or special student will be considered toward the MTS program. In such a case, Contextual Education credits will be counted as 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 17 credit hours for courses in which they earned a grade of at least 3.0 on a 4.0 scale (84 on a numerical scale). The registrar will determine which credits will be accepted for transfer into the MTS program. See page 121 for detailed MTS 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 three weeks. For priority scholarship 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 received after February 1 will be considered for scholarship, based on the availability of funds.

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

Applications for the MTS program are not accepted for the spring semester or summer term, although applicants may request admission for the spring semester or summer term as special students.

Application Procedures

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

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

8. Three letters of recommendation from persons who are not family members: two academic references, provided by college or graduate school professors; and one professional reference, provided by a work supervisor or someone who has known the applicant for three or more years. Applicants who have been out of college for more than five years and are unable to secure an academic reference should submit additional work or character references. Students who have been enrolled previously at another theological institution must provide a letter certifying that they leave the school as students in good standing.
9. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paper-based total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
10. The Admissions Committee welcomes, but does not require, the Graduate Record Exam (GRE). GRE scores, while not required, may be considered in an application if applicants wish to submit them. Applicants who plan to continue to doctoral study or who choose to submit the GRE scores as further evidence of their academic potential are encouraged to have these scores included in their admission file. The institution code for Candler is 5198.
11. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately $18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15. Students will not be allowed to register for classes—including Contextual Education—until the results of this report have been received and reviewed. Any student for whom the criminal background check has not been received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor (see page 96).
12. Haven Training. Haven training is required of all degree and nondegree students. Haven is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 10 for students interested in registering in future semesters.

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.

Master of Theology

The master of theology degree (ThM) is a one-year program of study beyond the master of divinity or other first-level theological master's degree.

Overview 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. 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.

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

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

Curricular Requirements

ThM501
Master of Theology Project Seminar (fall semester, 1 hour)

ThM650
Master of Theology Project (spring semester, 2 hours)

Post-MDiv Electives
Three four-hour courses of the student's

choice. Post-MDiv electives may be extensions of Candler courses, directed studies, or Graduate Division of Religion courses.

Electives
9 hours total, courses of the student's choice.

Degree Requirements

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

Credit Hours

In fulfilling the 24 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. Prerequisites for courses in the three areas of study do not apply to ThM students.

ThM Additional Requirements

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

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

Application for the Degree
Early in the graduating semester, the candidate must make formal application for the ThM degree by the deadline stated in the academic calendar. A late fee of $25 will be assessed for applications submitted after this date. The Application for Degree is available in OPUS during a window of time set by the university registrar each semester.

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 (24 credit hours) are required. Up to six hours may be credited for clinical or internship work. A minimum of 15 credit hours must be taken at the post-MDiv level, including the required ThM project seminar, ThM project, and three four-hour, post-MDiv elective courses. Credit hours may be earned from regular courses or directed studies. Students must earn a minimum cumulative grade point average of 3.0. Normally a one-year program, the degree must be completed within two calendar years.

Admission

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

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

Application Deadline

The fall semester offers of admission to the ThM program are made on a rolling basis. When an application is complete, it will be reviewed by the admissions committee. Typically an admissions decision will be reached within three weeks. For priority scholarship consideration, applications should be submitted by February 15. Applications are not accepted for the spring semester or the summer term, although applicants may request admission for the spring semester or summer term as special students.

Application Procedures

Applicants should apply online at www.candler.emory.edu/admissions/apply/index.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. $50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.
4. Autobiographical statement: The three- to four-page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement is a way to introduce yourself to the Admissions Committee. It also will help faculty advisors guide and evaluate your learning experience in your program. With this in mind, write a reflective essay about your life that addresses the following:
   - Significant life experiences that have affected your view of self, God, and the world. Include references to family members and significant others, courses, and experiences in college, church, service-related activities, and employment.
   - Aspects of your background that inform the unique perspective you would add to the diverse and vibrant community that exists at Candler School of Theology.
   - Your reasons for applying to Candler School of Theology.
   - Your plans following completion of study at Candler School of Theology.
5. A two- to three-page statement explaining how 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, regardless of when the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and /or conferral of a degree.
8. Three letters of recommendation from persons who are not family members: two academic references, provided by college or graduate school professors; and one professional reference, provided by a work supervisor or someone who has known the applicant for three or more years. Ordained persons should also provide an ecclesial reference from a bishop, district superintendent, or denominational executive showing support for participation in the program.

Students who have been enrolled previously at another theological institution but have not graduated must provide a letter certifying that they 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 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paper-based total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
10. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately $18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15. Students will not be allowed to register for classes—including Contextual Education—until the results of this report have been received and reviewed. Any student for whom the criminal background check has not been received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor (see page 96).
11. Haven Training. Haven training is required of all degree and nondegree students. Haven is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 10 for students interested in registering in future semesters.

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.

Doctor of Ministry

Overview of the Program

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

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

All students enrolled in the Candler DMin degree will upon completion of the degree be able to:

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

Degree Requirements

For either of the DMin tracks, a total of 30 credit hours is required for graduation: 24 awarded for the successful completion of a combination of six three-credit course modules and three two-credit colloquies, and a further six for the successful completion of the final project.

Though course delivery will be predominantly online, all three years will include time on Candler's campus.

In the first year, this will involve general orientation and meeting cohort members in the fall. In the third year, the fall visit is constructed to help equip students for the design of their final project and the spring Festival of Learning includes formal submission and review of the final project.

One further residential component falls in the middle of the second year: a track specific residential course offered in the January term. These courses will be linked with the Second-Year Colloquy, which will provide a space for coordinating preparatory and follow-up work for these intensives.

The DMin program offers two tracks.

The Church Leadership and Community Witness track is geared toward students interested in models of ministerial leadership, while the Biblical Interpretation and Proclamation track will help graduates deepen their engagement with Scripture.

Both tracks are designed to enhance students' competence in congregational analysis, integrating theology and practice sharing best practices in ministry, and facilitating collaboration.

Track One: Church Leadership and Community Witness

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

Year One

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

Year Two

- DM712. Ecclesiologies in Action (Fall)
- DM702. Second Year Colloquy (Fall and Spring)
- DM713. Leadership as a Practice (January Intensive; Residential)
- DM714. Leadership and Witness 1: Working Within the Walls (Spring)

Year Three

- DM715. Leadership and Witness 2: Engaging the World (Fall)
- DM703. Final Project Colloquy (Fall and Spring)
- DM750. Doctor of Ministry Final Project (Spring)

Track Two: Biblical Interpretation and Proclamation

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

Year One

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

Year Two

- DM722. Issues in Old Testament Interpretation (Fall)
- DM702. Second Year Colloquy (Fall and Spring)
- DM723. Teaching as a Practice (January Intensive; Residential)
- DM724. Issues in New Testament Interpretation (Spring)

Year Three

- DM725. Preaching the Bible (Fall)
- DM703. Final Project Colloquy (Fall and Spring)
- DM750. Doctor of Ministry Final Project (Spring)

Final Project

The final project for the DMin degree will

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

In the first year, students will complete a study of the ministry setting in which they plan to implement their project. Using congregational studies and social analysis methods, students will study the history, conflicts, demographic makeup, etc. of their ministry settings. The second-semester course for both tracks will include social and congregational analysis. The project for that course will include an analysis of the student's ministry setting, in relation to the particular focus of the track.

At the start of the second year, each student will be asked to submit a two-page "statement of the problem" that outlines the proposed focus for his or her final project. On the basis of the topic area identified in that paper, the DMin director will assign the student a faculty research consultant for the final project. During the first part of the third year, the project design (including any IRB requirements) will be presented for approval by the DMin director no later than December 1. The latter half of the third year will be devoted to the completion of the final project. During this period the coordinator of the Final Project Colloquy will act as the students' primary faculty resource for matters connected with project implementation, analysis, and dissemination. The degree program culminates in a "Festival of Learning" held with each cohort, where students will present their final project, exhibit the dissemination design, submit the article, and receive final approval for graduation.

The heart of the project is the crafting of an innovation in the student's ministry context. Having studied the context in which the project is implemented, each student will design and implement a new ministry practice (or innovation upon a preexisting ministry practice) appropriate to the ministry context and drawing on the work completed throughout the program.

A variety of possible media and audiences are envisioned for the final project. The purpose of dissemination is to share the rich learning/experiences of the DMin students with a wider audience, and the methods and opportunities for dissemination will be both broad and diverse.

There are three components to the work of dissemination:

- *Festival of Learning:* Students come together, face to face, and present their projects to one another and to faculty. This has two purposes: first, faculty have a focused time in which to assess projects and second students are able to share their work with their peers.

- *Multimedia Representations of Projects:* Given the online format of the degree, students should develop some way of sharing their final projects with a wider audience through multimedia (examples might include minidocumentary videos, digital scrapbooks, audio files, digital portfolios, etc.), inviting colleagues in (and beyond) the program into their settings through images, sounds, and narratives.

- *"Ministry in Context" Article:* A publishable article (10,000 words) that identifies the challenge and/or opportunity the project hoped to address, describes the project, and presents the findings (successes and struggles) upon completion of the project. The essay should show how the project engaged theo-

ries and practices studied in coursework, as well as how the project responds to the study of the ministry setting pursued at the beginning. These articles (and the digital accompaniments) would be published in an online journal accessible to the larger church.

The "Ministry in Context" article will be submitted for preliminary assessment by faculty mentors no later than April 30. Final assessment of the projects in their entirety will be presented at the Festival of Learning.

Application for the Degree

At the beginning of the semester in which a student plans to graduate, the candidate must submit a formal application for the Doctor of Ministry degree before the deadline stated in the academic calendar. A late fee of $25 will be assessed for applications submitted after this date.

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

Residence

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

Admission

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

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

Application Deadline

Applications for admission to the DMin 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 will be reached by April 15 of each year.

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

Application Procedures

Applicants should apply online at www.can-dler.emory.edu/admissions/apply/index.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 DMin degree program, an applicant must supply the admissions office with the following:

1. Application for admission.
2. $50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.
4. Autobiographical statement: The three–four-page typed, double-spaced autobiographical statement is a critical element in the evaluation of your application. Please consider your response carefully, tending to content, style, grammatical correctness, and essay organization. The statement

is your introduction to the Admissions Committee and will help faculty advisors guide and evaluate your learning experience. With this in mind, write a reflective essay about your life that addresses the following:

- Significant life experiences that have affected your view of self, God, and the world. Include references to fam¬ily members and significant others, courses, and experiences in college, church, service-related activities, and employment.
- Aspects of your background that inform the unique perspective you would add to the diverse and vibrant community that exists at Candler School of Theology
- Your reasons for applying to Candler and the ways in which further study in one of the Doctor of Ministry concentrations—Biblical Interpretation and Proclamation or Church Leadership and Community Witness—will enhance your ministry.

5. A sample of recent academic writing.
6. Official transcripts from all colleges, universities, graduate schools, and seminaries, regardless of when the applicant attended, how many hours completed, and whether a degree was granted. Official transcripts should be sent directly from these institutions or delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of work to date and ask that a transcript be sent promptly following the completion of the term and /or conferral of a degree.
7 Three letters of recommendation from persons who are not family members: one academic reference, provided by a graduate school professor; and one professional reference, provided by a layperson in a leadership position at your current ministry site; and one ecclesial reference from a bishop, district superintendent, or denominational executive showing support for your participation in the Doctor of Ministry program. Applicants who have been out of college for more than five years and are unable to secure an academic reference should submit additional professional reference, either from a layperson or an ecclesial colleague. Students who have been enrolled previously at another theological institu¬tion 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 appli-cation, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paper-based total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
9. The Admissions Committee welcomes, but does not require, the Graduate Record Exam (GRE). GRE scores, while not required, may be considered in an application if applicants wish to submit them. Applicants who plan to continue to doctoral study or who choose to submit the GRE scores as further evidence of their academic potential are encouraged to have these scores included in their admission file. The institution code for Candler is 5198.
10. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately $18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due

August 15. Students will not be allowed to register for classes until the results of this report have been received and reviewed (see page 96).

11. Haven Training. Haven training is required of all degree and nondegree students. Haven is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 10 for students interested in registering in future semesters. -

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 May 1 for DMin admits, or within three weeks of notification of admission to the degree program, in order to secure the student's place in the program. The deposit will be posted as a credit to the student's Emory University account; students who pay the deposit but fail to enroll will forfeit the deposit.

Doctor of Theology in Pastoral Counseling

Overview of the Program

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

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

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

Administration

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

Degree Requirements

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

The **core seminars** deal with personality theory and theological anthropology, historical and social dimensions of pastoral counseling, pastoral theology, theories and practices of psychotherapy and pastoral counseling, ethics, and the development of professional and multicultural competence.

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

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

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

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

Application for the Degree

Early in the graduating semester, the candidate must submit a formal application for the ThD degree before the deadline stated in the academic calendar. A late fee of $25 will be assessed for applications submitted after this date. The Application for Degree is available in OPUS during a window of time set by the university registrar each semester. A separate application is required for each degree received. Students are required to be enrolled during the semester of graduation.

Advising

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

Grading System

Grading of student work is based on the following scale: A=4.0, B=3.0, C=2.0, and F=0. Students must maintain a grade average of

3.0 or better to remain in doctoral programs. A grade of B– or lower in a core course or practicum is cause for review of the student's progress. A course grade of F normally results in termination of the student's program.

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

Transfer of Credits

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

- Credit for prior academic and/or clinical training must be approved by the ThD Committee, in conversation office of academic affairs at Columbia. All transfer credit must have been done at a PhD or ThD level and a grade of B or better must have been given for the prior coursework. The student must be able to show that the work is relevant to the ThD program. The course work normally can be no older than five years old. No more than 12 credit hours may be transferred from either an earned degree or from other course work. All classroom work transferred in will be counted as elective credit. In the case of clinical practicum work, a student may receive advanced standing with credit for practicum work that was done in conjunction with licensure, clinical work for another degree, or prior enrollment at the Care and Counseling Center of Georgia's practicum program. No more than 8 credit hours will be awarded for this work and will be credited toward the basic practicum requirement. The student would be enrolled for the remaining 9 hours of practicum work at the advanced residency level.
- Credit for work done after entry into the program at schools and agencies not related to the ATA may be transferred to fulfill requirements for the ThD degree under the following guidelines:
  *Prior to registration for a course for which credit is to be transferred, the student must have written permission of his/her adviser or the ThD program director and the office of academic affairs at the student's school of enrollment.
  *The student pays his/her own fees to the school where such work is done at institutions not related to the ATA. The number of credits to be allowed within this limitation is, in each instance, subject to the approval of the respective ATA school.
- A limit of 12 semester hours is placed upon any work done at institutions not related to the ATA whether earned prior to enrollment or during enrollment in the program. All work transferred in will be credited as elective courses.

Directed Study

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

Withdrawal/Leave of Absence

A ThD student who chooses to withdraw or to take a leave of absence must notify in writing the director of the ATA ThD program and the Candler registrar. In order to be acted upon by the ThD committee, requests for a leave of absence or withdrawal for an upcoming semester must be received by both directors by April 1 for the fall semester or November 1 for the spring semester. In addition, the student must complete an exit interview with the Candler registrar. If the student withdraws during the semester and does not complete an exit inter-

view, 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 78–106. For a more thorough description of ThD program procedures, consult the *Doctor of Theology in Pastoral Counseling Student Handbook*, available from the registrar.

Professional Certification

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

Admission

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 supervised clinical pastoral education (CPE) experience (usually not less than four units—a basic unit plus a yearlong residency), 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 January 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.

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

Application Procedures

Applicants should apply online at www.candler.emory.edu/admissions/apply/index.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. $50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Personal statement of five to ten double-

spaced, typed pages.

4. Official scores on the verbal, quantitative, and analytical reading portions of the Graduate Record Examination (GRE). Educational Testing Services (ETS) administers the GRE and will forward the scores directly to the Admissions Office at Candler (students should not send their own score reports directly to Candler but should instruct ETS to forward official score reports). In completing their registration with ETS to take the GRE, applicants indicate the institution(s) to which they want their scores forwarded by providing a code for each institution. The institution code for Candler is 5198. Applicants who have taken the GRE within the last five years are not required to take the GRE again if they do not desire to do so. They may simply contact ETS directly and request that those scores be forwarded. Applicants should supply any scores received on the GRE within the last five calendar years to Candler. Scores older than five years will not be accepted and students will need to complete the GRE again.
5. 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.
6. Three letters of recommendation from persons who are not family members: one each from a professor, a minister, and a layperson.
7. A sample of recent academic writing.
8. A copy of CPE assessment (normally four consecutive units).
9. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four subareas, 250 (computer-based total), or 600 (paper-based total). The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
10. The items listed above will comprise an application file. The Admissions Committee will consider each of these items in its deliberations but Candler has no minimum requirements in regard to GRE scores or grade point averages on transcripts. That information will be considered in conjunction with other components of each applicant's file.
11. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately $18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15. Students will not be allowed to register for classes—including Contextual Education—until the results of this report have been received and reviewed. Any student for whom the criminal background check has not been received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in

Contextual Education sites and may be released to a site supervisor (see page 96).

12. Haven Training. Haven training is required of all degree and nondegree students. Haven is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 10 for students interested in registering in future semesters. -

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.

Dual Degree Programs

MDiv/JD

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

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

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

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

MTS/JD

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

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

In order to meet degree requirements for the MTS, the student must complete a minimum of 39 hours at Candler, including either the MTS Thesis or MTS Integrative Paper completed as part of the MTS capstone course. All requirements are the same as a traditional MTS student but with fewer elective hours. In order to meet degree requirements for the JD, the student must complete a minimum of 79 hours at the School of Law.

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

MDiv/MBA

A dual Master of Divinity/Master of Business Administration (MDiv/MBA) is offered in cooperation with Emory's Goizueta School of Business. This program allows the MBA and MDiv degrees to be earned in four years instead of the usual five. Candidates for the dual degree program must apply to and be accepted by both Candler and the Goizueta School of Business. The schools maintain

independent application procedures.

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

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

For information on the MDiv portion of the MDiv/MBA, contact the Candler registrar's office at candlerregistrar@emory.edu. For information on the MBA portion of the MDiv/MBA, contact Harriet Ruskin at Harriet_Ruskin@bus.emory.edu.

MTS/MBA

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

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

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

For information on the MTS portion of the MTS/MBA, contact the Candler registrar's office at candlerregistrar@emory.edu. For information on the MBA portion of the MTS/MBA, contact Harriet Ruskin at Harriet_Ruskin@bus.emory.edu.

MDiv/MPH

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

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

In order to meet degree requirements for the MDiv, the student must complete a minimum of 84 hours at Candler. All requirements are the same as a traditional MDiv student. In order to meet degree requirements for the MPH, the student must complete a minimum of 32 to 35 hours at Rollins, including the practicum and special studies project or thesis. Specific MPH degree requirements depend on the department. Rollins offers the dual degree program in seven departments (Behavioral Sciences and Health Education, Environmental and Occupational Health, Epidemiology, Global Environmental Health, Global Epidemiology, Global Health, and Health Policy and Management). MDiv/MPH dual-

degree students may complete the MPH practicum requirement through completion of a clinical Contextual Education placement.

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

MTS/MPH

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

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

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

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

MTS/MA-Bioethics

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

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

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

For information about the MTS portion

of the MTS/MA-Bioethics, please contact Steve Kraftchick at skraftc@emory.edu. For information about the MA portion of MTS/MA-Bioethics, please contact mabioethics@emory.edu.

MDiv/MDP

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

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

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

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

In order to meet degree requirements for the MDiv, the student must complete a minimum of 79 hours at Candler. In order to meet degree requirements for the MDP, students must complete 51 hours in the MDP program plus the two international field practicums. For information on the MDP portion of the MDiv/MDP, contact the director of the program, David Nugent, at david.nugent@emory.edu. For information on the MDiv portion of the degree, contact Candler's registrar's office at candlerregistrar@emory.edu.

MDiv/MSW

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

A student applies to each school separately as the schools maintain independent application procedures. Once admitted to both schools, students apply for the dual degree program and are assigned advisers at each school. Requirements for both degrees are met in four years instead of the five required to attain the degrees sepa-

rately. Typically the first year is spent at Candler, the second and third years at UGA's School of Social Work, and the fourth year at Candler. The student must register and pay for four semesters at Candler and four semesters at UGA. Candler scholarships are applicable only to those semesters in which students are in residency at the School of Theology.

In order to meet degree requirements for the MDiv, the student must complete a minimum of 75 hours at Candler. All requirements are the same as for a traditional MDiv student but for a reduction in the Introductory Arts of Ministry (IAM) courses and the number of electives. In order to meet degree requirements for the MSW, the student must complete a minimum number of 51 hours for the Clinical Practice Concentration or 48 hours for the Community Assessment and Empowerment Practices Concentration at the University of Georgia's School of Social Work.

For additional information about the MSW portion of the MDiv/MSW, contact the UGA School of Social Work at 877.535.6590. For information on the MDiv portion of the MDiv/MSW, contact the Candler registrar's office at candlerregistrar@emory.edu.

Special Students

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

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

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

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

Admission

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

Application Deadline

Offers of admission are made on a rolling admissions basis. 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, August 1 for the fall semester, and December 1 for the spring semester.

Application Procedures

The application for admission may be downloaded at www.candler.emory.edu/admissions/apply/index.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. $50 nonrefundable application fee paid online or by mail (check or money order made payable to Emory University).
3. Résumé.
4. Reasons for applying to Candler, courses you hope to take, and the ways in which study as a special, nondegree student will enhance your professional and/or personal life.
5. Official transcript (conferring at least a bachelor's degree). Official transcripts should be sent directly from the institutions delivered in a sealed and signed envelope. If currently enrolled at an institution, the applicant should send an official transcript of your work to date and ask that a transcript be sent promptly following the completion of the term and/or conferral of a degree.

6. Persons whose first language is not English must furnish, with the application, recent evidence of the Test of English as a Foreign Language (TOEFL) with a score of at least 95 (Internet-based total) with a minimum score of 21 or higher in each of the four sub-areas, 250 (computer-based total), or 600 (paper-based total).The TOEFL results should be submitted directly from TOEFL to Candler (Institutional Code: 5455, Department 01). Applicants whose first language is not English are strongly encouraged to complete an intensive English course, at an institution in your home country, for at least six months prior to enrollment.
7. A criminal background check is required of all students prior to enrollment at the expense of the student (approximately $18) through a vendor designated by the school. Candler School of Theology will provide information regarding the process of securing the required background check in early spring to admitted students. Reports from criminal background checks are due August 15. Students will not be allowed to register for classes—including Contextual Education—until the results of this report have been received and reviewed. Any student for whom the criminal background check has not been received by August 15 will forfeit the opportunity to participate in any program of Contextual Education for one year. Results of the criminal background check can impact placement in Contextual Education sites and may be released to a site supervisor (see page 96).
8. Haven Training. Haven training is required of all degree and nondegree students. Haven is an online learning platform designed to educate students on preventing and responding to interpersonal violence, including sexual assault, harassment, domestic violence, and stalking, in the Emory community. The training is offered at the expense of the school. Students will not be allowed to register for classes until notification of the completion of part I is received. Notification must be received by August 15. Part II of the training is completed six weeks after part I. Notification of completion of part II is required by October 10 for students interested in registering in future semesters.

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

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

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

Programs and Certificates

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

Baptist Studies

Baptist students at Candler come from all the major branches of the Baptist family: Alliance of Baptists, American Baptists, Cooperative Baptists, the National Baptists, 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.

Certificate in Baptist Studies

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

Academic

- DS522. Systematic Theology in Baptist Perspective (2 hours)
- DS521. The Baptist Tradition: History and Theology (2 hours)
- DS523. Baptist Traditions and Church Praxis (2 hours)

Placement

- A placement in a Baptist setting for Contextual Education II (4 hours)
- BAPS500. Baptist Studies Reflection Seminar during the Contextual Education II year (0 hours, both fall and spring semesters of Con Ed II enrollment)

Integrative Colloquy/Formation

- A fifth semester evaluation by the director of Baptist studies
- BAPS501. Baptist Studies Colloquy in the final semester of course work (1 hour).

For further information contact David W. Key, director, at 404.727.6350 or david.key@emory.edu.

Black Church Studies

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

Certificate in Black Church Studies

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

- BCS504. Black Church Studies Retreat (no credit) at least once
- BCS505. Black Church Studies Portfolio (no credit)
- Seventeen hours of course credit, including:
  1. BCS501. Introduction to Black Church Studies (3 hours)
  2. Contextual Education II, in an approved ecclesial setting (4 hours) or other contextual experience taken for credit
  3. BCS500. Black Church Studies Reflection Seminar (no credit, must register both fall and spring semesters of Con Ed II)
  4. BCS502. Black Church Studies Colloquy, in the final semester (1 hour, graded S/U)
  5. Nine additional hours in approved BCS course work

Additional details about the BCS Certificate including an updated list of approved courses is available online at http://www.candler.emory.edu/programs/denominational-other-programs/bcs/index.cfm. To participate in the program, interested students must submit an Application for Certificate Enrollment Form to the Candler Registrar. For further information, contact Teresa Fry Brown, director, at 404.727.4180 or teresa.brown@emory.edu.

Episcopal Studies

The Episcopal Studies program at Candler School of Theology is a fellowship dedicated to equipping students for ministry in the Episcopal Church and all the churches in the Anglican Communion. The program is a community of learning, worship, and service within the wider Candler ecumenical community, and it includes faculty, staff, and students of all degree programs, ordained and lay, those preparing for parish ministry and those seeking to pursue God's call to ministry outside the parish.

The primary gathering of the program is the weekly Solemn Evensong and Holy

Eucharist, held in Cannon Chapel every Wednesday of the school year at 5:30 p.m.; the liturgy is followed by refreshments in the Formal Lounge and is open to the entire Emory community. Other events include guest lectures by important figures in Anglicanism such as Visiting Professor of Theology Archbishop Desmond Tutu, periodic meetings of all Anglican and Episcopal students at Candler for discussion and fellowship, and courses taught by world-class scholars and teachers on the Candler faculty who are also active communicants of the Episcopal Church.

Certificate in Episcopal Studies

The Certificate in Episcopal Studies enables MDiv students seeking ordination in the Episcopal Church or another church in the Anglican Communion to certify their preparation for ordination. Participation in the certificate program requires that a student be a postulant or have the written permission of his or her bishop. The certificate is thirty hours in length, and certification requires the following:

Academic

- DS531. History and Polity of the Episcopal Church (3 hours)
- DS533. Anglican Theologians (3 hours)
- DS534. Episcopal Prayer Book (3 hours)
- W622. Practica in Liturgical Leadership: Services of the Word and Baptism (1 hour)
- W623. Practica in Liturgical Leadership: Eucharist (1 hour)
- W624. Practica in Liturgical Leadership: Weddings, Funerals and Services of Confirmation (1 hour)
- Course in Liturgical/Sacramental Theology (3 hours), as determined by the Director of Episcopal Studies (Example: HC669)
- Course in Pre-Reformation Theology (3 hours), as determined by the director of Episcopal Studies (Examples: HC609, HC623 or HC625)

Placement/Integrative Seminar

- Supervised placement each semester in a local Anglican/Episcopal parish church
- CE551ANGa/b, CE552ANGa/b, CE553ANGR (2 hours each, all semesters): participation by students, faculty, and supervising parish priests in a weekly reflection seminar

Those wishing to enroll for the Episcopal Studies certificate must first be accepted and registered for classes in Candler's MDiv degree program, plus be a postulant under the supervision of a bishop or obtain the written permission of a bishop (students should consult with a bishop before applying to Candler).

Those preparing for ordained parish ministry under the supervision of a bishop may enroll in the Episcopal Studies Certificate program in conjunction with the MDiv degree. All academic courses in the program are open to any Candler student.

For further information, contact Bishop Keith B. Whitmore, director, at 404.727.4188 or keith.bernard.whitmore@emory.edu.

Methodist Studies

Methodist Studies at Candler promotes the ethos of the Wesleyan heritage through the encouragement of denominational and conference relations, course offerings, mentoring for candidates seeking ordination, and denominationally based and Pan-Methodist activities. While a full range of opportunities for study and growth is available, no Candler certificate in Methodist Studies is offered. For further information, contact Anne Burkholder, Associate Dean of Methodist Studies, adanie6@emory.edu or 404.727.1351.

Ordination in The United Methodist Church

As noted in *The Book of Discipline*, "within the church community, there are persons whose gifts, evidence of God's grace, and promise of future usefulness are affirmed by the community and who respond to God's

call by offering themselves in leadership as ordained ministers." Ordained deacons are called to ministries of word 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 inquiry and candidacy as required in *The Book of Discipline*. Students interested in exploring the call to ministry are encouraged to begin the process before starting seminary by contacting the pastor of his/her local church, another ordained deacon or elder, or their district superintendent. Courtesy mentoring is available to students upon the written approval of their district superintendents and home conference mentors. (Note: Students must have begun the candidacy process to be eligible for some United Methodist scholarships.)

Mentoring and Support for Discernment and Preparation for Ordination

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

Course Requirements for Ordination in the United Methodist Church

The Book of Discipline requires specific courses in United Methodist history, doctrine, and polity. In addition, The *Book of Discipline* requires courses in evangelism, mission, and worship. Some conferences require specific courses of their students. Students are responsible for knowing if their conference has additional requirements. Persons applying for deacons orders have two options. First, if a student is under 35, he or she must complete the MDiv degree. Second, if a student is over 35 and has a master's degree in the area in which one will be working in ministry (e.g., social work, counseling, law, or business management), then one may pursue the master of religious leadership (MRL) and shape it to fit the Basic Graduate Theological Studies format. Persons preparing for elders orders take the Basic Graduate Theological Studies courses as a part of the MDiv degree.

Basic Graduate Theological Education
The Book of Discipline 2008 ¶324.4.a

The Book of Discipline requires courses in ten subjects basic to graduate theological studies in preparation for ordination. Some annual conference Boards of Ordained Ministry expect candidates to take an introductory survey course covering a particular subject, especially if the candidate does not have previous background in that subject. Other boards will accept any course within a particular subject (as indicated by the course prefix, such as M for missions). Students are responsible for consulting with their board to be certain of its policy. The following courses in Candler's curriculum meet the basic requirements (depending on your board's policy):

Old Testament
Credit, three hours.
OT501. Interpretation of the Old Testament or any course with OT course number.

New Testament
Credit, three hours.
NT501. Interpretation of the New Testament or any course with NT course number.

Theology
Credit, three hours.
ST501. Systematic Theology or any course with ST (systematic theology) course number or any designated HC (History of Christianity) theology course.

Church History
Credit, three hours.
HC501. Introduction to the History of Early Christian Thought, or HC503, or any course with HC (History of Christianity) course number.

Mission of the Church in the World
Credit, three hours.
M603. The Church's Mission in a Pluralistic World or any course with M or CC (Church and Community) course number .

Evangelism
Credit, three hours.
EV501. Enabling an Evangelizing Church or any course with EV course number.

Worship/Liturgy
Credit, three hours
W501. Public Worship or any course with W course number.

Courses in United Methodism: the minimum two hours as stated in Discipline ¶335.d.

United Methodist History
Credit, two hours. DS511. History of Methodism

United Methodist Doctrine
Credit, two hours. DS512. Theology of Wesley and Methodism

*United Methodist Polity*Credit, two hours.
DS513. Polity of The United Methodist Church
Total 27 hours

Annual Conference/Jurisdictional Clubs
United Methodist students represent more than forty annual conferences from throughout the world. Conference/Jurisdictional clubs meet for social, educational, and supportive reasons. Students may cultivate networks that not only provide them with community while in seminary but also will last throughout their ministries.

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

Teaching Parish Program
The Teaching Parish Program offers mentoring and support for students serving as local pastors while in seminary. See page 29 for more information.

United Methodist Certification Studies
Professional certification is The United Methodist Church's recognition that an individual has been called, made a commitment to serve and has fulfilled the required standards for academic training, experience, and continuing study to serve with excellence in an area of specialized ministry. The church certification in specialized ministry offered by the General Board of Higher Education and Ministry was born of a desire on the part of individuals to serve the church with excellence and to serve more effectively. Candler offers certain courses which fulfill the various requirements for certification studies in the UMC. Professional certification provides biblical and theological training, knowledge of The United Methodist Church structure and resources, skill development, support, and accountability. Professional certification

is available to lay persons, ordained deacons and elders, and diaconal ministers who meet the standards set by the General Board of Higher Education and Ministry. The cost of taking graduate theological studies courses is $735 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. Paraprofessional United Methodist certifications are available, and more information can be found on the Candler website or by contacting Michelle Levan at dlevan@emory.edu or 404.727.4587.

Course of Study School for Licensed Local Pastors: July 13–31, 2015

The Course of Study School educates and trains local pastors in The United Methodist Church. The Course of Study School at Candler is sponsored by The United Methodist Church General Board of Higher Education and Ministry and Candler School of Theology. To be admitted to the Course of Study, a student must be a certified candidate for ministry, must have completed the requirements for license as a local pastor, have been tested in language skills proficiency through a process determined by the annual conference, and received endorsement of the annual conference Board of Ordained Ministry. The five-year Course of Study School is conducted in two, seven-day modules each summer for part- and full-time pastors. Successful completion of both modules fulfills one year of study. Candler also offers a Saturday Course of Study program for part-time local pastors only. The Saturday School module consists of three Saturday sessions over a six-week period, and the successful completion of all three sessions equals one course. After completion of the basic program, students are eligible for the Advanced Course of Study School. Students interested in Advanced Course of Study must complete the application processes for ACOS prior to enrolling in course work. The application for this program can be found on the Course of Study website or requested by contacting the Course of Study Office. For further information about COS or ACOS please see http://www.candler.emory.edu/programs/COS/index.cfm, or contact Michelle Levan, assistant director, at dlevan@emory.edu or 404.727.4587.

Religious Education

The Program in Religious Education coordinates Candler School of Theology equips 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.

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. For MDiv. students, they can be taken as part of an optional concentration and do not need to add an extra course burden. For all tracks, they include:

- participation in at least one professional conference (RE507. 0 credit hours) sponsored or approved by the Religious Education Program
- participation in at least one Religious Education Program retreat (RE504. 0 credit hours)
- 19 credit hours, allocated as follows:
  1. RE501/501CE (Contextualized). Religious Education as Formation and Transformation (3 credit hours);
  2. Contextualized educational ministry experience: Contextual Education II for M. Div students; placement approved by Religious Education Program Director for MTS students. This placement may include serving on the staff of the Youth Theological Initiative Summer Academy. (4 credit hours).
  3. Additional course requirements according to focus listed below.

Christian Congregational Education Track:

- RE/NT540(CEE). Teaching the Bible or RE621. Creativity and Pedagogy (3 hours)
- Any course in Leadership and Administration [LA501. Introduction to Church Administration & Leadership, LA503. Leading the Congregation; LA505 (CE). Leading the Small Membership Church; LA612. Leadership & Administration in Black Church Traditions; LA613. Women in Religious Leadership & Administration; LA645. Nonprofit Leadership & Management; or LA698. Special Topics in Leadership & Administration] (3 credit hours)
- Two elective courses in Religious Education. One of these may be from list of approved courses in other areas of the curriculum that relate to Religious Education. Refer to the approved elective list for options. Contact candlerregistrar@emory.edu with any questions.

Christian Ministries with Youth Track

- 6 credit hours in Youth Ministry courses, including RE619. Modernity, Meaning and Youth Ministry; RE526. Empowering Youth for Global Citizenship; RE527. Peacebuilding with Youth; RE698Y. Youth Ministry from the Ground Up (1 credit hour course); and RE658R. YTI Fall Internship
- PC501(CE). Introduction to Pastoral Care and Counseling; PC502. Pastoral Care in the Parish; PC610. Crisis Ministry; PC628. Care for Marginalized Populations; or a Pastoral Care elective approved by Religious Education Program Director as relevant for ministries with youth. (3 credit hours)
- Other elective course or internship in Religious Education or from list of approved electives. Refer to the approved elective list for options. Contact candlerregistrar@emory.edu with any questions. Contact the Director of the Religious Education Certificate for internship site approval. The internship can include serving as staff for YTI Summer Academy. (3 credit hours).

Religion and the Academy Track

- Course in pedagogy or educational theory (3 credit hours). Choose from: RE/CC632. Community Ministries as Religious Education; RE605. Dynamics of Difference; RE/NT540(CEE). Teaching the Bible; RE619. Meaning, Modernity, and Youth Ministry; RE621. Creativity & Pedagogy; RE526. Empowering Youth for Global Citizenship; RE527. Peacebuilding with Youth; ES671. Skills in Conflict Transformation; or HC634CEE. Teaching Spiritual Classics.
- Comparative religion or study of at least one religious tradition other than Christianity. World Religions (WR) courses will meet this requirement. (3 credit hours) (May be taken in the Emory College Department of Religion, refer to the Candler policy regarding enrollment in undergraduate courses on page 105 of the Candler catalog.
- PC501(CE). Introduction to Pastoral Care and Counseling or Pastoral Care and Counseling (PC) Elective (3 credit hours)
- Other elective course or internship in Religious Education or from list of approved electives. Refer to the approved elective list for options. Contact candler-registrar@emory.edu with any questions.

To participate in the program, interested students must submit an Application for Certificate Enrollment with the Candler Registrar. Additional details about the RE certificate including a list of approved classes can be found at www.candler.emory.edu/academics/certificates/religious-education.cfm. For additional information, contact Jennifer Ayres, director, at 404.727.4160 or jennifer.ayres@emory.edu.

Women, Theology, and Ministry

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

Academic Study

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

Vocational Formation

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

Research

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

topics. WTM also sponsors research forums for women faculty.

Advocacy

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

Certificate in Women's Studies in Theology and Ministry

MDiv and MTS students who desire to focus attention on women in theology and ministry may enroll in Candler's Women's Studies in Theology and Ministry (WTM) Certificate Program. This program integrates required and elective work and seeks to (1) create an intellectual and supportive community focused explicitly on women in theology and ministry; (2) explore critical issues and enlarge perspectives on women and religion; and (3) nurture students' professional identities and assist vocational discernment. Students in the MDiv and MTS degree programs may enroll in the WTM Certificate Program. A total of 13 hours is required, including:

- WTM502. Special Topics in Women, Theology and Ministry (3 hours) ***or*** WTM503. Vocational Discernment for a Sustained Life in Ministry (3 hours)
- Nine hours of elective credit from the approved list of electives.
- WTM505. WTM Integrative Project (1 hour taken after the completion of 12 hours of course work.)
- WTM500. Professional Development. Met either through participation in an Academic Conference (5 hours) or the WTM Mentoring program (5 hours.) {No credit hours given for either requirement}.
- WTM501. Women's Forum. Attendance at the WTM Forum once during the student's academic program.

Additional details about the WTM Certificate, including an updated list of approved courses, are available online at http://www.candler.emory.edu/academics/certificates/women-theology-ministry.cfm.

To participate, interested students must submit an Application for Certificate Enrollment Form to the Candler Registrar. For additional information, contact Karen Scheib at kscheib@emory.edu or 404.727.4160.

Additional Certificates

Certificate in Religion and Health

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

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

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

For further information, please refer to www.rphcemory.org/students/degree-programs/interdisciplinary-certificate-program, or contact Emmanuel Lartey, coordinator, at elartey@emory.edu.

Emory Graduate Certificate in Human Rights

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

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

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

For additional information, refer to http://humanrights.emory.edu/sub-educational.htm or contact Dabney Evans, Director, at dabney.evans@emory.edu.

Additional Opportunities For Study

Internships

Internships are a student-initiated practical experience for which academic credit is given. Students may intern with a church, an agency, or an existing internship program. Internships provide students with an opportunity to tailor their course of study by meeting the specific ministry-learning goals they have, to enrich and/or complement their courses, to provide more depth to a particular aspect of ministry, or to obtain greater exposure to a broader range of ministry, for instance. To get ideas for an internship opportunity, visit http://www.candler.emory.edu/coned/internship.cfm. It also can be an important avenue for discernment of the student's professional ministry and calling. Internships may be taken for variable credit hours, with no more than six hours granted toward the MDiv or MTS degree. MRL students are required to take a total of six hours of credit.

Students wishing to receive credit for an internship must complete a Ministry Internship (CE545R) registration form, available in the Office of Contextual Education, prior to beginning the internship. Credit will be awarded when all the reporting required to confirm successful completion of the internship has been submitted to and approved by the Contextual Education Office.

To be eligible to participate in internships, students must be certified to be in good academic standing by the Candler Registrar. Students participating in internships will be required to complete Stewards of Children—Adults Protecting Children from Sexual Abuse training, as described on page xx, Haven training, as described on page xx, and a criminal background check as described on page 95. To learn more about internships, students can 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 ACPE association. CPE is most often located in hospitals, clinics, and community agencies, and the program has a concentrated focus on pastoral care, counseling, and relational skills development. Some traditions (e.g., Episcopal, particular UM Conferences) require CPE for ordination. In those cases, students are responsible for determining and fulfilling these requirements. CPE can be a part of a person's preparation for parish ministry, chaplaincy, lay ministry, teaching, and counseling. Students apply directly to the site where they would like to do CPE. Once accepted into a particular CPE program, students can apply for Candler academic credit for CPE through the Office of Contextual Education. Students may be awarded variable credit hours for CPE, with no more than six hours granted toward the MDiv degree as Contextual Education elective credit.

To learn more about Clinical Pastoral Education, visit http://www.candler.emory.edu/coned/cpe.cfm.

US Educational Opportunities

Candler has agreements for its students with the General Theological Seminary (New York, N.Y.) and Wesley Theological Seminary (Washington, D.C.). Registration, financial aid, and approval for transfer credit for these programs must be approved prior to study. To be eligible to participate, students must be certified to be in good academic standing by the registrar. For further information, contact the assistant dean of student life and spiritual formation, Ellen Echols Purdum, at 404.727.4538 or ellen.echols.purdum@emory.edu.

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

National Capital Semester for Seminarians (NCSS)
www.wesleyseminary.edu/academicprograms/nationalcapitalsemesterforseminarians.aspx
Candler is a participating seminary in the National Capital Semester for Seminarians (NCSS), a semesterlong, intensive program of study in ethics, theology, and public policy. It brings together seminary students from accredited theological schools across the country for a combination of classroom experience, field visits, and internships. The NCSS program takes place in the spring semester and is open to any student who

has completed at least one year of a degree program accredited by the ATS and is recommended by their home seminary. Tuition is paid at the regular tuition rate to the student's home institution. Housing and meals are made available at Wesley Theological Seminary and paid for by the student.

International Educational Opportunities

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

Candler organizations, including the Candler International Student Association (CISA), the Candler African Theological Students Association (CATSA), the Emory Korean Graduate Student Association (EKGSA), and the Candler Latin American Community also sponsor internationally focused programs. Students may study with visiting professors from other nations and may participate in courses with short-term international study components. Listed below are Candler's regular offerings for short- and long-term theological study abroad. Registration, leave of absence, financial aid, and approval of transfer credit for study abroad programs must be arranged prior to study. To be eligible to participate in courses and programs that require significant travel students must be certified to be in good academic standing by the Candler Registrar. This includes all Candler-sponsored international programs. For further information, contact the assistant dean of student life and spiritual formation, Ellen Echols Purdum, at 404.727.4430 or ellen.echols.purdum@emory.edu.

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

Georg-August Universität
www.uni-goettingen.de/en/19855.html
The Theology School at Georg-August Universität, in Göttingen, Germany, is committed to the legacy of the Enlightenment. In addition to the traditionally strong disciplines of biblical studies and church history in the combination of systematic and practical theology in recent years, another focus emerged: the study of specific self-understanding and social perception of the Christian religion in the last two centuries. Most courses are taught in German, but there are summer institute scholarships available for immersion in German language. Students live in community with other German theology students and within walking distance of the city center and the university.

Instituto Superior Evangelico de Estudios Teologicos (ISEDET)
www.isedet.edu.ar/quienes_somos/brief.html
The Evangelical High School of Theological Studies or University Institute ISEDET is an ecumenical center of higher education located in Buenos Aires, Argentina. Its aim is the theological education and the formation of those people devoted to the work of the church, both in practical training as well as in the field of research.

Kwame Nkrumah University of Science and Technology (KNUST)
www.knust.edu.gh/pages/
Located in Kumasi, the second largest city in Ghana, dubbed the "garden city" and the historical and cultural center of the illustrious

Asante peoples of West Africa, KNUST provides an excellent venue for the study of religion within the context of a major African university offering professional education predominantly in the sciences. All courses are in English. Course offerings include Religion and Science; Religion, Medicine and Health; Religion and Ecology; African Traditional Religions; Islam; Christianity in West Africa; Religion and Ethics; and Christianity and Culture.

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

Seminario Evangélico de Puerto Rico
www.se-pr.edu/
The Evangelical Seminary of Puerto Rico is located in San Juan, Puerto Rico. The seminary is known throughout Latin America and the Caribbean as a progressive center of theological study and a center for the study of politics and religion. All courses are taught in Spanish, although students have the option of writing their papers in English. Half of the required reading is in English. There are housing options on the seminary's campus in dormitories and apartments, as well as with families.

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

Stockholm School of Theology
www.ths.se/site/index.php/in-english.html
Located in Bromma (a few kilometers from Stockholm) and close to the Castle of Åkeshof and its surroundings, Stockholm School of Theology (THS) is a place for intensive studies and reflection. THS provides graduate education in theology and offers a strong program in human rights. Most programs are in Swedish, but periodically courses or seminars are offered in the English language, according to need and interest. Scholarships are available from THS for Candler students; they help to offset costs for study in the Middle East.

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

Universidade Metodista de São Paulo
www.metodista.br/
The School of Theology (FaTeo) is the founding faculty of Methodist University and has around 225 full-time students at its campus in São Bernardo do Campo just outside São Paulo. Methodist University has over 15,000 students in all degree programs, and is known for the strength of its programs in theology and religion as well as communications and business. Theology students live on-campus but participate in ministry sites throughout the São Paulo metropolitan region. For more information, contact the Office of Student Programming at 404.727.4430.

University of Helsinki
www.helsinki.fi/rre/research/areas.htm
The Faculty of Theology is one of many undergraduate and graduate schools at the University of Helsinki in Helsinki, Finland. UH offers a unique masters program in RRE, Religious Roots of Europe.

University of KwaZulu-Natal
http://sorat.ukzn.ac.za/Homepage.aspx
Located in South Africa, SORAT strives to create dialogue between academic reflection and social and community engagement on the African continent. There are programs in African theology, biblical studies, Catholic theology and Christian spirituality, comparative religion, gender and religion, Hindu studies, history of Christianity, Islamic studies, ministerial studies, religion and social transformation, religious education, systematic theology, and theology and development.

New Opportunities
New opportunities for academic exchange and pastoral internships are being developed. For information regarding pastoral internships, contact Thomas Elliott Jr., director of contextual education II, thomas.elliott@emory.edu or 404.727.4178. For information on Candler's international initiatives, contact Jonathan Strom, director of inter-

national initiatives, at jstrom@emory.edu or 404.727.4168. For information regarding student exchanges, contact Ellen Echols Purdum, assistant dean of student life and spiritual formation, at ellen.echols.purdum@emory.edu or 404.727.4430. Information regarding new opportunities also may be found at www.candler.emory.edu/academics/international-study/index.cfm.

Candler Writing Center

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

Study in Other Divisions of the University

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

Emory College

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

Graduate Division of Religion

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

Master of Sacred Music Degree Program

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

Centers, Institutes, and Affiliates

Aquinas Center of Theology

An affiliate of Emory University, the Aquinas Center is a Dominican-inspired, lay-funded center whose mission is to assist inquiring persons to enhance their knowledge of the living Catholic tradition so they can better engage the spiritual and moral life of the Church. More specifically, the Aquinas Center collaborates with other sponsors on campus to present or support lectures, lifelong learning classes, the major Catholic Speaker Series, the Catholic Studies Minor, and lectures by Emory professors in the parishes of the Archdiocese of North Georgia. The center also endows the Aquinas Professor of Historical Theology in the Candler School of Theology. For further information contact the executive director, Phillip M. Thompson, at 404.727.8860, 404.727.8862 (fax), or www.aquinas.emory.edu.

Center for the Study of Law and Religion

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

The program offers courses in law and religion open to MDiv candidates, MTS candidates, and students in the law school, Emory College, and the Laney Graduate School. Courses include Western Legal Tradition, Law and Theology: Problems in Moral Accountability, History of Church-State Relations in the West, Jewish Law: Background and Process, and American Constitutional Law: Church and State. For additional information on the Center for the Study of Law and Religion see www.cslr.law.emory.edu. For information on dual degree programs offered through Candler and the School of Law, see page 64.

Rollins Center for Church Ministries

The guiding purpose of the Rollins Center for Church Ministries is the integration of theological education and the ministries of Christian congregations. The center promotes research on congregational life and mission and provides opportunities for

students to learn methods of congregational study, particularly through the Teaching Parish Program. The Rollins Center for Church Ministries was given by O. Wayne Rollins in memory of his mother, Claudia A. Rollins.

World Methodist Evangelism Institute
The World Methodist Evangelism Institute, a cooperative ministry of World Evangelism of World Methodist Council and Candler School of Theology at Emory University, offers additional opportunities for 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 in good academic standing and students from other seminaries are permitted to enroll in the institute's international and regional evangelism seminars for evangelism or mission academic credit. Located on the Emory University campus, 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 non-confrontational approach, and provides opportunities for seminary students to have a dialogue with students of other seminaries across the world. This academic year, seminars are projected for the Bahamas and Indonesia. For further information, contact Winston Worrell, wworrel@emory.edu, or Cary Loesing, cary.loesing@emory.edu, 404.727.6344, or visit their offices on the ground floor of Cannon Chapel, rooms 105A and 105C. The WMEI website is located at www.wmei.ws.

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 takes the theological abilities and questions of youth seriously
- equip lay and ordained youth leaders to engage in such forms of youth ministry

YTI hosts a Summer Academy for rising high school juniors and seniors that helps 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 Inc., the Frank Sherman Fund for the Ministry of the Church and Society, individual donors, and other foundations. For further information, contact the director, Beth Corrie, at 404.712.9160 or yti@emory.edu or visit www.yti.emory.edu.

Associated Organizations

Atlanta Theological Association
Through the Atlanta Theological Association, Candler School of Theology is affiliated with Columbia Theological Seminary, Erskine Theological Seminary, the Interdenominational Theological Center (ITC), Lutheran Theological Southern Seminary, and the McAfee School of Theology. The association coordinates the

educational programs and resources of these member institutions, which include more than 1,200 students, one hundred faculty, and six hundred thousand library volumes. The Candler ThD is jointly sponsored by Candler, Columbia, and ITC. Other cooperative endeavors include cross-registration; sharing of faculty, library, and lectureship resources; interseminary courses; experimental programs in various academic disciplines and professional specializations.

Care and Counseling Center of Georgia

The mission of the Care and Counseling Center of Georgia is to offer healing, hope, and education in the pastoral tradition. CCCG provides counseling and pastoral care to individuals, couples, and families, and clinical education in pastoral care and counseling for theological students and ministers.

Candler School of Theology is one of the founders of the CCCG and is represented on its governing Board of Directors along with representatives from Columbia Theological Seminary, the Interdenominational Theological Center, and local church and community members.

Pastoral counseling and referral services are offered at a number of affiliated pastoral counseling centers in the area, including the CCCG office near Emory at 1814 Clairemont Road. All CCCG pastoral counseling supervisors are state licensed and most are also approved as supervisors by the American Association of Marriage and Family Therapists.

CCCG is an accredited training center of the Association for Clinical Pastoral Education and sponsors chaplaincy and Clinical Pastoral Education programs (CPE) at multiple sites.

Programs available at the Grady Health System site (Grady Memorial Hospital) include CPE internships, residency programs, and supervisory training.

CCCG is also affiliated with the American Association of Pastoral Counselors and provides the clinical training for students in the ThD program in pastoral counseling. ThD students normally meet the requirement of two years of supervised experience in pastoral counseling 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.

For information about any of CCCG's programs, contact CCCG at 404.636.1457 or visit www.cccgeorgia.org.

Association for Clinical Pastoral Education

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

Hispanic Theological Initiative Consortium

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

Hispanic Summer Program

Candler is a participating member of the Hispanic Summer Program (HSP), an ecumenical program in theology and religion, which sponsors a two-week academic program mainly designed for Latina/o seminarians hosted by participating seminaries in June and will host the program in the summer of 2015. Hispanic and non-Hispanic students enrolled in seminaries and departments of religion, Hispanic seminary graduates seeking continuing education, and other students interested in Hispanic ministries are welcome and encouraged to apply.

For students attending sponsoring insitutions such as Candler, the HSP fee is $425 in 2014 and includes tuition, round-trip fare, and 13 days/nights of room and board.

Students are able to enroll in a course taught in Spanish by Hispanic faculty. Courses cover a wide range of topics in the theological curriculum and course credits are transferable to Candler. HSP offers study and fellowship with Hispanic peers, Hispanic professors and leadership, experience in prayer and celebration, and enhanced cultural awareness. HSP also offers Through Hispanic Eyes, an annual seminar open to non-Hispanic faculty only. For further information, go to www.hispanicsummerprogram.org, or contact L. Wesley de Souza, Candler's liaison for the HSP Governing Board, at l.wesley.de.souza@emory.edu.

Worship and Music

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

Worship and Spiritual Formation

Spiritual formation at Candler is nurtured through shared worship and through participation in diverse program offerings supporting spiritual life and growth. Worship at Candler centers the daily and weekly rhythms of our gathered community. In worship we are part of a larger, global community, which is both formative and expressive of Christian life, faith, and practice. Under the direction of the Office of Worship, student staff and volunteers plan and lead worship that embodies many styles and traditions. The community gathers for a Service of Word and Table on Tuesdays, a Service of Word on Thursdays, and a Eucharist service each Friday. Evensong and Holy Eucharist is celebrated on Wednesday evening. Candler students are also welcome at University Worship services. For further information, contact Barbara Day Miller, associate dean of worship and music, at 404.727.6153.

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

In Cannon Chapel, a new spiritual formation space provides resources for both curricular and noncurricular programming that enhances student learning and spiritual growth. With a smart classroom, labyrinth, kitchen, and the adjacent Emma McAfee Cannon Prayer Chapel, the space offers opportunities for retreats, special seasonal

activities, workshops on varieties of prayer, meditation, and other forms of spiritual practice, spiritual direction, and vocational discernment as well as quiet space for individual prayer and meditation.

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

Religious Programs of the University

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

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

Music at Candler

The diverse music groups at Candler provide musical leadership in many styles for weekly chapel services. The Candler Chorale, open to all members of the community, rehearses and sings weekly, and is available for credit. The Candler Singers, an auditioned choir, sings weekly in chapel and represents Candler at events in the city and beyond, with concerts and brief tours. The Voices of Imani, a student-led gospel choir, rehearses weekly and sings in chapel several times each semester. KAIROS band and ensemble explores a variety of contemporary genres. Students are encouraged to volunteer their gifts as instrumentalists, soloists, and liturgical dancers, either individually or in small ensembles. The larger Emory University choirs, orchestra, and wind and percussion ensembles also are open to Candler students. For further information, contact Barbara Day Miller, assistant dean of worship and music, at bdaymil@emory.edu.

Absences

If a student is absent from class due to illness or other unforeseen circumstances, he/she should contact professors directly to notify them of the absence and to make up missed assignments. If a student is unable to contact professors and/or anticipates an extended absence from classes, he/she (or an emergency contact) should be in communication with the assistant dean of student life and spiritual formation and the registrar, who will contact professors on his/her behalf.

Academic Review Board

The Academic Review Board comprises the associate dean of faculty and academic affairs, the associate dean of admissions and financial aid, the registrar, the directors of contextual education, the assistant dean of student life and spiritual formation, and two area chairpersons.

Academic Standing

At the conclusion of each semester, Candler's Academic Review Board reviews the academic progress of all MDiv, MRL, MTS, and ThM students. DMin student academic standing is determined by the director of the DMin program in consultation with the academic dean. ThD student academic standing is determined by the ATA ThD Committee.

MDiv, MRL, and MTS students whose term or cumulative grade point average falls below 2.0; ThM students whose term or cumulative grade point average falls below 3.0; and students who receive an F or U in any course normally are placed on probation. Those who routinely withdraw from courses and those who receive a grade of C- or lower in a course taken to fulfill a degree requirement will be placed on probation.

Students placed on probation must reduce their academic course load. Students on probation cannot take letter-grade courses on an S/U basis, enroll in directed studies, or receive an incomplete grade the following semester. Students may be on probation for no more than three semesters.

Failure of MDiv students to achieve a 2.0 term average for three semesters, MRL and MTS students to achieve a 2.0 term average for two semesters, and ThM students to achieve a 3.0 term average, and those who fail to make satisfactory academic progress may result in discontinuance. Discontinuance also may result from failure to complete courses taken to fulfill degree requirements with a C grade or better after more than one attempt, and failure to make satisfactory academic progress.

To serve on standing committees at Candler, students must be in good academic standing at the time of their election and during the period of their service. Serving on committees, while an important contribution to the life of Candler, should neither interfere with class attendance nor adversely affect academic work in other ways. To be eligible for selection for courses and programs that require significant travel, students must be certified to be in good academic standing by the Candler Registrar. This includes all Candler-sponsored international programs and Candler-sponsored internships.

Alcohol and Drug Abuse Policy

http://policies.emory.edu/8.8

Emory University is committed to the health and well-being of its faculty, staff, and student body. Alcohol and drug misuse and abuse can be detrimental to one's overall physical and emotional health; academic and/or professional performance; and adversely impact family, friends, and co-workers.

As a recipient of federal grants and contracts, Emory University adheres to the provisions of the Drug-Free Workplace Act of 1988 and the Drug-Free Schools and

Communities Act Amendments of 1989. As administrator of certain state-funded financial aid programs for students, Emory University also adheres to Georgia's Drug-Free Postsecondary Education Act of 1990. This policy is also designed to convey the university's care and concern for its members and their well-being, given that alcohol and other drug misuse on college campuses is a major public health concern. In order to foster academic achievement, personal success and wellness, and to promote the safety of the community, the university has adopted the following tenets to guide the prevention of alcohol and other drug misuse:

- Emory University complies with and upholds all applicable federal, state, and local laws related to alcohol, illicit drugs, and controlled substances. Violations of such laws that come to the attention of university officials may be addressed within the university or through prosecution in the courts, or both.
- The university strives to create an environment that supports individuals who choose not to use alcohol and individuals who choose to use alcohol legally and in moderation. The illegal sale, distribution, or use of alcohol is not permitted.
- The university encourages individuals with prescription medications to safely and legally use such medications in compliance with their prescriptions. The misuse of prescription medication or other controlled substances is not tolerated.
- The sale, distribution, or use of illegal drugs is not permitted.
- The university seeks to create an environment of personal development and supportive community. It supports individuals seeking services for alcohol, tobacco, and/or other drug misuse and makes confidential services available to them.
- In instances where individuals are found to be in violation of the university's Alcohol and Drug Abuse Policy, the university's response will stress individual accountability, personal development, and connection to appropriate health services as well as the effect on impacted parties and the community.

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 Access, Disability Services, and Resources (ADSR), 110 Administration Building, Emory University, Atlanta, Georgia 30322-0520. The information provided will be used only to assist the university and ADSR in determining accommodation needs. Self-identification forms are available from the Candler admissions office at 404.727.6326, or from ADSR at 404.727.9877 or 404.712.2049 (TDD).

Application for Degree

Students must apply formally for their degrees before the deadline stated in the academic calendar. The application for degree is available in OPUS during a window of time set by the university registrar each semester. A separate application is required for each degree received.

Students who file an application after the deadline must pay a special processing fee of $25. These students cannot be assured that their names will appear in the commencement program or that their diplomas will be available at commencement.

August and December graduates participate in graduation the following May. Graduates and candidates who will not be attending the Candler diploma ceremony must notify the Candler registrar at candler-registrar@emory.edu.

Change of Address

Students with name, address, or telephone number changes are required to update their information via OPUS (www.opus.emory.edu). Candler and the university use the contact information in OPUS for billing and other important matters.

Complaints

Situations may arise in which a student believes that he or she has not received fair treatment by a representative of Candler or has a complaint about the performance, action, or inaction of a member of the staff or faculty, affecting the student. A student who wishes to register a complaint with the School related to issues of discriminatory harassment, grades, or compliance with the accreditation standards of the School's accrediting bodies should follow the Complaint Procedure below.

Students are encouraged to seek assistance from the academic dean for any other complaints involving classes or faculty members; and from the associate dean of admissions for other matters.

Association of Theological Schools (ATS)

The Commission on Accrediting of the Association of Theological Schools has a policy regarding complaints against member schools regarding noncompliance with ATS accreditation standards, policies, and procedures. Student complaints relating to the accrediting standards of the commission may be communicated in writing to the academic dean, who will investigate the complaint and provide a written response to the complainant within 30 days of the receipt of the complaint. A record of all such complaints will be maintained in the Office of the Academic Dean for review by the Board of Commissioners upon request.

Complaints may also be made directly to the ATS, in which case they must be filed in writing (to the Association of Theological Schools in the United States and Canada, the Commission on Accrediting , 10 Summit Park Drive, Pittsburgh PA 15275-1110) and must provide evidence that the member school is in violation of a stated policy or accrediting standard or a membership criterion. (To access the commission's complaint policy, please see section XII of Commission Procedures, http://www.ats.edu/Accrediting/Documents/COAProcedures.pdf, p. F-14).

Southern Association of Colleges and Schools Commission on Colleges (SACSCOC)

Complaints regarding noncompliance with SACS accreditation standards, policies, and procedures may be made to SACSCOC, 1866 Southern Lane, Decatur, GA 30033-4097. (To access the commission's complaint policy, procedures, and its complaint form, please see www.sacscoc.org/pdf/081705/complaintpolicy.pdf).

Allegations of Discriminatory Harassment

Any student or employee with a complaint of discriminatory harassment should contact the director for equal opportunity programs to obtain information on the procedure for handling such complaints. Any questions regarding either this policy statement or a specific fact situation should be addressed to the Emory University Office of Equal Opportunity Programs at 404-727-9867. For more information about the Office of Equal Opportunity Programs, visit www.eop.emory.edu (see also p. 99).

Grade Appeals

Each student has the right to appeal a grade after every attempt has been made to resolve such grievances directly among the persons involved. If those parties cannot achieve a

satisfactory resolution, an appeal may be submitted in writing to the academic dean within six months of the assignment of the grade. See p. 100 for a complete account of the grade appeal process.

Completion of Studies

MDiv, MRL, and MTS students must complete their programs of study within six calendar years. Normally, the DMin degree is completed in three years. In the unlikely event that a DMin student is unable to finish the program on the typical schedule, the degree must be completed within four calendar years. The ThM degree must be completed in no more than two years. Continuation beyond that time is permitted only by approval of special petitions based on extraordinary circumstances. ThD students must complete their program of study within nine years.

Course Load

During the academic year, enrollment of at least 12 hours per semester is considered full time for MDiv and MRL students. For MTS, ThM, and ThD students, enrollment of 9 hours per semester is considered full time. DMin students are considered part time. For a student in any program (except the DMin) to be considered fully enrolled for tuition assessment and scholarship purposes, a minimum of 12 hours per semester is required. Students in the first semester of the MDiv program may enroll in a maximum of 15 hours. The maximum course load in the school of theology for all other students (i.e., MRL, MTS, ThD, ThM, and MDiv students from their second semester onward) is sixteen hours per semester. DMin students enroll in 4 to 7 hours each semester. The only exception to the sixteen hour credit limit is for those students who enroll in a January/August course. Students enrolling in January/August courses who also are enrolled in a CE (Contexual Education) course may take a maximum of 17 credit hours.

During the summer term, the maximum course load for MDiv, MRL, MTS, and special students is 12 credit hours. Generally, students may not register for more than one three-hour course per term for the summer semester. Credit hour overloads may be granted only to final semester students who need additional credits in order to graduate. All requests for credit hour overload should be made via email to the academic dean.

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

Criminal Background Checks

Candler School of Theology will screen all those admitted to degree and nondegree programs by requiring and facilitating a criminal background check at the expense of the student (approximately $18) through a vendor designated by the school. Criminal background checks should be completed by August 15 of each year. The criminal background check includes a residency history for all states, criminal records check for all states, and a nationwide sex offender database search.

1. All Candler degree and nondegree students must complete a national criminal background check before they can enroll in their first semester of classes. No MDiv student will be allowed to enroll in any classes until Candler has received the results of his or her criminal background check.
2. Students will be notified by the Office of Admissions at the time of their acceptance to Candler and prior to their application for a criminal background check that the results may be reported to the following persons:

- the Director of Contextual Education I;
- the Director of Contextual Education II;
- the student's Contextual Education I Site Supervisor;

- the student's Contextual Education II Site Mentor and Teaching Supervisor;
- the student's Ministry Internship Site Supervisor;
- the Associate Dean of Admissions and Financial Aid;
- the Assistant Dean of Student Life and Spiritual Formation; and
- the student's academic advisor. For students enrolled in Teaching Parish and Episcopal Studies Program, in addition to those named above, the student's appointing Bishop will be notified as well as (for Teaching Parish students) the District Superintendent in which the Teaching Parish congregation is located.

3. In the case of students with criminal history, their Contextual Education I site supervisor and Contextual Education II teaching supervisor and site mentor must approve the placement of that student at that site. If the student is not approved, the student will have the opportunity to select another site, then that site supervisor or site mentor and teaching supervisor will be notified of the criminal history and will decide whether the student will be allowed to fulfill his or her Contextual Education requirement at that site. In the case of Teaching Parish and Episcopal Studies students with a criminal record, their District Superintendent and/or Bishop must approve the appointment.
4. If, as a result of the criminal history, no Contextual Education I or II site (or, for students in the Teaching Parish and Episcopal Studies programs, no church site) accepts the student, the student must withdraw from the MDiv program. This same mandatory withdrawal policy applies to students in the MRL program who are unable to find a contextualized placement site that will accept them because of criminal history.
5. Students who have a criminal history and who were already accepted at Candler prior to the adoption of this policy—including students currently enrolled in Contextual Education II, Teaching Parish, Episcopal Studies—will be notified of the change in policy before July 15, 2013, and will submit a letter of consent for the release of their criminal background check results to those persons named in No. 2 above.
6. Doctor of theology degree students for whom the criminal background check has not been received by the first day of All New Student Orientation will not be allowed to participate in the Pastoral Counseling Practicum until the spring semester.

Conducting criminal background checks will endeavor to take into consideration unacceptable behavior, prior efforts towards rehabilitation and on-going counseling or treatment. Detection and disclosure will serve as a means of opening conversation and opportunity for healing for potential students.

Nondisclosure of criminal activity may result in either the revocation of admission prior to matriculation or inability of the student to complete the degree program, resulting in dismissal from the program.

Cross-registration in Other Schools

ATA Cross-registration

Where appropriate, degree-seeking students may register for courses (usually without extra cost) at schools of the Atlanta Theological Association (ATA) and at nearby colleges and universities. Except for courses taken toward the ThD degree, courses taken at institutions other than Emory, including ATA institutions, are counted as transfer credit.

Students cannot take courses outside Candler during their final/graduating semester unless the host school guarantees grade submission by Candler's due date prior to the start of the final/graduating term.

- An MDiv candidate may cross-register for a maximum of 18 semester hours in institutions other than Emory, with no more than six taken in any single semester and no more than 12 total hours from any one ATA institution.
- An MRL candidate may cross-register for a maximum of 9 semester hours in institutions other than Emory, with no more than 6 taken in any single semester and no more than 6 total being applied to the student's area of specialization.
- An MTS candidate may cross-register for a maximum of nine semester hours in institutions other than Emory, with no more than six taken in any single semester, when justified by the student's area of interest and in consultation with the director of the program.
- A ThM candidate may cross-register for no more than three credit hours in institutions other than Emory.

Schools of the Atlanta Theological Association (ATA) include Candler, Columbia Theological Seminary (Decatur, Ga.), Erskine Theological Seminary (Due West, S.C.), the Interdenominational Center (Atlanta), Lutheran Theological Southern Seminary (Columbia, S.C.), and McAfee School of Theology, Mercer University (Atlanta).

ARCHE Cross-registration

ARCHE (Atlanta Regional Council for Higher Education) cross-registration is another cross-registration option offered through Emory University. Under certain conditions, the program allows students to take a course at a member institution that may not be offered at Emory. Student must be full time and in good standing. Courses are taken on a space-available basis. See http://registrar.emory.edu/students/arche.html for more information.

Directed Study

Directed studies may not be offered on courses regularly taught and may not be used to fulfill area requirements. Prior to registering for directed study work, students must complete a request for directed study form (available from the registrar) and obtain the signatures of the instructor, faculty adviser, and associate dean of faculty and academic affairs. Directed studies may be taken on either an S/U or a letter grade basis.

MDiv, MRL, and MTS students who have completed at least two semesters of academic work with a current grade point average of at least 3.0 on a 4.0 scale may request permission to register for directed studies. No more than three credit hours may be taken in one semester, and no more than six credit hours may be applied to the MDiv degree. MRL students may take up to three hours of directed study for area of specialization credit only with permission of the academic dean. MTS students may take up to 12 hours of directed study, provided that at least six are extensions of regular offerings. In consultation with the director of general and advanced studies, ThM students may elect units of individual directed study to be used toward the completion of their degrees. ThD students may register for directed studies with members of the ATA faculty for a maximum of nine hours.

Students on academic probation, regardless of grade point average, are not eligible to enroll for directed studies.

Discontinuance

A student may be discontinued at any time. A student must be discontinued after three consecutive semesters on probation. Discontinuance, in contrast to dismissal, implies no irregularity of conduct or infringement of discipline. A student also may be discontinued for medical reasons. Readmission cannot be considered until three semesters have elapsed after discontinuance. When requesting readmission, the student must present satisfactory evidence that the difficulty, academic or otherwise, has been removed and that the requirements for graduation from the school of theology can now be met. ThD students should con-

sult the program handbook for additional information regarding discontinuance.

Dismissal

Any breach in discipline, moral lapse, insubordination to authority, or action contrary to the best interests of the university or the school of theology may lead to probation, and, if serious enough, to immediate dismissal.

Emory Email

Email is the primary medium for official communication with students at Emory University. All students are assigned an Emory email address by the university and this address is used for all university and Candler communications sent via email. Students are expected to maintain their accounts and check their email regularly so that new mail will be properly received and read. Certain communications may be time-critical. Emails sent to Emory addresses from non-Emory addresses are not guaranteed to be delivered. All university and Candler-related emails are sent to Emory email accounts, regardless of the preferred email address indicated in OPUS.

To verify or update your email address, log-in to OPUS, go to the "Personal Information" section, and select "Email Addresses" from the drop-down menu.

Emory University Policy Statement on Equal Opportunity and Discriminatory Harassment

Emory University is an inquiry-driven, ethically engaged, and diverse community dedicated to the ideals of free academic discourse in teaching, scholarship, and community service. Emory University abides by the values of academic freedom and is built on the assumption that contention among different views is positive and necessary for the expansion of knowledge, both for the University itself and as a training ground for society at large. Emory is committed to the widest possible scope for the free circulation of ideas.

The university is committed to maintaining an environment that is free of unlawful harassment and discrimination. Pursuant to the university's commitment to a fair and open campus environment and in accordance with federal law, Emory cannot and will not tolerate discrimination against or harassment of any individual or group based upon race, color, religion, ethnic or national origin, gender, genetic information, age, disability, sexual orientation, gender identity, gender expression, veteran's status, or any factor that is a prohibited consideration under applicable law. Emory University welcomes and promotes an open and genuinely diverse environment.

Equal Opportunity/Affirmative Action Policy

Emory University is dedicated to providing equal opportunities and equal access to all individuals regardless of race, color, religion, ethnic or national origin, gender, genetic information, age, disability, sexual orientation, gender identity, gender expression, and veteran's status. Emory University does not discriminate in admissions, educational programs, or employment on the basis of any factor stated above or prohibited under applicable law. Students, faculty, and staff are assured of participation in university programs and in the use of facilities without such discrimination. Emory University complies with Executive Order 11246, as amended, Section 503 of the Rehabilitation Act of 1973, the Vietnam Era Veteran's Readjustment Assistance Act, and applicable executive orders, state and federal regulations regarding nondiscrimination, equal opportunity and affirmative action. Emory University is committed to achieving a diverse workforce through application of its affirmative action, equal opportunity and nondiscrimination policy in all aspects of employment including recruitment, hiring, promotions, transfers,

discipline, terminations, wage and salary administration, benefits, and training.

Discriminatory Harassment Policy

In keeping with its commitment to maintaining an environment that is free of unlawful discrimination and with its legal obligations, Emory maintains a policy prohibiting unlawful harassment. Discriminatory harassment of any kind, whether it is sexual harassment or harassment on the basis of race, color, religion, ethnic or national origin, gender, genetic information, age, disability, sexual orientation, gender identity, gender expression, veteran's status, or any factor that is a prohibited consideration under applicable law, by any member of the faculty, staff, administration, student body, a vendor, a contractor, guest or patron on campus, is prohibited at Emory.

Emory encourages anyone who has knowledge of discrimination on campus to report alleged violations of this policy. Because discriminatory harassment interferes with the university's educational mission and may be unlawful, anyone who becomes aware of discrimination or discriminatory harassment committed by member of the faculty, staff, administration, student body, a vendor, a contractor, guest or patron on campus, is encouraged to report the harassment to the Director of Equal Opportunity Programs. The director of equal opportunity programs is also the university Title IX coordinator.

Emory faculty, administrators and supervisors are required to immediately report any employment complaints they receive or incidents of discrimination or discriminatory harassment they witness, to their immediate report or to Lynell A. Cadray, Associate Vice Provost, Office of Institutional Equity and Inclusion and University Title IX Coordinator, at lynell.cadray@emory.edu or 404.712.8541.

Sexual misconduct is a form of sexual harassment that is prohibited under federal law and Emory University's Equal Opportunity and Discriminatory Harassment Policy, Policy 1.3. Emory University's Sexual Misconduct Policy, Policy 8.2 (http://policies.emory.edu/8.2), applies to each of Emory's students, including those of Candler School of Theology (see page 115).

Financial Requirements for Graduation

All financial obligations to the university must be satisfied before a student can graduate. In the case of outstanding loans not yet due and payable, satisfactory loan documents must have been executed and delivered to the university and all payments must be current.

Grade Access

Grades are available in OPUS within two weeks after the end of the each semester. Official transcripts also may be ordered from the university registrar's office online through OPUS. For additional information on ordering transcripts, refer to http://www.registrar.emory.edu/students/transcripts.html.

Grade Appeals

Each student has the right to appeal a grade after every attempt has been made to resolve such grievances directly among the persons involved. If those parties cannot achieve a satisfactory resolution, an appeal may be submitted in writing to the academic dean within six months of the assignment of the grade.

If the academic dean and the student cannot reach a satisfactory resolution, the student may request that the academic dean convene a committee to hear the appeal. This ad hoc committee will be comprised of the following: one area chair member of the Academic Review Board (appointed by the academic dean), the student's faculty adviser, one student who sits on the Personnel and Academic Policy Committee (selected by

the academic dean), one student at large (selected by the academic dean in consultation with the associate dean of admissions and student services 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.

Grading System

Grades are based on the student's actual performance in a course judged against the criteria for grading stated in the course syllabus. The following letter grades and the accompanying descriptions are used:

A–Reserved for outstanding work of exceptionally high quality that reflects a creative appropriation of course materials and practices.

B–Work that meets all of the stated course requirements and reflects a firm grasp of course materials and practices.

C–Work that shows a basic grasp of the course materials and practices.

D–Work that shows serious deficiencies but meets the minimal requirements of the course.

F–Work that fails to meet the minimal requirements of the course. No credit is given.

The letter grades A, B, and C can receive a "minus" designation to indicate work that falls just short of their stated descriptions. The letter grades B, C, and D can receive a "plus" designation to indicate work that slightly exceeds their stated descriptions.

For each semester hour of credit, each grade is worth the following quality points:

Grade	Quality Points
A	4.0
A–	3.7
B+	3.3
B	3.0
B–	2.7
C+	2.3
C	2.0
C–	1.7
D+	1.3
D	1.0

All courses taken to meet MDiv, MRL, and MTS requirements must earn a letter grade of at least C (i.e. 2.0 on a scale of 4.0). The grade of IP (in progress) is assigned at the end of the first semester for courses that continue beyond one semester.

Students may enroll in courses on S/U (satisfactory/unsatisfactory) basis with prior permission of the professor in courses not being taken to satisfy requirements. MDiv students may apply up to 15 hours of electives on a S/U basis toward the degree. MTS students may apply up to nine hours of electives on a S/U basis toward the degree. ThM students may apply up to four hours of electives (not including post-MDiv electives) on a S/U basis toward the degree.

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. Students do not receive quality points for AU, S, U, P, or F grades.

Common Course Sequence Grade Average Requirement (MDiv Students only)

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

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

Satisfactory/Unsatisfactory (S/U)

Instructor permission is required in order to take a class S/U. Permission must be obtained via email from the course instructor and sent to the Candler registrar for processing. MDiv students are allowed to apply up to fifteen hours of electives on a satisfactory/unsatisfactory (S/U) basis toward a degree. MRL students are allowed to apply up to three hours of area of specialization course work on a satisfactory/unsatisfactory (S/U) basis. MTS students are allowed to apply up to nine hours of electives on a satisfactory/unsatisfactory (S/U) basis toward a degree. ThM students are allowed to take up to four hours of electives (not post-MDiv electives) on an S/U basis. Doctor of ministry courses, Contextual Education courses, TESL courses, internships, Chapel Choir, and Teaching Parish are available only on the S/U grading basis. Directed studies may be taken on an S/U basis. Courses taken to meet MDiv, MRL, and MTS requirements may not be taken for an S/U grade, nor may ThM501, ThM post-MDiv electives, or MDiv/MTS/ThM650. Students on academic probation are not eligible to register for courses on an S/U basis. Course work that would receive a grade of A, B, or C under the regular letter-grade system receives an S (satisfactory). Work that would regularly receive a grade of C– or below receives an U (unsatisfactory). Students who receive a U in a TESL course will be required to retake the corresponding language assessment the following fall and may be required to retake the course. After the grading change period, it is not permissible to change the grading basis of a course.

Auditing (AU)

Persons who wish to audit a course must be admitted to a degree program or to special student status. Students must have permission of the instructor to audit the course and may not be allowed to audit if the class is full or if there is a waiting list of students who wish to enroll for credit. Permission must be obtained via email from the course instructor and sent to the Candler registrar for processing. Attendance at classes is required. A grade of AU (audit) is recorded on the student's transcript.

Students pay for audited courses at the same rate as courses taken for credit and those students already carrying a course load of 15 or more hours will not be permitted to audit a course. An officially audited course is not counted in determining full-time or part-time status by the university nor is it counted toward federal loan eligibility.

Concentration Course Policies (MDiv students only)

All concentrations have the option for directed studies, internships, and the MDiv thesis. These cannot be substituted for the capstone courses (where applicable), but can be substituted for other requirements with the approval of the concentration coordinator(s). Within each concentration, a maximum of one concentration course may be taken S/U, in accordance with Candler's policy regarding S/U courses. Capstone courses cannot be taken S/U. All other concentration courses must receive a grade of C or above in order to fulfill concentration requirements. With permission of the instructor, capstone courses are open to nonconcentrators in all Candler degree programs as a general elective during the student's final year.

Incomplete Work

In clearly exceptional cases, such as illness or family emergency, a student may request an incomplete grade from an instructor no later than the last day of classes. Thereafter, incompletes must be requested from the academic dean. If approved, the instructor

sends approval via email to the Candler registrar. Course work for an approved incomplete must be completed and submitted no later than thirty days after the last day of the semester for MDiv, MRL, MTS, ThM, DMin, and special students. ThD students have sixty days to submit incomplete course work. The student is responsible for submitting the remaining work to the instructor by the deadline via email and copying the email to the Candler registrar. Students who fail to submit required course work by the deadline will receive a permanent incomplete failing (IF) or incomplete unsatisfactory (IU) grade for the course. The instructor is required to submit the grade change by the following midsemester advising period. Incomplete grades can jeopardize a student's scholarship status. Students with at least one incomplete are placed on probation until the incomplete is resolved. Students on academic probation cannot request incompletes for courses.

Procedures and Deadlines for Incomplete Requests

Short-term or Intensive Classes

For short-term classes, which only meet for a portion of the semester, and for intensive classes, such as those offered in January and August terms or in summer school, requests for incompletes must be made directly to the instructor by the due date of the last assignment for the course as stated in the course syllabus. Any student request that comes after the appropriate deadline but within ten days of the deadline can only be approved by the academic dean and should be requested by emailing candlerregistrar@emory.edu.

Regular Semester Classes

Requests for incompletes in regular semester classes must be made by the last day of classes each semester. Any student request for an incomplete that comes after the last day of class but before the end of the final exam period for the semester can only be approved by the academic dean and should be requested by emailing the academic dean.

Dropping and Withdrawing from Courses

Courses may be dropped during the drop/add period stated in the academic calendar and on the Candler course schedule without appearing on the student's transcript. Dropping a course after the drop/add deadline results in the course appearing on the transcript and is considered a course withdrawal. To withdraw from a course, the student must contact the Candler registrar. In such cases, a grade of W (withdrawal passing), WF (withdrawal failing), or WU (withdrawal unsatisfactorily) will be assigned by the instructor and appear on the student's transcript as the course grade. A grade of WF is counted as an F in calculating the grade point average. A grade of WU is not counted in calculating the grade point average. Students may not withdraw from a course after the last day of classes for the semester or term in which the course is offered. For short-term classes, which only meet a portion of the semester, and for intensive clases, such as those offered in January, August, and summer terms, withdrawals must be requested no later than the last scheduled class meeting for the course.

Contextual Education I: Requirements, Sequence, and Grading Policies

1. MDiv students must successfully complete four credit hours of Contextual Education I requirements in addition to the related three credit hour contextualized Introductory Arts of Ministry course in the fall. The components of Contextual Education I are:

   Fall or Spring Semester
   - Contextualized Introductory Arts of Ministry Course (3 credits)

   Fall Semester
   - Contextual Education I (CE551a, 551TPa, or 551ANGa), a 90-minute weekly meeting with the site supervisor and four hours weekly site work (2 credits)

Spring Semester

- Contextual Education I (CE551b, 551TPb, or 551ANGb), a two-hour weekly integrative seminar and four hours of weekly site work (2 credits)

Total 7 credits

2. Under normal circumstances, students must successfully complete these components (7 credits) before enrolling in Contextual Education II.

3. The three credit hour contextualized Introductory Arts of Ministry course is a graded course taken in the fall or spring. If a student does not receive a C or above in the Contextualized IAM course, he/she may enroll in spring semester of Con Ed I, but must take another IAM class to meet graduation requirements. The Contextualized IAM course will satisfy elective credit provided the student earned at least a grade of D.

4. If a student withdraws from the contextualized Introductory Arts of Ministry Course, he/she must also withdraw from the Contextual Education site work and weekly meeting with the site supervisor (CE551a, 551TPa or 551ANGa). These two components of Contextual Education I must be taken simultaneously.

5. In the fall semester, students receive a grade of "IP" (in progress) for CE551a or CE551TPa until the spring requirements have been successfully completely. An unsatisfactory grade will be listed as a "U." If a student receives a grade of "U" for CE551a or 551TPa in the fall semester, he/she will not be allowed to enroll in the spring semester of contextual education.

6. In the spring semester, students receive a grade of "S" or "U" for CE 551b or 551TPb. The grade received in spring is also the grade the student will receive for the fall course (CE551a or 551TPa). The grade is assigned by the teaching team (site supervisor and teaching faculty). If a student receives a grade of "U" for Contextual Education I in the spring semester, the student will fail Contextual Education I and have to re-enroll in all parts of Contextual Education I.

7. If a student withdraws from Contextual Education I in the spring (CE551b or 551TPb), she or he also is withdrawn from Contextual Education I in the fall (CE551a or 551TPa). A grade of "W" (Withdrawal Passing) or "WU" (Withdrawal Unsatisfactory) is recorded for both semesters by the teaching team. Contextual Education I requirements must be repeated the next year.

Contextual Education II Procedures

In Contextual Education II, typically taken in the second year, students practice ministry in ecclesial settings. MDiv students must successfully complete four credit hours of Contextual Education II. The components of Contextual Education II are:

Fall Semester

- Contextual Education II (CE552a, 552TPa, or 552ANGa), eight hours of weekly site work at an ecclesial setting and a biweekly geographically rotating reflection group facilitated by an experienced practitioner (2 credits)

Spring Semester

- Contextual Education II (CE552b, 552TPb, or 552ANGb), eight hours of weekly site work at an ecclesial setting and a biweekly geographically rotating reflection group facilitated by an experienced practitioner (2 credits)

Total 4 credits

1. Students are able to choose a site for their Contextual Education II placement in which they work eight hours per week. The site, however, must be able to fulfill the five areas of ministry: administration, liturgy, pastoral calling and con-

gregational care, mission/outreach, and religious education. No more than three students may serve at one site. A student's site selection is subject to the Contextual Education II director's approval.

2. All students are supervised by a site mentor who is an ordained pastor employed full-time in the setting and a graduate of an accredited seminary. Students who are employed in churches typically work in those churches as their second-year placement.

3. Along with the site work, students are assigned to a reflection group facilitated by an experienced practitioner in ordained pastoral ministry. Groups meet biweekly in the local ecclesial settings where students are serving. Groups are organized by geographic location and meet on Mondays throughout the academic year.

4. In addition to the site work and reflection group, students are required to enroll in one three hour IntroductoryArts of Ministry course and one Contextual Education Elective. Courses may be taken in either the fall or spring semester and may be taken independently of each other.

5. All site work and reflection group assignments must be completed no later than one week following the last day of classes. Failure to receive a passing grade from the site mentor and the reflection group teaching supervisor will require a student to re-enroll in Contextual Education II the following year. Only upon successful completion of the site work and the reflection group will a student receive the four (4) hours credit for Contextual Education II. (Note: students receive an "In Progress" grade for the fall semester. Only when both semesters have been satisfactorily completed will a satisfactory (S) grade be awarded for each semester).

Graduate Division of Religion Seminars

Students whose aptitude in a given field of study qualifies them for advanced work may register for graduate seminars in the Graduate Division of Religion with the approval of the instructor. Permission must be obtained via email from the instructor and forwarded to candlerregistrar@emory.edu for processing.

Haven Training

Emory University is actively working toward a campus in which no student fears or experiences violence. Haven, an interactive online education platform, is one part of Emory's comprehensive interpersonal violence prevention program. All incoming students are required to complete Haven training. Through it you will learn about preventing and responding to sexual assault, harassment, domestic violence and stalking in the Emory community. Haven is a short training program, designed to help students prevent and respond to sexual assault, harassment, domestic violence, and stalking in the Emory community. It is offered in two parts. Part I takes approximately 30 minutes to complete and part II (a follow up survey sent six weeks after part I is completed) takes approximately 10 minutes to complete. All video portions of Haven have a closed captioning (CC) option and all video and audio portions can be replayed. Part I of the Haven training must be completed by August 15 to enroll in classes in the fall semester. Part II of the Haven training must be completed by October 10 in order to pre-register for spring classes.

Inclement Weather Policy

In the event of life-threatening weather conditions, the university provost may deem it necessary to close the university officially or delay the opening time. Any schedule changes or delays will be announced via the inclement weather phone system,404.727.1234. The information on the phone system is the official announcement. An update will also be posted on the Emory website (www.emory.edu) as soon as possible after any decision on schedule

changes or closings is made.

Information Technology Policies and Guidelines
http://policies.emory.edu/5.1

The following summary presents a broad overview of policies and guidelines for use of electronic systems at Emory. If you are a system administrator or have access to university data outside your personal account, additional policies apply. In addition, you are responsible for complying with any additional policies in your school. ITD strongly urges all users to view the full text of these policies and guidelines at http://policies.emory.edu/5.1.

Information Technology Use Policy

You may not use computers or electronic systems for any use that would:

- impede teaching and research
- hinder the functioning of the university
- violate an applicable license or contract
- damage community relations or relations with institutions with whom we share responsibility.

Also:

- do not send chain letters
- do not send the same message to a large number of electronic mailing lists, news groups, or conferences
- do not send a message to an electronic mailing list, news group, or conference that is not related to the topic or purpose of the list, news group, or conference.

In addition, students may not use the Emory network to provide Internet access or computer logon accounts to anyone outside the Emory community. Violation of this policy may result in suspension of privileges to access the information technology involved, initiation of university disciplinary procedures, or in extreme cases, prosecution under federal or state law.

Policy on Copying and Using Computer Software

Emory University licenses the use of its computer software from a variety of outside companies. Emory University does not own this software or its related documentation and, unless authorized by the software developer, neither the university nor its employees and students have the right to reproduce it.

Emory University employees and students learning of any misuse of software or related documentation within the university shall notify their supervisor or, in the case of students, the appropriate faculty member or university official. Copyright violation is subject to disciplinary action by the university and/or civil or criminal liability.

Information Access Policy

Employees, contract employees, students, or other agents who as either data providers or data users intentionally and without proper authorization (1) access or disclose confidential university information, or (2) modify or destroy university information are in direct violation of the Emory University Information Access Policy. Such violations may lead to disciplinary action by the university up to and including dismissal from the university. Under certain circumstances, such violations may give rise to civil and/or criminal liability.

This policy applies to information kept on mainframes, servers, or personal workstations.

Ethical Use of Electronic Systems Passwords

Users should not disclose their passwords to anyone else, nor should they use someone else's password. Users are responsible for all activity in their account. Users should not attempt to circumvent passwords, access codes, or information protection schemes or uncover security loopholes or attempt to break authentication procedures or encryption protocols.

Anonymous Activity

Users may not impersonate other individuals in electronic communication or knowingly use an invalid electronic ID such as an invalid electronic mail return address.

Illegal Activity

Users should not use electronic systems in the course of any illegal activity. Users should be aware of computer activities that are illegal under Georgia law.

Communication Tampering

It is unethical and may be criminal to attempt to monitor other people's communications without their permission. ResNet services and wiring may not be extended or retransmitted.

Copying and Copyrights

For information to which the individual or the university does not hold the copyright, written permission from the copyright holder is required prior to duplication. Academic dishonesty or plagiarism in a student assignment is unethical. Suspected occurrences are referred to the Honor Council of the student's school or college.

Harassment

Electronic system usage or information that is perceived by its recipient as sexual or discriminatory harassment as defined by university policy may be considered a violation. The display of offensive material in any publicly accessible area is likely to violate university harassment policy. Public display includes publicly accessible computer screens and printers.

Wasting Resources

It is unethical to deliberately perform any act which will impair the operation of any electronic system or deny access by legitimate users to any electronic system. This includes the willful wasting of resources and sending of "junk mail" and "mail bombs." Users must abide by resource guidelines and take action to be in compliance when asked to do so.

I. It is unethical to use electronic systems for:
   a. solicitation not related to official university business, or
   b. commercial gain or placing a third party in a position of commercial advantage.

II. General university policy prohibits non-university use of university facilities.

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. All allegations of sexual misconduct will be addressed through the university's Sexual Misconduct Policy, Policy 8.2, and will be adjudicated by Emory's Title IX Coordinator for Students, Carolyn Livingston, senior associate vice president, 404.727.7195, chlivin@emory.edu (see page 115).

The Involuntary Withdrawal Policy and Procedure, by contrast, is *not* a disciplinary code, policy or process. It is not intended to apply to situations in which a student engages in behavior that violates the university's rules of conduct. It is intended to apply when a student's observed conduct, actions and/or statements indicate a direct threat to the student's own health and/or safety, or a direct threat to the health and/or safety of

others. There may be situations in which both this Involuntary Withdrawal Policy and the Student Conduct Code apply.

Criteria

A student may be withdrawn involuntarily from Emory if the university Threat Assessment Team determines that the student represents a direct threat to the health and safety of 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 admissions and financial aid, 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 will consult with appropriate Emory University officials and may initiate an assessment of the student's ability to safely participate in the university's program. As a result of this process, a determination may be made that withdrawal is appropriate.

If the student agrees to withdraw voluntarily from the university and waives any right to any further procedures available under this policy, the student will be given a grade of W for all courses, will be advised in writing of any conditions necessary prior to reenrollment, and will be referred for appropriate mental health services. If the student refuses to withdraw voluntarily from the university, and the associate dean of admissions and financial aid continues to have reasonable cause to believe the student meets one or more of the criteria for involuntary withdrawal, the associate dean of admissions and financial aid may require the student to be evaluated by an appropriate mental health professional.

Evaluation

The associate dean of admissions and financial aid 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 of admissions and financial aid and the student.

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

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

If the evaluation results in a determination that the continued attendance of the student presents a significant risk to the health or safety of the student or others, such that there is a high probability of substantial harm, or a significant threat to property, to the lawful activities of others, or to the educational processes and orderly operations of the university, the student may be involuntarily withdrawn from the university. In such an event, the student shall be informed in writing by the associate dean of admissions and financial aid of the involuntary withdrawal, of his/her right to an informal hearing, of his/her right to appeal the decision of the hearing officer, and of any conditions necessary for reenrollment. In most cases, a student who is involuntarily withdrawn will be given a grade of W in all courses in which the student is currently enrolled.

Informal Hearing

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

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

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

Appeal to the Dean

The student may appeal the hearing officer's decision to the dean, 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 of admissions and financial aid, (d) the student refuses to complete the mandatory evaluation, or (e) the associate dean of admissions and financial aid 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 associate dean of admissions and financial aid 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.

January and August Courses

A limited number of courses are available in an intensive format in early January and early August. These courses end before the regular term begins, though some course work may be due later in the regular semester. Students may only enroll in one intensive course per term, which is considered part of spring term for January courses and part of fall term for August courses for registration, financial aid, and billing purposes. Students enrolling in January and August courses who are also enrolled in a CE (Contextual Education) course may take a maximum of 17 credit hours during the spring or fall term, respectively, including the January/August course. Grades for January and August courses are not available until the end of the regular term.

Leave of Absence

A student in good standing may be granted up to two one-year leaves of absence upon review and approval of the associate dean of admissions and financial aid and registrar. The student should be aware that the university will not certify to loan officers or government agencies that a student on leave of absence is in residence or actively pursuing a course of study.

For the purpose of determining eligibility for a leave of absence, a degree student must be in good standing and have resolved all incomplete work. Leaves of absence are not to be used to resolve academic difficulties. Time spent in a leave of absence does not count toward the six-year limit for MDiv, MRL, and MTS students or the two-year limit for ThM students. Students beyond these limits are not eligible for leave but may apply for an extension of the time allowed to complete degree requirements in accord with the rules governing such extensions (see "Completion of Studies").

MDiv, MRL, MTS and ThM students who withdraw or take a leave of absence from Candler must complete an exit interview with the Candler registrar. If the student begins a leave of absence during the semester and does not 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.

Any request for a leave of absence from the DMin program must be approved by the director of the program and the academic dean.

ThD students must notify both the Candler registrar and the director of the ATA ThD program. Requests from ThD students must be received by April 1 for the fall semester or November 1 for the spring semester.

If the student begins a leave of absence within the first five weeks of a semester, then he/she is 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. 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.

A student returning to Candler after a leave of absence should request a return from a leave of absence at least 90 days prior to the beginning of the term in which he or she wishes to return. The request to return from a leave of absence must be made in writing to candlerregistrar@emory.edu.

Readmission is required of degree students who have been discontinued or who have an expired leave of absence. Requests for readmission ordinarily are not accepted after a period of three academic years. Students who have not been enrolled after a period of three academic years are required to complete the entire appli-

cation process including submitting letters of recommendation, completing required written statements, securing official transcripts, and all other items required for admission to the degree program (see page 112).

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 modern language study in Emory College as electives towards the degree. There is no general language requirement for the master of divinity or master of theological studies program.

Official Transcripts

Official transcripts are available to order from the university registrar's office. For additional information on ordering transcripts, refer to http://www.registrar.emory.edu/students/transcripts.htm. The Candler registrar's office does not process transcript requests.

OPUS (Online Pathway to University Students)

www.opus.emory.edu/

OPUS, or Online Pathway to University Students, is Emory's web-based student information system. Students gain OPUS access through the admissions process and it continues to be the primary source of student information throughout enrollment. Through OPUS, all students have access to class schedules, grades, address changes, and student financial information. Registration and class schedule changes are available for Candler students through OPUS.

Orientation

All students registering for the first time in Candler School of Theology, including dual degree, exchange, transfer, and part-time students, and students beginning their first fall semester at Candler, are expected to attend the orientation session scheduled before each fall semester. This orientation includes introductions to the ConEd, Episcopal Studies, and Teaching Parish programs. International students also are required to attend a Candler International Orientation, which includes ESOL assessment and the Emory University ISSS International Graduate Orientation, all of which precede the general orientation at Candler.

At Orientation, students are introduced to Candler as a context for theological learning and spiritual and vocational formation, and are welcomed into the community by faculty, staff, and returning students. Matriculating students will receive detailed information by email or via the Candler website by midsummer.

Pitts Theology Library Borrowing Policies

General Policies

Periodicals, microforms, and materials located in Reference and Special Collections do not circulate and must be used in the library. Reserves materials may be checked out for a three-hour period from the circulation desk, unless the teaching faculty member requests a different loan period. Reserves also may be checked out overnight one hour before closing; they are due no later than one hour after the library opens the next day. Many reserve readings are available electronically for current students.

Materials located in the bookstacks and in the media collection can be checked out. Materials in the media collection can be checked out for one week. The library also lends a few laptops, tablets, and technology peripherals to theology students. Items that can be taken out of the library circulate for three days; items for in-building use circulate for three hours. Loan periods for books are based on one's classification in discoverE (Emory's online library catalog):

- Emory faculty members 365 days
- Emory graduate students 120 days
- Other registered patrons 28 days

The last category includes Emory undergraduates, staff, local alumni, staff of recognized Emory affiliates, and registered non-Emory borrowers.

If you are a registered patron, you can recall an item that is checked out by someone else using a request link in discoverE. The person who has the item will receive a notice from the library, indicating that it must be returned within 10 days. You will be notified when the item is ready for pickup. Overdue or recalled items cannot be renewed.

You should review your library account online and check your email regularly in order to keep up with due dates and recall notices. You can renew your library materials online or by telephone (404.727.4166), except for any item another patron has recalled.

Fines

Patrons are responsible for returning or renewing items on or before the date they are due. Notices are generally sent as a courtesy, but fines accrue and are expected to be paid whether or not one receives a notice. When the library is closed, borrowed items may be returned to the book drop by the right side of the main entrance to the library. If you will be out of town when your books are due, be sure to renew them or return them before you leave. If you will be out of town for more than 10 days, it is a good idea to return your books beforehand; if an item you have checked out is recalled by another patron, you will have only 10 days to return it and avoid a fine. The following schedule of fines is applied to enforce these policies:

- $2.50 per day per item for recall overdues
- $.50 per day per item for regular overdues
- $1 per hour per item for reserve materials

Patrons are also responsible for any books they borrow that are lost or stolen. Damaged books are assessed fines based on their condition. The minimum replacement charge for a lost or stolen books is $100; more may be charged, based on the cost of replacement. Patrons who accumulate large unpaid fines or otherwise abuse library policies will lose borrowing privileges.

Security and Bag Checks

Many library materials are protected against theft by an electronic security system. If an alarm sounds as you leave the building, please return to the circulation desk so that the problem can be identified. Because security strips cannot be attached to some library materials, the library reserves the right to inspect your backpack, book bag, or briefcase as you leave the library.

Readmission

A student who is not enrolled in consecutive fall/spring or spring/fall semesters must request readmission before registering for a subsequent term. The request for readmission form and supporting statement must be received and approved by July 1 for enrollment in the fall semester, December 1 for the spring semester, and May 1 for the summer term. Written notification of a readmission decision for MDiv, MRL, MTS, ThM and special students typically is sent within two weeks of the request becoming complete.

For ThD students, the written request for readmission must be received by April 1 for the fall semester and November 1 for the spring semester. ThD readmission may be granted by the Office of Admissions and Financial Aid with the recommendation of both the ATA ThD Committee and the primary adviser.

Students with unpaid balances or 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.

Registration

Each semester, students consult with their advisers and register for courses during the

preregistration period listed on the academic calendar. First-year students register for courses in the months before enrollment in consultation with the staff of the registrar's office. Returning MDiv, MRL, and MTS students who do not have an advising conversation prior to preregistration will have a hold placed on their OPUS account and will be prevented from registering until advising is completed and the faculty adviser notifies the Candler registrar's office. Failure to register by the proper date results in a $50 penalty.

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

Students may cancel their full registration with a full refund through the end of the Drop/Add period. After the Drop/Add period, 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.

Release of Student Information

The university registrar is the official custodian of academic records and therefore is the only official who may issue an official transcript of an academic record. Under no circumstances will Candler issue a copy of a student's transcript. Under no circumstances will copies of any transcript from any institution in a student file be made for any reason.

General Guidelines

The general rule is that no information, applications, forms, letters, records, transcripts, etc. may be released, whether in writing or orally, without prior written consent, dated and signed by the student, specifying the records to be released, the reasons for such release and to whom the records are to be released.

Information, defined by the university as "directory information", may be released without prior written consent from the student provided the student has not filed a "release no information" request with the university. Directory information for a given student includes:

- whether or not the student is currently enrolled
- the school or division in which the student is or was enrolled and his or her class/year
- dates of enrollment including full-time or part-time status
- degree or degrees earned (if any), date of degree, major area of concentration and academic honors received
- awards of merit and participation in officially recognized activities and sports;
- addresses and telephone numbers
- electronic mail address.

Any information released must be done in compliance with the university's Policy on the Confidentiality and Release of Information about Students.

The Candler registrar's office will attempt to handle questions or procedures concerning this policy as need arises. Contact candlerregistrar@emory.edu for additional information.

Disclosure in Response to Telephone Inquiries:

Only those items determined by the university to be "directory information" may be released in response to telephone inquiries. Such items include:

a. whether or not the student is currently enrolled
b. division or school in which the student is or was enrolled and her or his class year
c. dates of enrollment
d. degree or degrees earned (from Candler, if any), date of degree, and academic honors received

e. awards of merit and participation in officially recognized activities and sports
f. local address and telephone
g. home address

Disclosure of Records to the Students

The student has the right, on request to the proper official (i.e., dean, academic dean or registrar), to know of the existence and content of all materials that are in his/her official records as kept by the university and/or school of the university.

A student is entitled to an official transcript of his/her academic record. A transcript issued to a student will be stamped "Issued to Student." Transcripts are issued only through the university registrar's office and require a processing fee. Currently enrolled students may request a transcript online. Using your OPUS student ID and Password, click on "My Academics," select "Request Emory Transcript," and select "Create New Order." All alumni requests for transcripts must be made in writing or in person and must include the student's name at the time of attendance, ID# or social security number and signature. Email requests are not accepted. Pre-payment is required. Normal processing time is two working days. For additional information, refer to http://www.registrar.emory.edu/students/transcripts.htm or contact 404.727.6042.

A student has the right to inspect and review his/her permanent academic record and all official records, files and data directly related to him/her including all material that is incorporated into each student's cumulative record folder and intended for school use or to be available to parties outside the school or university. The student is entitled to an explanation of any information recorded in these files. When the original is shown, examination should be permitted only under conditions which will prevent its alteration or mutilation (these documents will only be shown in the presence of a proper official—i.e., dean, academic dean or registrar).

The request for the specific record to be examined or reviewed by the student shall be in writing and the university shall comply with this request within a reasonable period of time, but in no case more than 45 days after the request has been made. The right to inspect and review educational records includes the right to obtain copies of the records when failure to provide copies would effectively prevent a student from exercising the right to inspect and review the educational records.

When copies are provided a fee to cover cost is charged. A schedule of such fees is available from the office charged with keeping the record in question. Documents submitted by or for the student in support of her/his application for admission or for transfer credit will not be returned to the student, nor sent elsewhere at her/his request. For example, a transcript from another college or from a high school will not be sent to a third institution. (This includes a different division of Emory.)

Disclosure of Records to Faculty and Administrative Staff

Faculty and administrative staff members who have a legitimate interest in the material and demonstrate a need to know for purposes reasonably related to the performance of their duties will be permitted to look over the records of any student. The contents of the student file should never leave the Office of the Registrar.

Records Maintenance

Student records are maintained as in-house, working documents in the administrative offices of Candler School of Theology as noted:

1. Official transcripts for Candler students are maintained by the university registrar. Transcripts provide information on student enrollment and academic performance.
2. Admissions folders of students who enroll are maintained through the admissions process by the Candler Admissions Office. Following enrollment, letters of recommendation and admissions notes are destroyed for those who have enrolled in degree programs. (Letters of recom-

mendation and admissions notes are retained for those enrolling as special, nondegree students, in the event they seek admission to a degree program.)

The remaining materials are forwarded to the Candler registrar who maintains the file through the period of enrollment. The file may contain official transcripts of work completed before admission to Candler, autobiographical statements, transfer credit memoranda, TOEFL scores, and official correspondence from, to and about students before and during their enrollment at Candler. These files are destroyed five years after graduation or last date of enrollment.

Admissions folders of students who do not enroll may be destroyed three years following the date of the original application period.

3. In addition to the files maintained by the university Office of Financial Aid, aid records for currently enrolled students are maintained in the Candler Office of Financial Aid. These records include statements of financial need, copies of scholarship award letters, documentation of support received from external sources, emergency loan authorizations, and related correspondence.

   Financial aid records become part of the enrollment folder upon graduation and are retained for five years after graduation or last date of enrollment. Financial aid records for those who withdraw from Candler are retained for five years after the date of last enrollment and are then placed in the enrollment folders if not activated by readmission. For more information on Emory University's policy on the release of student information, please visit the Emory University Registrar's website at www.registrar.emory.edu/students/ferpa.html.

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.

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.

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.

Sexual Misconduct

http://policies.emory.edu/8.2

Title IX of the Educational Amendments of 1972 protects people from sex discrimination in educational programs and activities at institutions that receive federal financial assistance. Sexual misconduct is a form of sexual harassment that is prohibited under federal law and under Emory University Equal Opportunity and Discriminatory Harassment Policy, Policy 1.3. Sexual misconduct can occur in many forms, including, but not limited to, sexual harassment, domestic violence, intimate partner violence, sexual assault, and stalking. Emory fosters a safe learning and working environment that supports academic and professional growth of students, staff, and faculty and will take seriously every allegation or report of sexual misconduct. Emory University's response is intended to ensure that all parties involved receive appropriate support and fair treat-

ment, and that allegations of sexual misconduct are handled in a prompt, thorough, and equitable manner.

Emory University's Sexual Misconduct Policy, Policy 8.2 (http://policies.emory.edu/8.2), applies to each of Emory's schools, including the students of Candler School of Theology. Policy 8.2 sets forth a centralized reporting, investigation and grievance/conduct process for allegations of sexual misconduct pursuant to Title IX. Policy 8.2, which is administered through the Office of Emory's Title IX Coordinator for Students applies to all sexual misconduct allegation(s) against a student. While students are bound to provisions of Candler's conduct and honor codes, Policy 8.2 will take precedence in any investigation and adjudication of sexual misconduct. If there are multiple violations implicated by a reported incident (e.g., a violation of Policy 8.2 in addition to a violation of Candler policy), the student may be subject to multiple conduct proceedings, depending on the particular facts involved, or consent to a single proceeding under Policy 8.2, with all charges adjudicated in one forum. If a student is ultimately found not to have violated Policy 8.2, the student may still be subject to separate disciplinary proceedings under Candler's policy.

Stewards of Children

Students in the MDiv and MRL programs as well as other students who enroll in internships must complete the Stewards of Children–Adults Protecting Children from Sexual Abuse training, either online or in person, at the expense of the school. Students will not be allowed to register for contextual education or internships until notification of training is received.

Student Health Insurance

All new and continuing degree-seeking students and all international and exchange students are required to have health insurance. See page 140 for additional information about the student health insurance requirement including information on waiving enrollment. For more details about the Emory University Student Health Insurance Plan, visit www.aetnastudenthealth.com, choose "Find Your School" and enter Emory University, or contact the Emory University Student Health Insurance Office at 404.727.7560 or mandatoryinsurance@listserv.cc.emory.edu.

Student Honor and Conduct Code

Candler School of Theology is a professional school of Emory University that seeks to educate men and women for professional competence in ministry and the theological disciplines. In keeping with its mission, Candler expects all members of its community to maintain academic integrity in their course of study and to conduct themselves in a manner appropriate to the professional character of the ministry and consistent with the standards of Emory University.

Student Academic Honor

Candler School of Theology requires that all material submitted by a student in fulfilling his or her academic requirements be the original work of the student. Violations of academic honor include any action by a student indicating dishonesty or a lack of integrity in academic ethics. Violations in this category include but are not limited to cheating or plagiarism.

Cheating includes seeking, acquiring, receiving, or passing information about the content of an examination prior to its authorized release or during its administration. Cheating also includes seeking, using, giving, or obtaining unauthorized assistance in any academic assignment or examination.

Plagiarism is the act of presenting as one's own work the work of another person, whether published or unpublished (including the work of another student). A writer's work should be regarded as his or her own property. Any person who uses a writer's distinctive work without proper acknowledgment, whether in the

form of direct quotation or paraphrase, is guilty of plagiarism. In addition, papers, or portions of papers, submitted for academic credit in one course cannot be submitted for credit in another course without the express permission of the instructors of both courses.

While plagiarism is not limited to instances of unattributed direct quotation, any quotation from another writer, whether drawn from a print or an electronic source, must be both *clearly marked* (either by being placed in quotation marks or clearly indented from the paper's margin) and *accompanied by a clear citation of the source from which it is drawn*. This citation should include the author, title, place and date of publication (where relevant), and page number(s) (for print media) or location number(s) or URL (for electronic media). All citations should be recorded in a footnote or endnote (n.b., for the purposes of this policy the Harvard system of referencing is considered a form of endnote). Although all the sources that have been consulted in preparing an assignment should normally be listed in a bibliography at the end of the assignment, the mere listing of a source in a bibliography does not by itself constitute proper citation of material quoted from that source; rather, the student must also include a footnote or endnote accompanying the quoted material.

Any questions about whether material in a paper needs to be identified through a citation, as well as any question about the proper form to be used for a citation, should be directed to the course instructor. When unsure whether or not to acknowledge a source, it is *always* advisable to provide a citation. Failure to acknowledge source material through proper citation constitutes plagiarism.

Procedures for Adjudicating Student Academic Honor Violations

Instructors are required to report in writing all instances involving an alleged violation of academic honor (including plagiarism) to the academic dean and the registrar, who will conduct a preliminary investigation of the alleged violation. The academic dean will decide if there is prima facie evidence of an honor code violation, and whether the case should be resolved using the informal process. In the case of students in the ThD in Pastoral Counseling program, alleged violations of the Honor Code will be reported to the interseminary ThD Committee. The Committee will inform the academic dean and the director of academic administration and registrar of the allegation, conduct an initial review, and report its findings and recommendations to the academic dean, who may then initiate Candler's formal or informal process.

Informal Process: The academic dean, registrar, faculty involved, and whomever else the academic dean deems appropriate will review the facts of the case. In cases where the academic dean determines that a student has committed plagiarism, she or he will normally attempt to resolve the case informally by taking one or more of the following actions:

1. Award a grade of "F" for the course
2. Suspend the student for the rest of the semester or longer
3. Discontinue the student from school

If the student agrees to the action, the process ends here. The student is notified of the academic dean's decision in writing. Failure to achieve agreement with the student warrants the formal process as outlined below.

Formal Process: The case will be heard by an ad hoc committee comprised of the following: one area chair member of the Academic Review Board (appointed by the academic dean), the student's faculty adviser, one student who sits on the Personnel and Academic Policy Committee (selected by the academic dean), one student at-large (selected by the academic dean in consultation with the student whose case is being heard and the assistant dean of student life and spiritual formation), the academic dean, and the registrar. The registrar will be a nonvoting member of the committee. In all cases, students serving on this ad hoc committee must be in good standing with

Candler. The area chair selected will serve as the chair of this committee and shall not be the student's adviser.

In all hearings, the accused will have the right to be present at all times during the hearing except when the committee retires to deliberate and make its decision. Evidence shall be admitted without regard to the rules of evidence in courts of law. The accused student may present evidence to the committee. After thorough review of the case, a majority vote of committee members to the effect that plagiarism has been committed will suffice for a finding of guilt. If the student is found guilty, the committee may decide one or more of the following actions or such other action as the committee deems appropriate:

1. Award a grade of "F" for the course
2. Suspend the student for the rest of the semester or longer
3. Discontinue the student from school

Upon review of the committee's recommendations, the academic dean will notify the student of the committee's decision and may notify university authorities of that action.

Appeal: A student who wishes to appeal the decision of the ad hoc committee must make such a request in writing to the dean of the Candler School of Theology. The appeal must be made within thirty days of the faculty and academic dean's notification to the student. In the letter to the dean of the school, the student must indicate the reasons for the appeal and supply any relevant documents supporting the appeal.

After reviewing the request for appeal, the dean of the school may deny the request for an appeal, may render a new decision in the case, or may increase or decrease the severity of the action taken. The dean of the school will render a final decision on the appeal and inform the student of his or her decision.

Minutes will be kept of informal and formal proceedings. After resolution of the matter, minutes will be made anonymous and kept to ensure consistency of practice.

Student Conduct

Candler School of Theology requires all members of its community to conduct themselves with dignity and integrity and in conformity with the established policies and standards of Emory University and Candler School of Theology.

Student Conduct Violations

Student conduct violations consist of but are not limited to the following actions.

A. Dishonesty through misrepresentation or withholding of pertinent factual information in a student's personal dealings with other students, faculty, or staff of the university or organizations or agencies of the university, including Contextual Education, Candler Advantage, Teaching Parish, Episcopal Studies, or other internship placements. This also includes falsification of information for the purpose of admission to the School of Theology.
B. Infractions of rules and regulations established by any appropriate university authority for the purpose of protecting the interests of the university community.
C. Violations of the university Sexual Misconduct Policy (http://policies.emory.edu/8.2) and the university Discriminatory Harassment Policy (http://policies.emory.edu/1.3)
D. Infractions of public law. Conduct that is the basis for an allegation or charge of violation of public law may also subject a student to an allegation of a student conduct violation. Candler School of Theology reserves the right to proceed with deciding the matter of such an alleged student conduct violation without awaiting the disposition of any criminal charges by a court of law.
E. Actions contrary to the standards of Candler School of Theology and Emory University, including actions that are deliberately demeaning to other human beings or that violate the dignity and integrity of other members of the university.

Procedures for Adjudicating Student Conduct Code Violations

Allegations regarding sexual misconduct will be reported immediately to Emory's Title IX coordinator for students and will be adjudicated according to Emory University's Sexual Misconduct Policy, Policy 8.2 (http://policies.emory.edu/8.2). All other alleged breaches of nonacademic student conduct should be reported in writing to the associate dean of admissions and financial aid, who will conduct a preliminary investigation of the alleged violation. The associate dean will decide if there is prima facie evidence of a possible conduct code violation and whether the case should be resolved using the informal process. The student involved can select immediately for the formal process.

Informal Process: The associate dean of admissions and financial aid, and whomever the associate dean of admissions and financial aid deems appropriate, will review the facts of the conduct violation and may decide one or more of the following actions:

1. Issue the student a warning.
2. Issue the student a "no contact" letter.
3. Place the student on probation.
4. Suspend the student for the rest of the semester or longer.
5. Dismiss the student from school.

If the action is agreeable to the student, the process ends here. The student is notified of the agreement in writing. Failure to achieve consensus warrants the formal process as outlined below.

Formal Process: The case will be heard by an ad hoc committee chaired by a faculty member (selected by the associate dean of admissions and financial aid and who shall not be the student's faculty adviser). Other members of this ad hoc committee will consist of the associate dean of admissions and financial aid, a second faculty member (selected by the associate dean of admissions and financial aid in consultation with the student whose case is being heard and the assistant dean of student life and spiritual formation), the president of the Candler Coordinating Council, and a second student (selected by the associate dean of admissions and financial aid in consultation with the student whose case is being heard and the assistant dean of student life and spiritual formation). Students serving on this ad hoc committee must be in good standing with Candler. The registrar will be a nonvoting member of the committee.

If such a committee is appointed, the chairperson will inform the accused person in writing of the charges against him/her, the name(s) of those who reported the charges, and the date, time, and place of the hearing on these charges. The accused will be allowed a reasonable time to prepare a defense and will be granted the privilege of an adviser to be chosen by the student from the Candler faculty. The adviser shall assist the student in the process.

In all hearings, the accused will have the right to be present at all times during the hearing except when the committee retires to deliberate and makes its decision. Evidence shall be admitted without regard to the rules of evidence in courts of law. The accused student may present evidence to the committee.

After thorough review of the case, the committee will decide whether the accused is guilty or not guilty of the charges. A majority vote of the committee will suffice for a finding of guilt. If the person is found guilty, the committee may recommend one or more of the following actions, or such other action as the committee deems appropriate:

1. Issue the student a warning.
2. Issue the student a "no contact" letter.
3. Place the student on probation.
4. Suspend the student for the rest of the semester or longer.
5. Dismiss the student from school.

Upon review of the committee's recommendations, the associate dean of admissions and financial aid will notify the student in writing of such action and may notify university authorities of that action.

Appeal of Decisions Regarding Conduct Violations

A student who wishes to appeal the decision of the ad hoc committee must make such a request in writing to the dean of the Candler School of Theology. The appeal must be made within thirty days of the associate dean's notification to the student. In the letter to the dean of the school, the student must indicate the reasons for the appeal and supply any relevant documents supporting the appeal.

After reviewing the request for appeal, the dean of the school may deny the request for an appeal, may render a new decision in the case, or may increase or decrease the severity of the action taken. The dean of the school will render a final decision on the appeal and inform the student of his or her decision.

Procedural Note: Minutes will be kept of informal and formal proceedings. After resolution of the matter, minutes will be made anonymous and kept to ensure consistency of practice.

Professional Integrity

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

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. For MRL and MTS degree candidates, enrollment during the summer is limited to 12 credit hours, and a maximum of twelve hours from summer terms may be applied to the degree. For MDiv degree candidates, enrollment during the summer is limited to 12 credit hours, and a maximum of fifteen hours from summer terms may be applied to the degree. Generally, students may not register for more than one three-hour course per term for the summer semester. For complete course information, enrollment forms, and registration dates, consult the summer school schedule available from the registrar's office early in the spring semester.

Tobacco-free Environment

http://policies.emory.edu/4.113

Emory University recognizes the serious health implications of both direct use of tobacco products and indirect exposure to the use of tobacco products. In order to create an atmosphere that is consistent with Emory's mission and commitment to improve the health and wellness of members of the Emory community, Emory University and Emory Healthcare (collectively "Emory") prohibit the use or sale of tobacco products in or on Emory-owned or Emory-leased property effective January 1, 2012.

Transfer of Credit

General Guidelines

To receive transfer credit for any Candler program, eligible course work must meet the guidelines below in addition to any program-specific guidelines.

- Academic work more than five years old at the time of matriculation will not be applied toward any Candler degree.
- Academic work for which another degree or certificate has already been granted cannot be transferred and applied toward any Candler degree.
- Transfer credit will be reviewed only from schools accredited by the Association of Theological Schools.
- Transfer credit does not affect the Emory grade point average.
- Accepted transfer credit hours are included in the attempted hours total for scholarship purposes.
- Advanced standing with transfer credit for students enrolling in the MDiv program may be granted on a case-by-case basis

according to the Association of Theological Schools guidelines.
- A minimum grade of B, i.e., 3.0 on a scale of 4.0 (84 or above on a numerical scale), is required for transfer credit.

MDiv Transfer Credit

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credit into the MDiv program.

- A maximum of 26 transfer credit hours may be granted toward the MDiv degree program, with the approval of the registrar.
- A maximum of 12 transfer credit hours may be applied toward the Common Courses.
- A maximum of 14 credit hours may be applied towards other course requirements excluding Common Courses, Contextual Education, and the First Year Advising Group.
- Specifically required courses, such as OT501, OT502, NT501, NT502, HC501, ST501, ES501, and P501 may not be completed at other Atlanta Theological Association institutions.
- Under special circumstances, international students may be granted transfer credit with the approval of the associate dean of faculty and academic affairs.
- Supervised field experience done at other seminaries ordinarily will not be granted transfer credit at Candler. The director of contextual education will, upon request of the student, consider exceptional cases. If transfer credit is granted for field experience, it is for elective credit only. Field experience will not satisfy the requirement for Candler's Contextual Education program.

MRL Transfer Credit

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credit into the MRL program.

- A maximum of 15 transfer credit hours may be granted toward the MRL program, with the approval of the registrar.
- A maximum of 6 hours may be applied toward the area of specialization.
- The specifically required course SR/CC515: Methods of Social and Congregational Analysis may not be completed at other Atlanta Theological Association institutions and normally will not be transferred from other ATS accredited schools.
- Supervised field education done at other seminaries ordinarily will not be granted transfer credit and may not be used to fulfill the MRL Contextual Experience (Ministry Internship) requirement.

MTS Transfer Credit

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credit into the MTS program.

- A maximum of 17 transfer credit hours may be granted toward the MTS degree program, with the approval of the registrar.
- MDiv or Special Students who transfer to the MTS program may transfer up to twenty-six hours of course work completed satisfactorily toward the MTS program. In such a case, Contextual Education I and II credits will be counted as free elective credit.

ThM Transfer Credit

In addition to the general guidelines listed above, the following guidelines apply for the transfer of credit into the ThM program.

- A maximum of three semester hours (either one academic course or one-half unit of Clinical Pastoral Education) may be granted transfer credit toward the ThM degree program, with the approval of the director of general and advanced studies. Applications for CPE credit must be reviewed as well by the director of contextual education.

ThD Transfer Credit

In addition to the general guidelines listed

above, the following guidelines apply for the transfer of credit into the ThD program.

- ThD candidates may transfer a maximum of twelve semester hours from accredited institutions not related to the ATA, with the approval of their primary adviser, the ATA ThD program director, and Candler's registrar.
- Students may transfer credit from accredited institutions outside the ATA with the approval of their adviser and the director of the program. Students must pay tuition and fees to the school where the work is done and must arrange for transcripts to be sent to Candler's Office of Advanced Studies prior to the acceptance of course work for advanced credit.

Refer to the ThD handbook for additional details.

Undergraduate Course Work

With the exception of modern language study, MDiv, MRL, MTS, and ThM students who take a course at the undergraduate level through Emory College require additional work agreed upon by the student and instructor to meet graduate-level course requirements. Instructor permission is required for enrollment in the course. Refer to the Undergraduate Course Registration Request Form on the Candler Registrar's website for additional information: http://www.candler.emory.edu/academics/registrar/forms.cfm.

University-Student Relationships

The Board of Trustees of Emory University has adopted a statement of policy dealing with university-student relationships, a digest of which follows.

1. Emory University was founded on Christian principles by the Methodist Church and proudly continues its church relationship as an agency dedicated to seeking and imparting truth.
2. Emory University admits qualified students of any sex, sexual orientation, race, religion, color, national origin, age, disability, or veteran's status to all of the rights, privileges, programs, and activities generally accorded or made available to students at Emory University. The university does not discriminate on the basis of race, color, national origin, religion, sex, sexual orientation, age, disability, or veteran's status in administration of its educational policies, admissions policies, scholarship and loan programs, athletic programs, and other university-administered programs.
3. Attendance at Emory University is a privilege and not a right. However, no student will be dismissed except in accordance with prescribed procedures. Students applying for admission do so voluntarily and are free to withdraw at their pleasure, subject to compliance with the regulations of their school or college governing withdrawal and to the fulfillment of their financial obligations to the university.
4. Upon matriculation at Emory, each student agrees to be bound by the rules, policies, procedures, and administrative regulations existing at the time of admission and as may be changed by duly constituted authority.
5. By admission as a student at Emory University, a person acquires the right to pursue the course of study to which he or she is admitted, and to be treated with the dignity appropriate to an adult person in all matters relating to the university. In the same spirit, the student shall comply with the rules and regulations of Emory University.
6. Students will be provided the opportunity to participate in the development of rules and procedures pertaining to university affairs to the extent that such participation and the results thereof, as determined by the board of trustees or its designated agent, are consistent with orderly processes and with the policies

and administrative responsibilities of the board of trustees and the administration.
7. The university expects students to conduct themselves with dignity, courtesy, responsibility, and integrity, and with due respect for the rights of others, realizing that sobriety and morality are not only characteristics of a mature and responsible person, but are also essential to the maintenance of a free and orderly society.
8. Membership in and rules governing admission to student organizations shall be determined by the organizations themselves, and such rules are not required to be uniform so long as these rules do not contravene any policy established by the board of trustees.

Emory University is an educational institution, not a vehicle for political or social action. It endorses the right of dissent and protects and encourages reasonable exercise of this right by individuals within the university. Because the right of dissent is subject to abuse, the board of trustees and the president have published a statement to clarify policy concerning such abuse, a digest of which follows:

1. Individuals associated with Emory represent a variety of viewpoints. The university fosters the free expression and interchange of differing views through oral and written discourse and logical persuasion.
2. Dissent, to be acceptable, must be orderly and peaceful and represent constructive alternatives reasonably presented.
3. Coercion, threats, demands, obscenity, vulgarity, obstructionism, and violence are not acceptable.
4. Demonstrations, marches, sit-ins, or noisy protests that are designed or intended to or do disrupt normal institutional pursuits will not be permitted.
5. Classes and routine operations will not be suspended except for reasonable cause as determined by the president.
6. Administrators, faculty, staff, and students are expected to abide by these standards of conduct in promoting their views, particularly dissent.
7. Persons who disagree with these policies should not become associated with Emory nor continue to be associated with Emory.
8. Academic and administrative procedures will protect individuals in the right of free expression and provide for prompt and appropriate action against those individuals who abuse such right.

Waiting Lists

When a class reaches maximum enrollment, a waiting list will be generated and maintained by the Candler registrar. The instructor of a closed course will forward all student enrollment requests to the Candler registrar. The Candler registrar will add the students to the waiting list, maintain the list, and provide necessary follow-up communication to students if an opening in the course becomes available. Instructor permission to be overloaded into a closed class does not override the waiting list policy and will not be accepted.

Financial Information

Tuition and Fees

Application Fee

A nonrefundable fee of $50 made payable to Emory University is charged to process each application for admission.

Admission Deposit

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

Tuition

Tuition and fees of $10,667 per semester include full-time instruction for a minimum of 12 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 $10,400 per semester. The mandatory University student activity fee (which partially funds the Student Government Association) is $89 per semester, and the mandatory University athletic/recreation fee (which includes use of the facilities and equipment of the physical education center) is $120 per semester. An additional $58 per semester is a mental health and counseling fee.

With the exception of the DMin program, part-time academic work (less than 12

semester hours) is $940 per semester hour plus fees. DMin tuition is $5,000 per semester plus fees.

Degree students may take appropriate courses in other divisions of the University, at Columbia Theological Seminary, at Erskine Theological Seminary, McAfee School of Theology, or at the Interdenominational Theological Center (ITC), without additional charge, as allowed by their degree programs.

Administrative Fee

A standard administrative fee of $85 is assessed in addition to the mandatory athletic, recreation, and mental health fees for any semester (excluding summer) in which an MDiv, MRL, MTS, ThM, DMin, 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.

ThD Clinical Fee

Each ThD student will be assessed a fee of $500 during each fall and spring semester in which he/she is enrolled in clinical supervision (ATA 485/486/487a,b,c,d). This fee is designed to help offset Candler's cost of clinical supervision.

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.

Transcript Fee

A transcript fee of $70 will be assessed for all new degree-seeking students. This one-time fee will cover the cost for all transcripts requested of Emory University.

Parking Fee

All students operating automobiles, motorcycles, and scooters at Emory must register their vehicles with the Parking Office, 1945 Starvine Way. Vehicles must be registered separately for the summer term. Proof of ownership is required at the time of registration. For current parking fees (which can include a parking deck pass), contact the Parking Office at 404.727.7275.

Penalty Fees

Students who fail to register or pay tuition and fees by deadlines announced in the academic calendar are subject to a late payment fee of $150. Students who fail to apply for 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.

Financial Aid

The Office of Admissions and Financial Aid in the school of theology provides information and assistance to students concerning various forms of financial aid. Such support includes Candler's merit scholarship program, aid available through denominational sources and other agencies, and various loan and work programs.

United States citizens and permanent residents who wish to be considered for financial assistance must submit the Free Application for Federal Student Aid (FAFSA) each year. The FAFSA application is available online at www.FAFSA.ed.gov or www.emory.edu/Financial_Aid/graduate_professional and should be filed using Emory School Code 001564. International students who will study on student visas while enrolled at Candler are not required to complete the FAFSA. Deadline for receipt of these materials by Emory is March 1 for entering students and April 1 for returning students.

Financial aid is available during the academic year only to students enrolled in a degree program and is awarded for a maximum of six full-time semesters or 84 attempted hours for the MDiv degree, four full-time semesters or 48 attempted hours for the MRL and MTS degrees, and two full-time semesters or 24 attempted hours for the ThM degree. Audit hours and accepted transfer hours are included in the attempted hours total. A student must be enrolled for a minimum of six hours in order to receive financial aid. Requests for aid to be applied for part-time enrollment must be approved in advance by the associate dean of admissions and financial aid. Any student who enrolls for less than a full-time course load will have his or her financial aid award prorated accordingly. Candler scholarships to dual degree students are applicable only to those semesters in which the student is in residency in the school of theology.

Candler scholarships are typically not available during the summer term, but those who are eligible may apply for other summer financial aid, such as federal loans, through Emory University's Office of Financial Aid.

Candler's scholarship program is funded through gifts, the Ministerial Education Fund of The United Methodist Church, endowed funds, and the school's operating budget.

Candler offers direct financial assistance to students through the following scholarships based on merit and the availability of funds. Scholarship decisions are made only at the time a student enters the degree program and are renewable for additional years according to stipulations noted in the award letter. Candler scholarship decisions are final.

The priority deadline for scholarship consideration for the fall semester is January 15 for MDiv, MRL, and ThD applicants, February 1 for MTS applicants, February 15 for ThM applicants, and March 15 for DMin applicants. Scholarship review continues throughout the spring and summer until funds have been expended. The spring priority enrollment deadline is December 1 for MRL applicants. For additional information about any of the awards noted below, contact the Office of Admissions and Financial Aid at 404.727.6326 or candlerfinancialaid@emory.edu.

Master of Divinity Scholarships

Leadership Candler

Leadership Candler brings together a distinguished group of prospective master of divinity (MDiv), master of theological studies (MTS) and master of religious leadership (MRL) students from across the country and around the world. These persons are active leaders within churches, on campuses, and across communities and have been awarded top merit scholarships from Candler. The event is designed to support vocational discernment and to showcase Candler's rich curriculum, acclaimed contextual education

program, world-renowned faculty, superb facilities, and its location at top 20–ranked Emory University. A separate application is not required. Invitations to this event will be issued by March 1 of each year; the program in 2015 will be March 16 and 17.

Robert W. Woodruff Fellowships in Theology and Ministry

These fellowships for incoming full-time MDiv students cover tuition and fees up to 84 credit hours (two full-time semesters for three academic years) and provide an additional $10,000 per year for related educational expenses. Renewal of the award for the second and third years requires maintenance of at least a 3.30 cumulative grade point average.

Each academic year, up to five Woodruff Fellowships are awarded to first-year students. To be considered for the Woodruff Fellowship, applicants must be admitted to the MDiv program by January 15. Woodruff Fellowship recipients will be selected by the Admissions, Scholarship, and Honors Committee and must demonstrate qualities of confident and unselfish character combined with a deep concern for others; intellectual achievement; impressive communication skills; significant leadership and creativity in school, church, or community; and clear potential for enriching the lives of their seminary peers as well as their faith communities.

Typically, candidates for the Woodruff Fellowship will have a 3.50 minimum cumulative grade point average from an undergraduate or graduate program. A separate application is not required. Those selected to receive Woodruff Fellowships will be invited to participate in Leadership Candler, with travel and lodging covered by Candler.

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 84 credit hours (two full-time semesters for three academic years) and provide an additional $7,000 per year for related educational expenses. Renewal of the award for the second and third years requires full-time enrollment, maintenance of a cumulative grade point average of at least 3.30, and proof of progress in the candidacy program. Pitts Scholarships are awarded to persons preparing for ministry in The United Methodist Church as deacons or elders. Qualified students must demonstrate promise for ministry, academic ability, and commitment to local congregations. To be eligible, students must have begun the candidacy process in The United Methodist Church (see page 73). Typically applicants will have a 3.50 minimum cumulative grade point average from an accredited undergraduate or graduate program.

Honors Scholarships

A limited number of full-tuition Honors 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.

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. Scholarships of up to full tuition may be awarded through the Leadership Candler process; awards are renewable upon maintenance of full-time enrollment and a minimum cumulative grade point average of 3.30.

Wesley Scholarships

The Wesley Scholarship was established by James and Mary Wesley to support a full-time MDiv student preparing for pastoral ministry as an ordained elder 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 and proof of progress in the candidacy program. Preference will be given to those whose applications for admission

are complete and whose United Methodist District Superintendent verification forms are submitted by January 15.

Sherman Scholarships

The Sherman Scholarship Fund was established by Mr. and Mrs. Frank W. Sherman of Jacksonville, Florida. This fund provides full tuition scholarships to incoming United Methodist MDiv students preparing for ministry as pastors of local churches who demonstrate academic ability and commitment to a biblically based, evangelical ministry. Applicants must be under the care of a district or conference board of ordained ministry. Students who qualify receive a Sherman Scholarship covering 100 percent of tuition partially funded by the Sherman Endowment and partially by other Candler funds. Renewal of the Sherman Scholarship for the second and third years requires maintenance of a minimum cumulative grade point average of 3.0 and proof of progress in the candidacy process. Qualified students from the Florida conference are given preference for Sherman Scholarships, although qualified United Methodist students from all conferences are encouraged to apply. Preference will be given to those whose applications for admission are complete and whose United Methodist District Superintendent verification forms are submitted by January 15.

Hardin Scholarships

The Hardin Scholarships were established by Mary Goss Hardin of Gadsden, Alabama, to support full-time United Methodist MDiv students preparing for ordained ministry as elders in the North Alabama Conference. These full-tuition awards are renewable upon maintenance of full-time enrollment and a minimum cumulative grade point average of 3.0 and proof of progress in the candidacy program. Preference will be given to those whose applications for admission are complete and whose United Methodist District Superintendent verification forms are submitted by January 15.

Quenelle Scholarships

The Quenelle Scholarships were established by Olive Quenelle of Johnson City, Tennessee. Preference for awards is given to incoming full-time United Methodist MDiv students from the Holston Annual Conference who are preparing for pastoral ministry. These awards of up to full tuition are renewable upon maintenance of full-time enrollment and a minimum cumulative grade point average of 3.0 and proof of progress in the candidacy program. Preference will be given to those whose applications for admission are complete and whose United Methodist District Superintendent verification forms are submitted by January 15.

McDonald Scholarships

Established by W. I. and Emma Jean McDonald of Tylertown, Mississippi, the McDonald Scholarship provides assistance to incoming full-time United Methodist MDiv students from Mississippi who are preparing for ministry as ordained deacons and elders. Students who qualify receive a McDonald Scholarship covering up to full tuition, partially funded by the McDonald Endowment and partially by other Candler funds. Renewal of the McDonald Scholarship for the second and third years requires maintenance of a minimum cumulative grade point average of 3.0 and proof of progress in the candidacy process. Preference will be given to those whose applications for admission are complete and whose United Methodist District Superintendent verification forms are submitted by January 15.

Frank Scholarships

This scholarship was established in honor of Bishop Eugene M. and Wilma A. Frank. This full tuition award is renewable upon maintenance of full-time enrollment, a 3.0 minimum cumulative grade point average and proof of progress in the candidacy program. Qualified incoming full-time United Methodist MDiv students from Kansas and Missouri are given preference for the Frank Scholarship. Preference will be given to those

whose applications for admission are complete and whose United Methodist District Superintendent verification forms are submitted by January 15.

Community Scholarships

Scholarships covering full tuition or a portion of tuition are available on a competitive basis to full-time students entering the MDiv program whose presence in the school will promote diversity in the student body and in the ministry. Past community contributions and potential for ministerial leadership, as well as the academic capabilities of applicants, will be considered when reviewing applicants for awards. Renewal of the award for the second and third years at Candler requires maintenance of a cumulative grade point average of at least 3.30.

Dean's Awards

These awards covering a portion of tuition are available on a competitive basis to full-time students entering the MDiv program with a minimum grade point average of 3.30 from an accredited undergraduate or graduate program. Renewal of the award for the second and third years at Candler requires full-time enrollment and maintenance of a cumulative grade point average of at least 3.30.

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. Renewal of the award for the second and third years at Candler requires maintenance of a cumulative grade point average of at least 3.0.

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. Renewal of the award for the second and third years at Candler requires maintenance of a cumulative grade point average of at least 3.0.

Candler Grants

Candler grants, which provide partial tuition assistance, are awarded to MDiv students on the basis of merit. Renewal of the award for the second and third years at Candler requires maintenance of a cumulative grade point average of at least 3.0.

International MDiv Scholarships

A limited number of scholarships are available to incoming MDiv students from countries outside the United States. Renewal of the award for the second and third years at Candler requires maintenance of a cumulative grade point average of at least 3.0.

Master of Religious Leadership Scholarships

Incoming full-time MRL students may receive awards ranging from $5,000 to full tuition. Scholarship review begins January 15. A separate application is not required.

Master of Theological Studies Scholarships

Incoming full-time MTS students may receive awards ranging from $5,000 to full tuition and fees plus a $5,000 annual stipend. Scholarship review begins February 1. A separate application is not required.

Master of Theology Scholarships

A limited number of scholarships are awarded to full-time students in the ThM degree program. Among the ThM scholarships is the Miller Scholarship, established by Dr. and Mrs. Hal C. Miller to support a

Candler graduate pursuing advanced study. Scholarship review begins February 15. A separate application is not required.

Doctor of Ministry Scholarships

Incoming DMin students may receive awards covering 30 percent of tuition. Scholarship review begins March 15. A separate application is not required.

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 full tuition scholarships. Among the ThD scholarships are the Gerkin Scholarship and the Anderson-Roe Scholarship.

The Charles V. and Mary F. Gerkin Endowment for Graduate Study in Pastoral Theology was established by Gerkin, Frankin N. Parker Professor of Pastoral Theology, Emeritus, to provide a scholarship to an international doctoral student in the field of pastoral theology. Preference is for students from Africa, Asia, Latin America, the Middle East, or the Western Pacific.

The Sherman Michael Anderson and Phyllis C. Roe Scholarship was established to support students with demonstrated financial need whose vocational interests include pastoral care and counseling. Preference goes to students interested in providing services to native populations in the United States, but other qualified doctor of theology students entering or in the class work phase of the program will be considered.

A separate application is not required. Scholarship review begins January 15.

Yellow Ribbon Program for Veterans

The Yellow Ribbon Program is a provision of the Post-9/11 Veterans Educational Assistance Act of 2008. This program provides additional financial support for veterans who have 100 percent eligibility for Post-9/11 benefits. The dependents of such veterans may be eligible for Yellow Ribbon also. All veterans' benefits are administered through the university's Office of the Registrar. However, each school in the university has a specific contact for Yellow Ribbon. In the School of Theology, the contact is Lisa Parker, financial aid adviser. She can be reached at 404.727.4403 or lisa.parker@emory.edu. For detailed information about the Yellow Ribbon Program at Emory, please visit http://www.registrar.emory.edu/students/va/index.html.

Other Veterans' Benefits

For information on Veterans' Educational Benefits available to veterans or their dependents, contact the veterans' benefits coordinator at 404.727.6042 or registr@emory.edu.

Scholarship Resources from Outside Agencies

Awards from United Methodist Annual Conferences

A portion of the Ministerial Education Fund of The United Methodist Church is used by annual conferences for direct scholarship aid to ministerial students. An application form may be obtained from the student's annual conference board of ministry. (Some conference forms are available at http://www.candler.emory.edu/admissions/financial-aid/scholarships.html.) This form must be resubmitted each year. Funds are awarded on the basis of information provided by the student in the application. Most conferences limit funding to certified candidates for ministry.

Other Scholarship Resources

Students are urged to explore scholarship sources beyond those of Candler School of Theology. In 2013–2014, Candler students received more than $800,000 from outside sources including local churches, annual conferences, and various other scholarship agencies. Numerous scholarship opportunities are available to United Methodist students through the General Board of Higher Education and Ministry of The United Methodist Church. A listing of outside scholarship opportunities is available at http://www.candler.emory.edu/admissions/financial-aid/scholarships.html. Students are encouraged to refer to it throughout the year for scholarship and grant opportunities. For additional information, contact the Candler Office of Admissions and Financial Aid at 404.727.6326 or candlerfinancialaid@emory.edu.

Federal Financial Aid

Federal financial aid is administered by the Emory University Office of Financial Aid in 300 Boisfeuillet Jones Center. Students who file the Free Application for Federal Student Aid (FAFSA) will be considered for federal student loans. A student must be enrolled in a degree-seeking program 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, MRL, 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.

Campus Employment

Many Candler School of Theology students work while in school in positions that provide valuable professional development as well as economic support. While the theology school recognizes that resources and needs of individual students vary considerably, the school strongly recommends that no full-time student be employed more than twenty hours per week.

Student Employment Services

The Candler Office of Admissions and Financial Aid maintains a listing of on campus student positions available at Candler. In addition, the Emory University Office of Student Employment in 301 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 404.727.6326 or candlerfinancialaid@emory.edu and the Emory University Office of Student Employment at 404.727.6039.

Human Resources Division

The Emory University Human Resources Division is at 1599 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.hr.emory.edu/.

Off-Campus Employment

In addition to providing students assistance in locating on campus employment, the Candler Office of Development and Alumni Relations maintains a listing of full- and part-time positions in churches and nonprofit agencies. The list is available at www.candler.emory.edu/programs/career-services/employment-opportunities.cfm.

United Methodist Student Appointments

United Methodist students in the school of theology may serve as student pastors in North Georgia or other conferences. For appointments in the North Georgia Conference, students should complete the Teaching Parish application available from 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 respective conferences. Students from other denominations should contact the appropriate officials for information on possible church staff openings. For additional information, contact Thomas Elliott Jr., director of the Teaching Parish Program, at 404.727.4178 or thomas.elliott@emory.edu.

Student Life

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 and spiritual formation programs and events. The office advises Candler's chartered student organizations that comprise the Candler Coordinating Council (C3), as well as other student interest groups, and student publications. New student orientation programs, academic support, 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 Student Life Coordinators, 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 student life and spiritual formation oversees planning and scheduling events, programs, forums, enrichment opportunities, and other aspects of student and community life.

The *Candler Chronicle*, an online newsletter published by the Office of Student Programming, informs the Candler community of scheduled events and opportunities. For further information, contact the assistant dean of student life and spiritual formation at 404.727.4430 or visit www.candler.emory.edu/news/chronicle/index.cfm.

Student Governance

The theology student body is self-governed by the Candler Coordinating Council (C3), composed of members elected by the student body, representatives selected by chartered organizations, and others appointed by the C3 president. Students serve on all standing committees of Candler School of Theology. In order to serve on these committees (see list below), students must be in good academic standing at the time of their nomination and during the period of their service. Serving on committees, while an important contribution to the life of Candler, should neither interfere with class attendance nor adversely affect academic work in other ways.

Candler Standing Committees

Admissions, Scholarship, and Honors Committee

This committee is concerned with policy and administration in matters of student admission and financial aid for the MDiv, MRL, MTS, ThM, and Special Student programs. It reviews and proposes policies concerning admissions and scholarships, and oversees the honors and awards programs. Members of the committee read and evaluate applications for admission, evaluate applicants for Leadership Candler, and oversee the Honors and Awards program.

Community and Diversity Committee

As part of Emory's commitment to being a welcoming, diverse, and inclusive campus, the Community and Diversity Committee seeks to sustain and develop Candler's capacity to appreciate and value diversity. The committee seeks to implement policies and practices that facilitate access, enhance equity, and strengthen inclusion for faculty, staff, and students. The committee also monitors Candler's performance in these areas.

Contextual Education Committee

This committee sets policy and develops the contextual education program in consultation with the program directors. The contextual program includes Contextual Education, contextual electives such as internships, and Clinical Pastoral Education. The committee also oversees and reviews the program, including the selection of sites and supervisors, guides student progress in the program, serves in an advisory capacity to the directors of contextual education, and hears grievances from students, faculty, and supervisors concerning contextual programs.

Curriculum and Policy Committee

This committee is responsible for the general and comprehensive review of the academic programs of the school including the DMin, MDiv, MRL, MTS, and ThM programs and all certificate programs. It evaluates and, when indicated, proposes revisions to the curriculum. It is concerned with the constant improvement of educational practices in both classroom and clinical contexts. The committee, on behalf of the faculty, also considers and approves all proposals for new courses upon recommendation by the area chairs.

International Studies Committee

This committee coordinates strategic planning for internationalization at Candler. Working closely with other committees

and staff, ISC develops long-term policies and planning for international initiatives at Candler. ISC is the home for external grant proposals that relate to internationalization, including faculty and curricular development. New proposals for international initiatives and programming are presented at the ISC for review and comment.

Library, Media, and Technology Committee

This committee functions in an advisory capacity to the director of Pitts Theology Library, especially with regard to the development of policy, the allocation of resources, and general oversight of Candler's digital and electronic resources. It also provides oversight of the Media Center, information technology, and digital pedagogy functions related to the work of the school.

Personnel and Academic Policy Committee (PAPC)

This committee consists of the chairs of the four areas, three at-large faculty members, and three student representatives, including the president of the Candler Coordinating Council. The seven faculty members serve two-year terms. Ex officio members are the associate dean of faculty and academic affairs and the director of the Graduate Division of Religion. The dean of the theology school chairs the committee, which serves as an executive committee for Candler. The committee regularly reviews faculty needs and advises the dean in all personnel matters, including appointment, promotion, and tenure.

Worship Committee

This committee has general oversight of Candler's worship and makes policy decisions concerning worship. As on other standing committees, the worship committee has student representation.

Student Organizations

Student organizations at Candler include:

Candler Coordinating Council (C3)

The Candler Coordinating Council (C3) is the student governing body for all chartered organizations at Candler School of Theology. Its purpose is to coordinate activities and budget monies for all organizations, including the Cultural Competency/Conflict Transformation Project, as well as to legislate policies for chartered organizations. The group is composed of representatives elected by student organizations, and various other student constituencies, and appointed representatives including students serving on Candler's standing committees.

Black Student Caucus

The Black Student Caucus was established to sustain and enhance African American identity, awareness, and cohesiveness on the Emory campus and at the Candler School of Theology. The Black Student Caucus serves as a support group for African American students and as a context for the study of issues facing African American ministry. Through interest groups such as Sistah Circle and Brother/Man, the Black Student Caucus seeks to foster better communication between all persons through dialogue that promotes respect for and understanding of cultural and religious differences, and the needs relevant to those differences. The Voices of Imani provides the Candler community with a magnificent blend of gospel and contemporary music. Black Student Caucus is open to all.

Candler Baptist Community

The Candler Baptist Community is a student-led organization that gathers regularly for fellowship and support. The CBC consists of students from several Baptist denominations, and it encourages dialogue among all who share in the Baptist heritage. Periodic luncheons provide an opportunity for conversation and sharing. The purpose of the CBC is fourfold: (1) to provide support for Baptist students preparing for ministry; (2) to provide opportunities for networking and job place-

ment in cooperation with the Baptist Studies Program; (3) to raise awareness of issues of importance that effect Baptist students at Candler; (4) to promote theological education that is enriched and enlivened through ecumenical dialogue and relationships.

Candler African Theological Student Association (CATSA)

CATSA is concerned with the promotion and facilitation of the study of African theologies and cultures. In collaboration with other groups such as the Candler Black Student Caucus and Candler International Student Association, CATSA seeks to foster a sense of fellowship and encourage interaction among African, black (i.e., African Diasporan) and Candler's diverse student body, staff, and faculty, while also attending to the particular needs of African students. CATSA celebrates the gift and blessing of cultural and religious differences among all persons. CATSA is committed to increasing awareness among Candler and Emory University students of African and international concerns and themes. CATSA believes that the liberation of Africa is bound with the welfare of the world.

Candler Creation Keepers

Candler Creation Keepers offers community for students who want to explore their devotion to God as expressed through Creation care. This group is responsible for maintaining Candler's Educational Garden. Creation Keepers plan and lead several events as part of Emory's Earth Month celebrations, including outdoor worship services, a preaching pageant, and an alternative transportation breakfast that aims to provide sustainably grown and justly traded coffee and food for students who travel to Emory via bike, bus, carpool, or any means alternative to single-passenger car. Creation Keepers enjoy fellowship over meals made from locally produced foods and work to promote greater ecological awareness at Candler and in local congregations.

Candler Evangelical Society (CES)

The Candler Evangelical Society is an interdenominational organization whose purpose is to minister to, support, educate, and reach out to the larger Candler community. CES believes the Bible shapes, expresses, and evokes a transformative faith, which is supreme faith in and patterned after Jesus Christ, especially God's redemptive activity in Jesus' crucifixion and resurrection. CES seeks to explore the richness of the Christian heritage, paying special attention to traditions of the evangelical faith culture. Participants in CES seek to grow spiritually and theologically through an open and appreciative encounter with the broad range of theological positions and concerns found within the Candler community.

Candler FamilyLink

Candler FamilyLink is a student organization that deals with the challenges and opportunities of family life in relation to Candler. Balancing academia, work, and family responsibilities can be a difficult transition for students and their families. This support group offers a way to relieve stress through discussion, practical advice and tips, a voice for families inside Candler, as well as family events. We celebrate the diverse forms of family—including but not limited to married couples, those in committed relationships, students with children, students with responsibilities to care for parents or extended family members, etc.

Candler International Students Association (CISA)

CISA represents the broad variety of international students within the Candler student body. The students delegate a representative from each country to form the association's executive committee. The purpose of CISA is to create and encourage a harmonious community for Candler students, faculty, and administrators. To this end, CISA aspires to raise awareness of international concerns, provide a forum for discussion of such

issues, enable students to share their gifts and talents, and support international students in their academic pursuits at Candler. It is hoped that by participating in and sponsoring activities such as workshops, worship services, community conversations, international lunches, and other special events, CISA will build community. CISA welcomes everyone to be a part of its community.

Candler Latin American Community (CLAC)

Candler Latin American Community is a community of students that provides fellowship, expression, and support for Latino/a students at Candler, and any other students with interest in Latin American culture. CLAC grants Candler's Latino/as an intentional space of sharing ways in which their cultural backgrounds intersect with their academic, spiritual, ministerial, and personal lives. CLAC seeks to enrich conversations surrounding diversity and culture at Candler by uplifting a distinctly Latin American perspective. As Latin America spans a number of countries with their own unique values, we aim to recognize Latino/as in their similarities and differences. CLAC meets three times per semester. All students at Candler are welcome to join and participate in CLAC.

Candler Women

Candler Women seeks to provide community support and advocacy for women. Candler Women also plans and participates in worship services for women, in Women's Week activities, and in Women's History Month, and it promotes the Program in Women, Theology, and Ministry. Candler Women cosponsors events with other Candler groups that minister to the whole Candler community and/or support issues of reconciliation and justice. Membership is open to all who are associated with Candler.

Emory Korean Graduate Student Association

Emory Korean Graduate Student Association contributes to the Candler and Emory communities by enriching students' multicultural, social, and academic experiences. Networking and shared interests in Korean/Korean American ethnicity are supported through this organization.

Order of St. Luke

The Order of St. Luke is an ecumenical religious order in The United Methodist Church whose members vow to live the sacramental life and to carry out liturgical scholarship, education, and practice. Along with the Office of Worship, the Order of St. Luke leads Morning Prayer and provides leadership for worship services. Along with the Office of Student Programming, the Order provides for special activities that relate to sacraments and liturgy. The Order meets twice a month to worship together and help in the spiritual formation of its members and friends.

Pan-Methodist Connection

The Pan-Methodist Connection seeks to provide educational support, networking, spiritual well-being, and a sense of community for students who are members of the African Methodist Episcopal Church. The Connection's purpose is to encourage Christian witness at Candler School of Theology by challenging people to recognize the presence of God, through Jesus Christ our Lord. In order to achieve this mission, the Connection strives to: provide opportunities for Christian fellowship in an environment that seeks to encourage growth and discipleship; encourage students, faculty, and administration to analyze their values and ethical beliefs from a Christian perspective; provide a connecting link between local African Methodist Episcopal churches and students; and develop ways of working together ecumenically with other campus organizations.

Sacred Worth

Sacred Worth is organized to support the diverse expressions of human love and sexuality among all of God's children and is committed to acts of justice, education,

conversation, and celebration with Candler, Emory University, and the larger community. Sacred Worth hopes to be a prophetic voice challenging institutional practices and personal attitudes that limit the diversity of human sexuality. Sacred Worth welcomes all people, regardless of race, color, national origin, religion, sexual or gender orientation, age, or disability. Sacred Worth supports the full recognition of lesbian, gay, bisexual, transgendered, and heterosexual persons who feel called to lay or ordained ministry. Sacred Worth seeks to make the community a safer, more loving, and respectful place for all people, regardless of sexual or gender orientation.

Social Concerns Network

The Social Concerns Network (SCN) seeks to support, coordinate, and nurture social actions and activism that emerge from our faith commitments. It promotes the living out of theology in an effort to question and transform political, economic, and social structures in society and the world. Recent activities include participation in protests, letter-writing campaigns, prayer and worship services, a workshop on how to nurture a green university, and direct activism on campus. Group discussions have focused on diverse topics ranging from homeless youth to political involvement in the presidential election to unionization. In general, the people of SCN strive to support justice issues within the Candler community wherever they emerge.

Young Adult Seminarians Network (YASN)

YASN is a network of United Methodist seminarians ages 35 and under and those concerned with the issues of those 35 and under who seek to support one another in their faith journeys; be bold advocates for social justice; have an active voice and role within The United Methodist Church; help people in discerning their vocation; support persons involved in the candidacy process; provide a safe community in which issues relating to ministry as young adults can be addressed;

and connect with young adult seminarians across Atlanta and the United States.

New student groups emerge with changing interests, needs, and commitments in the Candler student community. Examples include the Unitarian Universalist Students and Friends, the Brothers (peer support for men of color), the Candler Reconciling Ministries Student Group, and the Candler Society for Multiracial Congregations. There are also a variety of small groups, and members of various denominations meet for fellowship and discussion.

International Student Support Programs

The Office of Student Programming provides a number of programs to support international students at Candler. These programs include English for Speakers of Other Languages offerings, a trained staff of writing tutors, a conversation partners program, orientation and acclimation sessions, personal and vocational mentoring, and social gatherings. For further information contact the assistant director of student life and academic support at 404.727.4430.

University Activities and Organizations

School of theology students are welcome to participate in university organizations and activities, including the Student Government Association, the Graduate Senate, and special interest groups such as Volunteer Emory, Play Emory, the Center for Women, and the Black Student Alliance. In addition to these organizations, there are numerous instrumental and choral ensembles, theater groups, dance troupes, and athletic organizations in which to participate. For a more complete list of student organizations, see the *Emory Campus Life Handbook* or contact the Office of Campus Life at 404.727.6169 or visit www.campuslife.emory.edu.

Guest Speaker Policy

Student organizations, program directors, faculty and staff members, and other members of the Candler community will adhere to these policies and guidelines when developing programs involving speakers from outside the Candler community. These policies and guidelines assume simultaneous review and following of the procedures for external publicity, if such publicity will be undertaken.

Candler upholds the principle of academic freedom and supports the active exchange of ideas within the community. At the same time, the school expects respect and civility of expression for all speakers and those in attendance, whether members of, or visitors to, our community. For further guidance regarding controversial speakers, please refer to the Emory University Speaker Policy and Guidelines, available at http://policies.emory.edu/8.5.

For all events involving outside speakers, significant time is required for appropriate planning. These steps are expected:

1. Student organizations should discuss their ideas, plans, and appropriate scheduling regarding events and speakers with their faculty adviser and/or the assistant dean of student life and spiritual formation, several months in advance.
2. Dean Jan Love should be notified of invitations to bishops and other ecclesial or institutional leaders. In some cases the invitation will be issued from the Office of the Dean.
3. Preliminary inquiries to speakers should include questions regarding expected honoraria and expenses.
4. All sponsoring groups, whether student organizations or units of the school, must ensure that full funding is available for the program, including the speaker's expenses, honorarium, and any other costs.
5. If funding is being provided by groups or individuals other than the primary

sponsoring organization (whether units of Candler, Emory, or outside supporters), letters of commitment, detailing the amount of funds to be provided, must be submitted. Students must submit a comprehensive plan including this information to the assistant dean of student life and spiritual formation before contracts are completed.

6. Complete financial documents and contracts must be approved by Dean Jan Love and the director of finance and administration, Brad Jones, before the contract is finalized, for honorarium or payment of more than $300 paid by student organizations, or more than $1,500 paid through other accounts. Please submit these materials to the assistant dean of student life and spiritual formation and allow two weeks for review.

   Student organizations, via the organizational treasurer, must first submit all required documentation to the Candler Coordinating Council treasurer to ascertain that sufficient funds are available within the appropriate budget lines and to make adjustments according to the process approved by the Emory University Student Government Association.
7. Students organizations must submit biographical information (curriculum vitae, resume, or detailed online information) to the assistant dean of student life and spiritual formation, before the contract is finalized. Please allow two weeks for review.
8. All contract arrangements must be made using the approved Emory University or Student Government Association contracts. Student organizations may contact the C3 treasurer for more information.
9. Appropriate room reservations and catering arrangements must be made, using the approved procedures and including the required signatures. A run-of-show document must be created as part of these event arrangements.
10. External publicity procedures must be followed for any publicity beyond the Candler community. This information is available from the director of communications. Please note time requirements.
11. Internal publicity is the responsibility of the sponsoring group. Electronic postings are the primary means of communication. All event notices should be submitted to the *Candler Chronicle*. Flyers or small posters may be posted on the appropriate bulletin boards in the Candler facilities. Questions regarding other means of internal publicity should be directed to the assistant dean of student life and spiritual formation.

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 in the Office of Student Programming and online.

Emory University Student Health and Counseling Services

The mission of Emory University Student Health and Counseling Services (EUSHCS) is to empower students to take responsibility for their health and to complement the academic mission of the university by providing unified medical, counseling and health promotion services that result in a healthy campus culture. Student Health and Counseling Services is committed to providing caring professional clinical services to a diverse student body and to reducing the stigma associated with seeking mental health services.

Emory University Student Health Services is fully accredited by the Accreditation Association for Ambulatory Health Care, Inc. (AAAHC). Emory University Student Counseling Centers Psychologist Training

Program is fully accredited by the American Psychological Association (APA). EUSHCS provides outpatient care for enrolled Emory students with a valid Emory ID card. Spouses, Domestic Partners and unmarried children over 18 years of age are only eligible for primary medical care if they are currently enrolled in the Emory Aetna Student Health Insurance Plan. (Please note that the enrolled Emory student must have purchased dependent coverage separately; it is not automatically provided by virtue of the student's enrollment in the plan.) Care for eligible dependents is provided by appointment on a fee-for-service basis. EUSHCS is located at 1525 Clifton Road (first and second floors). For more detailed information, visit our website at www.studenthealth.emory.edu.

Hours

During fall and spring semesters, Student Health Services is open Monday–Friday, 8:00 a.m. to 5:00 p.m. There is a Saturday clinic for urgent medical problems and concerns from 10:00 a.m. to 1:00 p.m. During summer session and winter and spring breaks, EUSHCS is open weekdays only from 8:30 a.m. to 5:00 p.m. To schedule appointments, students should call 404.727.7551 (press 1) or use the online scheduling system at www.studenthealth.emory.edu.

Medical and Health Education Services

EUSHCS offers the following services to enrolled Emory students: primary health care, gynecology, family planning and colposcopy, dermatology and sports medicine specialty clinics, psychiatry, allergy injections, immunizations, international travel clinic, laboratory testing, physical examinations, referrals to specialists, nutrition counseling and education, substance abuse counseling and referrals, anonymous HIV testing, sexual health counseling, and health education/promotion programs and presentations.

Emergencies and After Hours Care

EUSHCS is not an emergency facility. For life threatening emergencies, please call 911 or the Emory Police at 404.727.6111 or 7.6111 (direct dial on campus) for assistance in obtaining emergency help rapidly. Students needing to speak to the on-call physician after-hours about an urgent medical problem or concern should call 404.727.7551 (press 0) to have the paging operator page the on-call physician. The Emory University Hospital Emergency Room can be reached by calling 404.712.7100.

Fees

Emory tuition covers primary care office visits provided by Student Health Services health care providers. Charges for the following services are not covered by tuition and must be paid for by the student: hospitalization and emergency room care, medical procedures, consultations with non-EUSHCS specialist physicians, laboratory tests and X-rays, medications and medical supplies, injections (including allergy shots), physical examinations, anonymous HIV testing and travel consultations. Payment is due at the time of service. Cash, checks, EmoryCard, Visa, and Mastercard are accepted. Student Health Services will file insurance claims to a student's insurance plan. However, students are primarily and completely responsible for all fees incurred, regardless of insurance coverage.

Mandatory Health Insurance

All new and continuing degree-seeking and all international Emory University students are required to have health insurance. Under this requirement, students must either purchase the Emory University Student Health Insurance Plan offered by Aetna Student Health or, to waive out of the program, provide documentation of enrollment in a comparable United States-domiciled plan. A list of health insurance companies is available on the NAFSA website at www.nafsa.org.

Each fall semester, new and continuing degree-seeking students and all international students will have a "To Do" on their OPUS account from mid-April requiring them to

complete the waiver process online by the start of fall classes. If a new or continuing fall semester student has not waived out of the Emory Student Health Insurance Plan by July 1, he or she will be billed by Emory Student Financial Services for the Emory/Aetna plan. However, the student may still complete the waiver process online prior to the start of fall classes and the charge will be reversed.

New students entering in spring or summer semesters will complete the online enrollment/waiver process prior to the start of classes. These midyear admits will also join all continuing students in completing the process for the next fall.

International students, regardless of nonimmigrant visa type, must provide evidence of medical insurance coverage for one year when registering for the fall semester. Students on a J visa must also ensure that any alternate plan meets the requirements of the U.S. Department of State, including coverage for accompanying dependents. International students who wish to maintain insurance with another insurance company should note that the company must be domiciled within the United States, and must provide coverage for evacuation and repatriation. More information specific to international students is available at the International Student and Scholar Programs website: www.emory.edu/ISSS/orientation/student_pre_arrival/.

In 2013–2014, the cost of the annual student health insurance policy is $2,850. Coverage for a spouse/domestic partner and a child or children is available. For more information about the Emory University Student Health Insurance Plan, visit www.aetnastudenthealth.com, choose "Find Your School" and enter Emory University, or contact the Emory University Student Health Insurance Office at 404.727.7560 or mandatoryinsurance@listserv.cc.emory.edu.

Counseling Services

The Emory University Student Counseling Center provides free, confidential counseling for enrolled undergraduate, graduate and professional students at Emory University. Consultation, outreach and educational workshops are provided for Emory's faculty, staff, and students.

The staff at the Counseling Center knows that student life is a transitional period and can bring pressure and stress. They seek to help students understand this period, find ways of coping with crises, and grow from their experiences.

An Emory student interested in arranging an appointment can call 404.727.7450 or come to the Counseling Center, located at 1462 Clifton Road, Suite 235, Monday through Friday, between 8:30 a.m. and 5:00 p.m. Counselors are on call in case of emergency.

For more information on Emory's student counseling services, visit http://studenthealth.emory.edu/cs/index.php.

The Emory Helpline is a telephone counseling and referral service providing anonymous peer counseling and confidential support to members of the Emory Community. Helpline volunteers undergo extensive and intensive paraprofessional training prior to commencement of work on the telephone lines. To reach the Helpline, 404.727.HELP (4357), open seven nights a week; 8:30 p.m. to 1:00 a.m.

Counseling resources also are available at sites off campus. A list of these resources is available from the assistant dean of student life and spiritual formation at 404.727.4430.

Career Development

Candler Career Services

Candler's Career Services online resource serves as a tool to assist current students, alumni, and potential employers. A variety of resources including resume development tools, interview tips, general etiquette, and a posting of positions for both current students and alumni can be found at www.candler.emory.edu/programs/career-services/index.cfm.

Career Center

The Career Center offers resources to assist Candler students with exploring and pursu-

ing professional goals. Students may attend free programs and events held throughout the academic year by the Career Center. They also may access reference resources, guides for CV, resume and dossier preparation, and listings of full-time employment opportunities and internships. The Career Center also provides services to Emory alumni up to two years after their graduation date. For more 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 $2.50 for a single trip, $23.75 weekly, and $95 monthly. With your current school ID, MARTA offers a university pass (U-Pass). This subsidized monthly TransCard offers unlimited bus and rail access with discounted fares for students and faculty/staff. Emory shuttle buses, which run regularly between campus and Campus Crossings at Briarcliff, are free to residents of those housing complexes and to others for most purposes.

Vehicles on Campus

Registration

Students operating automobiles, motorcycles, and scooters at Emory must register their vehicles with the Parking Office, 1945 Starvine Way, immediately after arrival on campus or as soon as the vehicle is acquired. Proof of ownership is required at registration. Automobiles, motorcycles, or scooters operated by students on campus must be registered. For parking registration information visit www.transportation.emory.edu.

Parking and Traffic Regulations

University regulations, strictly enforced in housing areas and on campus, are specified in a regulation booklet furnished at the time of vehicle registration. Persons with vehicles on campus are expected to know and abide by these regulations. Failure to do so may result in fines and/or removal of vehicles from campus. For more information, contact the Parking Office, 1945 Starvine Way, at 404.727.7275; or visit the website at www.transportation.emory.edu.

Athletics at Emory

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

The George W. Woodruff Physical Education Center

This modern, spacious facility for athletics enhances Emory's campus and community life. The center includes a fifty-meter pool, four basketball courts, two Nautilus weight circuits, racquetball and squash courts, and a dance and combatives studio. The facility overlooks a soccer field and a four-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. Students are admitted free with a valid student ID.

Student Activity and Academic Center (SAAC)

Located on the Clairmont campus, the Student Activity and Academic Center provides facilities and opportunities to help its members grow in all areas of human development, including physical, intellectual, spiritual, and social development. The SAAC unites various constituents through inten-

tional programming and events designed to serve the entire membership community. For more information, visit http://saac.emory.edu/index.html.

Statement of Racial Inclusivity

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

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

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

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

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

Inclusive Language 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 gen-

der, 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.

Honors and Awards

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 and MTS seniors who, in the opinion of the faculty, have achieved the highest academic excellence.

Boone M. Bowen Award

This award is given to the senior with the best record in biblical Hebrew.

Berta Radford and James T. Laney Sr. Award in Contextual Education

This award 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.

Chad Davis Memorial Award

This award was established by Dr. Sara Mandell in memory of The Rev. James Chadwick Davis, a 1959 graduate of the Candler School of Theology. This award is given to the student who has done well in Old or New Testament courses.

Fellowship Seminarian Award

Presented to the United Methodist senior who displays outstanding leadership in worship and arts.

Frederick Buechner Award

This award was established by the Frederick Buechner Center of Cambridge, Massachuetts, and is given to the student who in the opinion of the faculty best exemplifies the gifts of imagination, creativity, and literary excellence in preaching that have been hallmarks of Buechner's own preaching and writing.

Ruth Sewell Flowers Award

This award was given by Genevieve S. 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.

Student Body Profile

Total Enrollment Summary, Fall 2013

Program	Enrollment	
Master of Divinity	340	(168 men, 172 women)
Master of Theological Studies	47	(26 men, 21 women)
Master of Theology	21	(16 men, 5 women)
Doctor of Theology	15	(3 men, 12 women)
Special Students	18	(11 men, 7 women)
Total	441	(224 men, 217 women)

Denominations and Religions Represented in the Candler Student Body, 2013–2014

African Methodist Episcopal
American Baptist Churches, USA
Anglican
Apostolic Faith
Assemblies of God
Baptist
Baptist Missionary Association of America
Buddhist
Christian Methodist Episcopal
Christian Church (Disciples of Christ)
Church of Christ
Church of God in Christ
Church of God (Anderson, IN)
Cooperative Baptist Fellowship
Episcopal Church
Evangelical Church
Evangelical Lutheran-American
Independent Baptist
Independent Christian
Islam
Korean Evangelical Holiness
Lutheran
Mennonite Church
Methodist
Methodist–Korean
Nondenominational
Pentecostal
Presbyterian
Presbyterian Church (USA)
Presbyterian Church in America
Presbyterian Church of Korea
Progressive Baptist
Quaker
Roman Catholic
Seventh-day Adventist
Southern Baptist Convention
Unitarian Universalist Association
United Church of Christ
United Methodist Church

Office of Lifelong Learning

The Office of Lifelong Learning is located in the Candler School of Theology building, 1531 Dickey Drive, Room 416, Atlanta, GA 30322. The OLL staff can be reached at 404.727.0714 or at OLL@emory.edu.

Through a variety of lifelong learning programs, Candler promotes ongoing education for ordained clergy, diaconal ministers, lay church professionals, and laity of all denominations.

Lifelong Learning Opportunities

Lifelong learning events are designed to meet the ongoing educational needs of persons who want to grow in their theological, spiritual, and biblical knowledge. These events are held on campus and at various ecclesial, retreat, and conference centers throughout the Southeast. Continuing education opportunities in 2014–2015 include:

Candler Course Access Program

Candler Course Access (CCA) is designed to meet the demand for nondegree-seeking persons to attend Candler courses. CCA students are admitted after completing an application process and receiving individual approval through the registrar's office and by the academic dean. Participation is limited, based on space availability. CCA participants will be active observers in the class, with the ability to attend classes meetings, engage

in classroom discussion, and access course materials (including the Blackboard site), but they will not have individual access to faculty nor should they expect to submit any course work (e.g., papers or tests) for grading or other evaluation. The CCA fee is $310 per credit hour and is payable upon approval of application. This cost includes an administrative fee, course fee, and continuing education credit (if desired). Under no circumstances will course access be granted until the fee is paid.

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 through the Candler Admissions Office. These courses are offered each year during fall and spring semesters, and occasionally throughout the year in summer and two-week sessions. For further information contact the Candler Admissions Office at 404.727.6326 or visit www.candler.emory.edu/programs/oll/auditing.cfm.

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 and is subject to approval by the director of lifelong learning. CCA (as described above) fees apply. Individuals are responsible for their own housing and transportation.

National Institute in Church Finance and Administration

The National Institute in Church Finance and Administration provides advanced resources for church administrators, ministers, executive pastors, financial secretaries, and denominational administrators. The institute fulfills the curriculum requirement for professional certification in church business administration by the National Association of Church Business Administration, the United Methodist Association of Church Business Administrators, and other denominational associations. NICFA seminars are ecumenical in course content, teaching approach, and enrollment. Persons from all denominations are welcome.

The complete NICFA program consists of four weeks of on-campus seminars and one individual project. NICFA seminars are held each summer and taught by Candler faculty and by nationally recognized professionals in church administration. Seminar topics include stewardship, information management, property management, communication and marketing, human resource management, staff development, congregational leadership, legal and tax matters, theology and ethics of church administration, strategic planning, financial management, and stewardship of self.

Helpful websites include: www.nacba.net, www.gcfa.org, and www.umacba.org. For registration information, visit www.candler.emory.edu/programs/oll/nicfa.cfm.

Bill Mallard Lay Theology Institute

The Bill Mallard Lay Theology Institute offers theology courses for laity of all denominations each fall, winter, and spring. Each year, in partnership with a variety of congregations and variety of denominations, Candler offers courses and seminars. The courses are taught by faculty from Candler School of Theology. The curriculum provides excellent theological education for a lay, ecumenical student body. The goal of the Lay Theology Institute is to provide stimulating theological study to persons regardless of their religious or academic background. It is our understanding that persons interested in the Lay Theology Institute are searching for deeper understanding of their faith and of the faith of the ecumenical community. For more information visit www.candler.

Course Descriptions

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

Biblical Studies

Introduction to Biblical 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 the Old Testament Sequence before enrolling in NT501. (Faculty)
An introduction to the contents and concepts of the New Testament writings, with attention to the historical, literary, and theological dimensions of these biblical books.

NT502. Interpretation of the New Testament II
Spring. Credit, three hours. Prerequisite: NT501. (Faculty)
An introduction to the practice and theory of interpreting the New Testament, which emphasizes the development of exegetical skills through the writing of papers, the reading of secondary literature, and engagement with diverse hermeneutical approaches.

Biblical Interpretation

BI601. History of Biblical Interpretation
Credit, three hours. Prerequisites: OT501 and HT501 or equivalent. (Kraftchick)
This course focuses on critical inquiry into the Bible's historical/literary/theological issues and discusses the nature of the literature, methods of reading, and relationship of the reader to the material.

BI603. Ancient Judaism in the Mediterranean Diaspora
Credit, three hours. (Wilson)
(Same as WR603.)
A survey of the literature and religion of the Jewish people during the Second Temple period, with special attention to their interactions with Greek culture and Roman rule.

BI605. Feminist Interpretation of Bible
Credit, three hours. Prerequisite: OT 501/502 and NT501/502 or equivalent, or permission of the instructor. (Faculty)
A seminar exploring biblcal texts and interpretations as they relate to issues of gender, power, and sexuality. The course will include attention to texts from both the Old Testament and New Testament as well as apocryphal materials. We will explore feminist interpretations from a variety of cultures and consider the future of feminist biblical interpretation. (Race, Ethnicity, and Gender)

BI634. Through the Museum with the Bible: Biblical Text and Material Culture
Credit, three hours. Prequisites: OT501/502 or equivalent. (LeMon)
In this course students encounter artifacts in the Michael C. Carlos Museum and explore how they affect the interpretation of biblical texts and the understanding of the sociocultural milieu from which the Bible arose. (Race, Ethnicity, and Gender)

BI650. Archaeology and the Bible
Credit, three hours. (Borowski)
An introduction to the field of biblical archaeology with careful examination of theory and methodology. The famous discoveries (inscriptions, architecture) and important sites (Megiddo, Hazor, Gezer, Dan) that form the historical background to some of the biblical stories will be examined as well as issues and topics such as the Patriarchs (Abraham, Isaac, Jacob), the Exodus (Moses) and the settlement of Canaan (Joshua), the kings of Israel and Judah, and so forth. Other topics that will be studied include daily life, religion, and ancient art.

BI698. Special Topics in Biblical Interpretation
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Old Testament

OT551. Daily Life in Ancient Israel
Credit, three hours. (Borowski)
Everyday life in ancient Israel (1200–586 BCE), including economy, religion and culture, city planning, the Israelite kitchen, burials, the status of women, and the like.

OT552. The Exodus and the Settlement of Canaan
Credit, three hours. (Borowski)
This course looks at the primary descriptions of these events in the Bible and examines their impact on the Israelites. The archaeological record will be examined thoroughly to see whether it supports the biblical narratives. Records from surrounding cultures also will be examined to determine whether there is any evidence for these occurrences in extra-biblical materials.

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

OT605. Moses Amends the Constitution: The Book of Deuteronomy
Credit, three hours. Prerequisite: OT501 or equivalent. (Strawn)
An exegetical study of the book of Deuteronomy focusing on the book's strategies of repetition, revision, and rhetoric. Deuteronomic theology and its pivotal importance in the Old Testament will also be treated.

OT616. Job
Credit, three hours. (Newsom)
Detailed exegetical and hermeneutical explorations of the book of Job, including modern responses to the issues raised by the book.

OT617. Psalms
Credit, three hours. (LeMon)
An exegetical study of the book of Psalms with special attention to the Psalms' rhetoric and theology and their function as prayer. (OT617CEE when offered as a Contextual Education Elective)

OT619. A Skeptic in Scripture: The Book of Ecclesiastes
Credit, three hours. Prerequisite: OT501/502 or equivalent. (Strawn)
An exegetical study of the book of Ecclesiastes with special attention to: (1) its placement in the Wisdom Literature and the larger canon of scripture, (2) its theology, and (3) its resonance with contemporary issues and discourses.

OT622. Jeremiah
Credit, three hours. (Wright)
An exegetical study of the book of Jeremiah with special attention to its role as a prophetic text.

OT624. The Bible and/as Poetry
Credit, three hours. Prerequisite: OT501/502 or equivalent. (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. (OT624CEE when offered as a Contextual Education Elective)

OT626. The Apocalyptic Imagination
Credit, three hours. Prerequisites: OT 501/502 or equivalent. (Newsom)
An investigation of the origins of apocalyptic thought, its development in early Judaism and Christianity, and its transformation in modern religious thought, focusing on nineteenth- and twentieth-century American religious movements.

OT630. Hebrew Exegesis
Credit, three hours. Prequisite: BL511/512 or equivalent. (Faculty)
An introduction to exegesis of the Hebrew Bible using the original language and with reference to selected texts from representative genres. (OT630J. Hebrew Exegesis: Jeremiah [Wright].)

OT637. The Ten Commandments
Credit, three hours. (Faculty)
This course analyzes the Decalogue and the notion of "Commandment" in biblical literature via study of interpretations in churches and in contemporary culture, especially film. (OT637CEE when offered as a Contextual Education Elective)

OT648. Exile and Restoration
Credit, three hours. Prerequiste: OT 501 or equivalent. (Newsom)
An exploration of the profound role of the exile in transforming the history, literature, and theology of Israel. The course also attends to the lasting theological resources that emerge from the experience of national defeat and exile as those are refracted in the Bible.

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

OT653. Ancient Israel's Neighbors
Credit, three hours. (Borowski)
The subject of this course is the neighbors of ancient Israel: the Philistines, Phoenicians, Ammonites, Moabites, Edomites, Arameans, and many others. These peoples were in close contact with ancient Israel and influenced its history, culture, economy, etc. We will study the cultures and histories of these peoples as they appear in biblical and extra-biblical texts, and as they are reflected in the archaeological remains uncovered in recent excavations.

OT659. Texts of Terror: Strategies for Interpreting Troublesome Texts from the Hebrew Bible
Credit, three hours. (Wright)
A course focusing on biblical texts that deeply trouble us, causing us outrage or pain. (Race, Ethnicity, and Gender)

OT660. Preaching Torah
(Same as P660.) Credit, three hours. Prerequisites: OT501 and P501. (Long/Strawn)
The course provides an entrée into the problem and promise of Christian preaching of the Old Testament by focusing on the Torah, or first five books of the Bible. Taking inspiration from the polyvalent nature of the Hebrew word torah ("law, instruction, etc."), the class attends to the different genres beyond just law that are found in the Pentateuch. Exegetical work on the three large torah genres (narrative, law, poetry) will be conducted with an eye toward, and eventual fulfillment in, sermon writing and performance. In these ways, the course will attend to both big picture issues (the Pentateuch as a whole, Christian preaching of the Old Testament, the problem of law/gospel) as well as to more detailed matters (specific books/texts/genres, exegesis, sermon production, etc.).

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. (OT670CEE when offered as a Contextual Education Elective.)

OT679. 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
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

New Testament

NT540. Teaching the Bible
(Same as RE540.) Credit, three hours. (Faculty)
This course equips students with the methodology to enable others to experience the Bible as an intelligible, relevant, and powerful force in daily life. It examines how the Bible shapes personal faith and corporate life. (NT540CEE when offered a Contextual Education Elective.)

NT601. Matthew
Credit, three hours. (Faculty)
This course is an introduction to and close reading of the Christian gospel commonly attributed to Matthew. It studies the historical and theological context of the gospel, including its literary forms, as a means of practicing the art of exegesis.

NT602. Mark
Credit, three hours. (Faculty)
This course uses historical and literary tools to investigate the theology of the Gospel of Mark, particularly its portrayal of Christology and discipleship.

NT603. Luke
Credit, three hours. (Prerequisites: NT501/502 or equivalent.) (Holladay)

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

NT604. The Fourth Gospel
Credit, three hours. (Faculty)
This course focuses on exegesis of the Gospel of John, including familiarity with distinctive traits of John, the Johannine portrait of Jesus, and Johannine theology.

NT605. Studying the Synoptic Gospels
Credit, three hours. (Wilson)
This course offers students an opportunity for advanced practice using a gospel synopsis with special attention to the historical and literary methods attending critical gospel study.

NT607. Parables of Jesus
Credit, three hours. (Kraftchick)
This course focuses on the parables of Jesus in their literary and historical context and comparing them to ancient and modern forms of parabolic language (e.g., Rabbinic, Greek poetry, modern authors such as Borges, Kafka, etc.).

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

NT612. Romans
Credit, three hours. (Faculty)
An exegetical study of Paul's letter to the church at Rome.

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

NT617. Colossians and Ephesians
Credit, three hours. (Wilson)
An exegetical investigation of these letters focusing on how their theological and moral arguments are related to one another and to other letters in the Pauline corpus.

NT619. Revelation and its Interpreters
Credit, three hours. Prerequisite: NT501 or equivalent. (Hylen)
This course equips students with skills to interpret Revelation for the church today and to evaluate other interpretations.

NT622. The New Testament and Healing
Credit, three hours. (Wilson)
Explores various perspectives on health, sickness, and healing practices in the New Testament and its world and the meaning these may have for the healing practices of congregations today. (NT622CEE when offered as a Contextual Education Elective)

NT625. The Theology of Paul
Credit, three hours. Prerequisites: NT501 or equivalent. (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 theology.

NT626. Paul's Theology of Ministry
Credit, three hours. Prerequisites: NT501 or equivalent. (Holladay)
An exploration of Paul's apostolic self-understanding and his ministerial strategies as reflected within the Pauline letters and Acts. (NT626CEE when offered as a Contextual Education Elective)

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.

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. (NT639CEE when offered as a Contextual Education Elective) (Race, Ethnicity, and Gender).

NT641. Early Christian Women
Credit, three hours. (Same as HC641.) (Hylen)
This course explores the roles and authority of women in the early church (first to fourth centuries) and the ways this history is used in modern arguments about women's leadership. (Race, Ethnicity, and Gender)

NT649. Bible and Sermon
Credit, three hours. (Same as P649.) (Faculty)
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. (NT649G Bible and Sermon: Hebrews; NT649S Bible and Sermon: Mark; NT649U Bible and Sermon: John) (NT649CEE when offered as a Contextual Education Elective)

NT650C. Greek Exegesis: I Corinthians
Credit, three hours. Prerequisites: NT501, NT502, BL521, and BL522, or equivalent. (Johnson)
This is an exegesis course based on the Greek text. The letter will be read in its entirety and in sequence. Students will learn how to read in context, follow an argument, recognize elements of rhetoric, as well as consider the puzzles arising from the subjects Paul discusses and the way he discusses them. The course is meant to provide an advanced experience both in Greek and in exegesis.

NT655. Issues in New Testament Ethics
(Same as ES655.) Prerequisites: NT501 or equivalent. (Johnson)
A seminar that focuses on contemporary ethicists who use the New Testament. Examines the question of the moral teaching in the New Testament and the question of the use of the New Testament in ethics.

NT679. Colloquy Leadership
Credit, two hours. Offered each semester by invitation of the instructors of NT501 or NT502. Does not fulfill area requirements.

NT698. Special Topics in New Testament
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Biblical Languages

BL510. Concise Hebrew
Credit, three hours. (Faculty)
A one semester slimmed down orientation to biblical Hebrew focusing on basic tools and software for exegesis and preaching.

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

BL512. Introduction to Biblical Hebrew II
Spring. Prerequisite: BL511 or equivalent. 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.

BL520. Concise Greek
Credit, three hours. (Faculty)
A one semester, slimmed-down orientation to New Testament Greek focusing on basic tools and software for exegesis and preaching.

BL521. Introduction to Biblical Greek I
Fall. Credit, three hours. (Faculty)
An introduction to Koine Greek as reflected in the New Testament and early emphasis on learning the basic vocabulary, grammar, and syntax required to read the New Testament and to do biblical exegesis.

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

BL611R. Readings in Biblical Hebrew
Credit, three hours. Prerequisites: BL511/512 or equivalent. (Faculty)
Selected reading from the Hebrew Bible with a focus on standard narrative prose with the goal of acquiring greater facility with vocabulary and grammatical-syntactical constructions. This course may be repeated for credit when the reading selections vary.

BL621R. Readings in Biblical Greek
Credit, three hours. Prerequisites: BL521/522. (Faculty)
Emphasis on increasing student's knowledge of Koine Greek vocabulary, grammar, and syntax through weekly readings covering portions of the New Testament and other Greek literature. This course may be repeated for credit when the reading selections vary.

History and Interpretation of Christianity

History of Christianity

HC501. History of Early Christian Thought
Spring. Credit, three hours. (Faculty)
Survey of the theological and doctrinal developments of the Christian church in its cultural setting in the first 500 years.

HC503. History of Theology from the Reformation to the Twentieth Century
Fall. Credit, three hours. (Faculty)
Survey of the theological and doctrinal developments of the Christian church in its cultural setting from the reformations of the sixteenth century to the transitions of the mid-twentieth century.

HC509. The Making of Global Christianity
Credit, three hours. (Hanciles)
Christianity was a demonstrably global faith (with its center of gravity in Africa, Asia, and the Middle East) before it became a predominantly Western religion (c. 1500). Now, after roughly five centuries, it has once again reemerged as a hugely non-Western phenomenon. A full historical account reveals a faith that is inherently global because it is ultimately local and therefore never fully defined by any historic phase or context. This course provides an exploration of Christianity's 2,000 year history with a primary focus on the processes of cross-cultural transmission and the critical elements that have defined the experience and expression of the faith in successive heartlands. Five core issues will guide the discussion: the translation principle (or indigenous appropriations and vernacular expressions of the faith); the agents and agencies of missionary expansion; major movements of reformation and renewal; interaction with other major faiths; and causative factors in the periodic shifts or extermination of the faith.

HC510. Medieval Christian Thought
Credit, three hours. (Faculty)
Survey of the theological, doctrinal, and institutional developments of the western church from the Carolingian renewal to the eve of the Reformation.

HC609. Early Monastic Thought and Practice
Credit, three hours. (Briggman)
A study of major writings of fourth- and fifth-century monasticism, from Aphrahat of Persia to the Rule of Benedict. Themes will include the influence of Jewish traditions, conceptions of God, practices of prayer, and ascetic practices—especially eating habits, celibacy, and the withdrawal from familial relations. (HT609CEE when offered as a Contextual Education Elective) (Theology)

HC610. Survey of African Christianity: From Apollos to Adelaja
Credit, three hours. (Hanciles) (Same as M610.)
This course provides an exploration of the establishment and growth of Christianity in Africa. Regional experiences and developments form the building blocks of the study. But the assessment aims less to provide detailed historical coverage of the church in every region of the subcontinent than to negotiate major themes, currents and developments constituent to the rise of African Christianity—including the vital role of indigenous religious culture and the interaction with Islam. The significance of colonialism as well as the role and impact of Western missionary enterprise form an overarching theme, but central emphasis will be placed on African initiatives, agency, and enterprise as indispensable elements in the development and prospects of the African Church. The emergence of African Christianity as a major factor within world Christianity also will receive attention.

HC612. Doctrines and Creeds of the Early Church
Credit, three hours. (Briggman)
This course considers the development of central doctrines of the Christian tradition, with particular attention given to Trinitarian theology, Christology, and Pneumatology. Readings include selections from key figures of this period, as well as statements formu-lated by early church councils. Prerequisite of HT501, or permission of the instructor, for MDiv students. (Theology)

HC614. Earliest Christian Belief about the Holy Spirit
Credit, three hours. (Briggman)
This course considers the earliest Christian beliefs about the Holy Spirit, with particular attention to the influence and importance of Jewish traditions and forms of thought concerning the Spirit. Readings shall include selections from the Hebrew Scriptures, intertestamental literature, the New Testament writings, Greco-Roman philosophy, and early Christian authors. (Theology)

HC615. Women in Radical Protestantism
Credit, three hours. (Strom)
Examination of the role of women in radical Protestant movements from the sixteenth to eighteenth centuries. Particular attention is given to writing and prophecy by women in the Anabaptist, radical Puritan, Quaker, Pietist, and Methodist movements. (Race, Ethnicity, and Gender)

HC616. Pietism: The Development of Modern Piety
Credit, three hours. (Strom)
This course will focus on religious renewal movements in the wake of the Reformation, especially continental Pietism with further attention given to cognate movements such as Puritanism, Quietism, and Methodism. (Theology)

HC617. Early Christian Worship
Credit, three hours. (Phillips)
This seminar examines the sources and evolving methods for the study of early Christian worship and sacrament from the New Testament into the late patristic period, including the development of Eucharistic prayers, the rites of initiation, the liturgical year, and daily prayer. (Theology)

HC618. Ethics of Aquinas
Credit, three hours. (Reynolds) (Same as ES618.)
Thomas's treatment of the foundations of ethics, including topics such as human action, free will, the passions, habits, vice and virtue, and law, as explained in his Summa theologiae. Teaching involves lectures, seminars, and close reading of primary texts. (Theology)

HC619. Reforming the Church and the People: Sixteenth-Century Models
Credit, three hours. (Strom)
An investigation of Protestant, Catholic, and radical reform movements as responses to the challenges of the sixteenth century. Special attention will be given to doctrinal issues and ecclesial developments, as well as to the implications for lay piety, the family, and social and political structures.

HC620. Theology in the Monastic Tradition
Credit, three hours. (Reynolds)
This course has a foreground and a background. In the background is the institutional and social history of monasticism and related religious movements, from the origins of Christian monasticism to the end of the Middle Ages. In the foreground are some classic and perennially popular examples of monastic writing, from *Benedict's Rule* to the 14th-century *Cloud of Unknowing*, which we read closely by analyzing the theological arguments and by interpreting them in light of their historical context. (Theology)

HC621. Seminar in Thomas Aquinas
Credit, three hours. Instructor permission required. (Reynolds)
This seminar, which is cross-listed with a doctoral seminar (RLHT721R), provides Candler students with an opportunity to study Thomas Aquinas's theology in greater depth than is possible in an introductory or survey course. The focus of the course varies from year to year, but topics include God, cognition and epistemology, happiness, and theology as a science. Some familiarity with Thomas's work is prerequisite. This might be acquired from previous course (such as HT618 or HT625) or, by agreement with the instructor, from an assigned reading. (Theology)

HC623. Theology of Augustine
Credit, three hours. (Faculty)
The development of Augustine's thought across his life and career, with attention to contemporary issues of the church and theology. (Theology)

HC624. Jesus: Faith and History
Credit, three hours. (Pacini)
The aim of this seminar is to show that throughout Christian history, the complex question of Jesus, faith, and history has achieved different configurations and cor-respondingly different "answers" at different times. Examples from the history of art, writings of the Deists, and essays from Kant, Hegel, Hoelderlin, Schelling, and Kierkegaard are discussed. (Theology)

HC625. 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 theologiae. Teaching involves lectures, seminars, and close reading of primary texts. (Theology)

HC627. Theology of Luther
Credit, three hours. (Strom)
An examination of Luther's work and theology in the context of the Protestant

Reformation movement and sixteenth-century German society. (Theology)

HC629. Mystical Theology

Credit, three hours. (Reynolds)
An examination of a wide variety of medieval mystical theologians in light of the shared concept, or paradigm, of mystical theology. Emphasis is on close reading of primary texts in translation. Authors include Plato, Plotinus, Augustine, Gregory the Great, and ps.-Dionysius (for the foundational paradigms), and then William of St. Thierry, Guigo II, Bonaventure, Mechtild of Magdeburg, Marguerite Porete, Meister Eckhart, and The Cloud of Unknowing. (Theology)

HC633. African American Religion and Culture

Credit, three hours. (N. Phillips) (Same as SR633.)
This interdisciplinary course offers a panoramic view of cultural practices that have been the social glue for African Americans, historically and advancing into the present. We will move through the ways ecclesial and nonecclesial religious belief and practice have intersected with black folk tradition, ritual, music, art, literature and other material and non-material cultural forms to give rise to a vibrant and enduring black social, political and economic life in America. In this culturally thematic course, we will also wrestle with ethical subjects and issues that despite the strength of black spirituality possess the potential to contribute to forms of black social death.

HC636K. Reformation Theology and Historiography

Credit, three hours. Instructor permission required. (Strom)
This advanced seminar will examine issues of Reformation theology and historiography from a variety of methodological perspectives. Topics include the significance of the Reformation for the modern era, the growing impact of new historical methods, the place of religion and theology in early modern history, popular culture and piety, research methods, and bibliographical resources. The seminar will focus primarily on Germany and Europe, but attention will also be given to the expansion of early modern Christianity to Asia. The course assumes a familiarity with the basic themes of Reformation history. (Theology)

HC640. Theology of Friedrich Schleiermacher

Credit, three hours. (Pacini)
A study of the genesis and development of Schleiermacher's thought on Christ and religion, from the "Speeches on Religion," "The Christmas Eve Dialogue," "The Soliloquies," and "The Christian Faith." (Theology)

HC641. Early Christian Women

Credit, three hours. (Hylen) (Same as NT641.)
This course explores the roles and authority of women in the early church (first to fourth centuries) and the ways this history is used in modern arguments about women's leadership. (Race, Ethnicity, and Gender)

HC642. History of Clergy and Their Office

Credit, three hours. (Strom)
An overview of the theologies of clerical office from the late medieval to modern era with an emphasis on autobiographical writings. (HC642CEE when offered as a Contextual Education Elective)

HC645. Theology in America

Credit, three hours. (Faculty)
Lectures and discussions on theology in America from the seventeenth century to the 21st century, exploring figures, movements, and denominational traditions of Christian thought. (Theology)

HC649. John Wesley's Theology and Eighteenth-Century Religious Thought

Credit, three hours. (Matthews)
This course analyzes John Wesley's understanding of the nature of reason, faith, and experience, examines the relationships among

them, explores their respective functions in his religious epistemology, and considers points of continuity and discontinuity between Wesley and other major currents of 18th-century religious thought concerning these issues. (Not for United Methodist ordination credit) (Theology)

HC650. Sin and Salvation: Methodist/ Wesleyan Perspectives
Credit, three hours. (Matthews)
In this course, students examine a range of Christian theological ways of understanding sin and salvation, with emphasis on biblical, historic Wesleyan, and contemporary United Methodist understandings. (HC650CEE when offered as a Contextual Education Elective) (Theology)

HC651. Shame, Guilt, and the Rites of Reconciliation
Credit, three hours. (Faculty)
(Same as RP651.)
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. (Theology)

HC652. Augustine, Descartes, and Wittgenstein on the First Person "I"
Credit, three hours. (Pacini)
This seminar explores the ways in which three dominant thinkers in Western thought exploited the features of the self-referential character of the "First Person 'I'" to articulate the worlds within which they found themselves. (Theology)

HC653. World Evangelism in an Age of Empire
Credit, three hours. (Jones) (Same as EV653, M653.)
From the beginning of the 19th century until the middle of the 20th century, Christians from North America and Europe were involved in a massive effort to conquer and Christianize the world. This course examines the relationship between Western imperial missions and religious missions, noting the ways in which they both conflicted and cooperated in their endeavors. Attention will be given to indigenous Christians in Asia, Africa and Latin America, whose life, work and witness was crucial in shaping religious responses to imperialism.

HC654. Faith and Reason
Credit, three hours. (Pacini)
A seminar exploring the differing conceptions of "faith" and of "reason" in both classical (Anselm, Aquinas, Luther, Calvin) and modern thinkers (Kant and Schleiermacher), with emphasis upon the ways in which faith and reason are more frequently related than opposed. Readings from Jean Luc Marion and Luce Irigaray will introduce criticisms of the emphases of this tradition of thinking. (Theology)

HC655. Comparative Theology and Literature
Credit, three hours. (Pacini)
(Same as ST691.)
A seminar devoted to the ways in which literary expressions address the conflicts in human experience that emerge in the face of theological silence or indifference. (Theology)

HC656. Reality of God
Credit, three hours. (Pacini)
A seminar that explores the question of the being of God in the context of the practices of prayer and meditation. The so-called "ontological arguments" for the existence of God that Anselm and Descartes advanced will be addressed through the context of the literary genre of "mediation" that Marcus Aurelius elaborated and the context of the spiritual observance of the Liturgy of the Hours (Breviary), together with the arguments of its principal critics, Thomas Aquinas and Immanuel Kant, and a contemporary version in the letters of Simone Weil. (HC656CEE when offered as a Contextual Education Elective) (Theology)

HC659. Religion in America
Credit, three hours. (Faculty)
Lectures and discussion on religious movements, institutions, and traditions of piety and practice in America from the seventeenth century to the 21st century.

HC661. The Black Church
Credit, three hours. (Erskine)
This course seeks to investigate the evolution of the black church in America. We will not attempt a chronological history of this church but will choose decisive moments in the life of this church for examination. There will be a sustained discussion with E. Franklin Frazier, Melville Herskovits, Albert Raboteau, Julia Foote, and Marilyn Richardson. (Race, Ethnicity, Gender)

HC669. 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. (HC669CEE when offered as a Contextual Education Elective) (Theology)

HC672. Modern Catholicism
Credit, three hours. (Lösel)
(Same as ST678.)
This course introduces students to modern Catholicism both from a historical and a theological perspective. We trace the significant theological and ecclesiastical changes the Catholic Church has undergone from the eighteenth century through the Second Vatican Council (1962–1965) and in its aftermath. Along with the major documents from Vatican II, authors we engage may include Henri de Lubac, Karl Rahner, Hans Urs von Balthasar, Elizabeth Johnson, Jon Sobrino, Mark Jordan, and Cyprian Davis. (Theology)

HC675. Modern Christianity as a Global Phenomenon
Credit, three hours. (Hanciles) (Same as M675.)
This course serves as an introduction to the historical study of Christianity as a global phenomenon. It will survey major developments within, as well as significant encounters between, the church in Europe, North and South America, Africa, Asia, and the Pacific from roughly 1600 to the present. Course material will highlight the complex actors and trends that have shaped the church as an indigenous social institution and examine major historical developments that reflect concrete ways in which the church (as a community of faith) has impacted its immediate context and the wider world. Special attention will be given to the critical role of various forms of outreach and missions in Christianity's global expansion as well as the significant role of non-Western initiatives in shaping global Christianity.

HC679R. Colloquy Leadership
Credit, two hours.
Offered each semester by invitation of the instructors of HC501 and HC503. Does not fulfill area requirements, provides elective credit.

HC685. History of Canon Law
Credit, three hours. (Reynolds) (Same as ES685. Course is cross-listed from the law school.)
A historical introduction to canon law, its sources, its methodology, its juridical procedures, and its influence, with special emphasis on the development of canon law from Gratian (died ca. 1140) to the promulgation of the comprehensive collection of canon law under Pope Gregory XIII in 1580. Topics include episcopal jurisdiction and its evolution; church councils as sources of law; the early medieval canonical collections; the emergence of the scientific study of canon law during the central Middle Ages; the development of the legal profession; records of actual

cases from episcopal courts; Gratian and the decretists; decretals, decretal collections and the juris-prudential use of decretals; the evolution of the ius commune; and the lasting influence of canonical ideas and procedures, many of which have survived in modern law (including concepts of justice and equity, rights, due process, natural law, the common good, and so forth, as well as evidential practices. (Theology)

HC698. Special Topics in History of Christianity

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

Systematic Theology

ST501. Systematic Theology

Fall and Spring. Credit, three hours. (Erskine, Lösel, McDougall, McFarland, A. White)
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.

ST607. Doctrine of God—Women's Voices Past and Present

Credit, three hours. Prerequisite: ST501 or equivalent. (McDougall)
A biblical and theological study of the relationship of gender to the doctrine of God. Particular attention to the historical retrieval of women's theological traditions as well as to contemporary women's formulations of language about God, the nature of divine power and the God-world relation, and Trinitarian versus non-Trinitarian approaches to the doctrine of God. (Race, Ethnicity, and Gender) (ST607CEE when offered as a Contextual Education Elective)

ST610P. Redeeming the Body

Credit, three hours. (McDougall) (Instructor permission required.)
This advanced seminar (which is cross-listed as a doctoral seminar) examines Christianity's historical attitudes to the female body in conjunction with feminist proposals for retrieving and reformulating Christian doctrines that impact the female body today. Throughout the seminar emphasis will be placed on both historical re-workings of Christian traditions as well as constructive feminist theological aims. (Race, Ethnicity, and Gender)

ST618. Theology, Art and Urban Spaces

Credit, three hours. (Lösel)
Explores theological approaches to art, architecture, and the built environment, both from historical and systematic perspectives. With the help of four recent theological monographs on art, architecture, taste, and the built environment, Christian approaches to art through the centuries is studied.

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. (Race, Ethnicity, and Gender)

ST623. Theology of Karl Barth

Credit, three hours. Prerequisite: ST501 or equivalent, or instructor permission. (A. White)
This course will introduce students to the theology of Karl Barth primarily through the lens of his doctrine of God and theological anthropology. A close reading of his Epistle to the Romans and two volumes in the Church Dogmatics (Volumes II/1 and III/2)

will challenge readings of Barth that classify him as irrelevant to concerns of contemporary theology. The course aims to present Barth as a significant conversation partner in contemporary theology and to defend his continued influence and relevance in Christian thought.

ST626. The Preacher as Theologian
(Same as P626.) Credit, three hours. Prerequisites: P501, ST501, or equivalent. (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. (Faculty)
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.

ST631. Christian Initiation: Baptism, Confirmation, and Renewal
Credit, three hours. (Phillips)
Historical, theological, and pastoral study of baptism, confirmation, and renewal. This course pays special attention to twentieth-century reforms in theology and practice. (ST631CEE when offered as a Contextual Education Elective.)

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. (ST/ES641CEE when offered as a Contextual Education Elective.)

ST645. Ecclesiology
Credit, three hours. (Lösel)
This course explores the theological nature, the structures, and the mission of the Christian Church from an explicitly ecumenical perspective. We focus on the church's nature as rooted in the liturgy, the church's role in God's economy of salvation, its defining marks and structure, and how it relates to the Reign of God. Authors we engage include Karl Barth, Dietrich Bonhoeffer, Karl Rahner, Hans Urs von Balthasar, John Zizioulas, and Elizabeth Johnson.

ST647. Theology of Dietrich Bonhoeffer
Credit, three hours. (Erskine)
This course seeks to understand Bonhoeffer on his own terms as clearly and as fully as possible. We will investigate whether there is an "epistemological shift" between the "early Bonhoeffer" and the Bonhoeffer of Letters and Papers from Prison. The doctrines of ecclesiology, Christology, God, and reality (the world come of age) will come up for theological attention.

ST651. Theologies of Hope and Liberation
Credit, three hours. (Erskine)
This course looks at eschatology and apocalypse in contemporary theology. Particular attention will be given to the thought of Jürgen Moltmann, Leonardo Boff, Dorotee Soelle, Pierre Teilhard de Chardin, and James Cone. The central question which focuses our discussion is how may we be faithful to Jesus Christ in our time and in our own historical circumstances?

ST653. Christology in Feminist, Womanist, and Mujerista Theologies
Credit, three hours. Prerequisite: ST501 or equivalent. (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 race, ethnicity, and gender, and ecclesial identity. (Race, Ethnicity, and Gender)

ST656. Theology of Jürgen Moltmann
Credit, three hours. (McDougall)
An in-depth study of Moltmann's theology in dialogue with challenges confronting the contemporary church in society. Particular attention to his contributions in eschatology, political theology, and to the doctrines of the Trinity, creation, and pneumatology.

ST659. Theology of Martin Luther King Jr.
Credit, three hours. (Erskine)
This course seeks to examine the life, thought, and actions of Martin Luther King Jr. The class will engage in theological exposition and analysis of his primary ideas, sermons, and conceptual frames of reference. A conversation with Malcolm X, Walter Rauschenbusch, Reinhold Niebur, and the black church will ensue.

ST660. Womanist Theology
Credit, three hours. (A. White)
This course will provide an introduction to womanist theology through the work of primarily first-generation womanist theologians in the United States. Organized systematically to address a range of topics, including theological ethics, biblical hermeneutics, Trinity, Christology, atonement, theological anthropology, sin and suffering, evil, soteriology, ecclesiology, and eschatology, the study will employ both a deconstructive and a constructive method in an effort to interpret and enhance the faith and practice of the church. (Race, Ethnicity, and Gender)

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

ST665. Otherness of God
Credit, three hours. (A. White)
This course will study both historical and contemporary works in theology and philosophy of religion that challenge traditional doctrines of God and the Western metaphysical understanding of divine being. Each of the selected texts wrestles with the notion of radical alterity and divine transcendence and explores the ethical and theological meaning of theology's turn to the other. The problem of God as other raises the question of radical alterity as an intelligible category, the problem of irreducible otherness in the human as well as the divine other, and the theological implications for knowing and speaking about God as other.

ST672. Trinitarian Praxis: The Trinity, The Human Person, and the Christian Life
Credit, three hours. Prerequisite: ST501 or equivalent, or instructor permission. (McDougall)
An advanced seminar on classical and contemporary approaches to the doctrine of the Trinity and its implications for theological anthropology and the shape of the life of faith. Particular attention will be paid to contemporary proposals relating the doctrine to social, ethical, and liturgical issues that are challenging churches today. (Race, Ethnicity, and Gender)

ST673. Natural Science and the Doctrine of Creation
Credit, three hours. Prerequisite: ST501 or equivalent, or instructor permission. (McFarland)
This course is designed to provide an introduction to the Christian doctrine of creation, with particular focus on the relationship between Christian claims about the origin, character, and goal of the universe in relation to contemporary scientific theory (especially the areas of cosmology and biological evolution). Attention will also be given to general questions of the logical relationship between theological language and the claims of the natural sciences.

ST677. Theological Arguments for Criminal Punishment Reform
Credit, three hours. (Lösel)
This course aims to help students understand the theological rationale for "mild" forms of punishment, which Christian

theologians have developed through the ages. We engage a range of texts stemming from the intersection of theology, philosophy, sociology, postcolonial theory, and legal theory regarding the question of criminal punishment reform. Authors we engage may include Augustine of Hippo, Michel Foucault, Martha Nussbaum, James Whitman, and Timothy Gorringe.

ST678. Modern Catholicism

Credit, three hours. (Lösel)

(Same as HT672.) This course introduces students to modern Catholicism both from a historical and a theological perspective. We trace the significant theological and ecclesiastical changes the Catholic Church has undergone from the eighteenth century through the Second Vatican Council (1962–1965) and in its aftermath. Along with the major documents from Vatican II, authors we engage may include Henri de Lubac, Karl Rahner, Hans Urs von Balthasar, Elizabeth Johnson, Jon Sobrino, Mark Jordan, and Cyprian Davis.

ST679. Contemporary Anglican Theology

Credit, three hours. Prerequisite: ST501 or equivalent. (McDougall)

This seminar provides a survey of contemporary Anglican theology. The focus will be on theological issues that are currently sparking debate across the Anglican communion, e.g., different approaches to Scripture and Christology, the relationship of gender, spirituality and theology, and the nature of the global Anglican communion. Course readings will range across the Anglican tradition (Anglo-Catholic, liberal, and Reformed/Evangelical), and will include authors such as Sarah Coakley, David Ford, Kathryn Tanner, Desmond Tutu, Rowan Williams.

ST680. Philosophy and Religion in Russia

Credit, three hours. (Epstein)

This course explores the development of Russian religious and atheistic philosophy from nineteenth-century debate between Slavophiles and Westernizers, idealists and nihilists through comprehensive philosophical systems of Solovyov and Berdyaev and Soviet "dialectical materialism" to Bakhtin's theory of dialogue. The latest trends of 1980s–2000s such as Cosmism, Culturology, and postmodern Conceptualism are examined in the aspects of their Russian specificity and affinities with Western philosophy.

ST681. Sex, Sin and Salvation: The Doctrine of the Human Person

Credit, three hours. Prerequisite: ST501, or equivalent, or instructor permission. (McFarland)

This course examines some key themes in the topic of theological anthropology, with special emphasis on the diversity of ways in which Christians through the centuries have answered the question, "What does it mean to be human?" The material surveyed will pay particular attention to issues of gender identity, human sexuality, and original sin, since these topics have proven particularly important for the development of Christian reflection on human being in the Western Christian churches; but attention is also given to the ways in which questions of race, ethnic identity, disability, and class have affected Christian understandings of personhood. (Race, Ethnicity, and Gender)

ST683. Theological Anthropology in Womanist Thought

Credit, three hours. (A. White)

The course will analyze issues of identity ubiquitous in womanist theology and suggestive of a theological understanding of what it means to be fully human. The study will include an examination of black female imagery in cultural sources, narrative identity in literary sources, womanist readings of the black female body, the relationship between sexuality and the church, and in light of these womanist critiques, explore both the implicit and explicit development of womanist theological anthropology in recent womanist scholarship. (Race, Ethnicity, and Gender) (ST683CEE when offered as a Contextual Education Elective)

ST687. Womanist Theology and Narrative Identity
Credit, three hours. (A. White)
A study of the relationship between womanist Christian ethics and theology and narrative theory. Narrative may be viewed as an ethical laboratory for identity construction and for social critique of systemic injustice. Black women's storytelling may therefore become a transformative event to debunk the cultural myth of black womanhood and its controlling images of mammy, matriarch, welfare mother and jezebel. Narrative gives form to lived experience that is often written out of history and can act to reshape cultural codes. This course will explore black women's writing and narrative as an act of moral agency and a form of resistance that carries theological implications for subjectivity and the ethical task of imaging God. (Race, Ethnicity, and Gender)

ST691. Comparative Theology and Literature
Credit, three hours. (Pacini)
(Same as HT655.) A seminar devoted to the ways in which literary expressions address the conflicts in human experience that emerge in the face of theological silence or indifference.

ST693. Theological Proposals for Criminal Punishment Reform
Credit, three hours. (Lösel)
This course aims to help students understand the theological rationale for "mild" forms of punishment that Christian theologians have developed through the ages. We engage a range of texts stemming from the intersection of theology, philosophy, sociology, postcolonial theory, and legal theory regarding the question of criminal punishment reform. Authors we engage may include Augustine of Hippo, Michel Foucault, Martha Nussbaum, James Whitman, and Timothy Gorringe.

ST698. Special Topics in Systematic Theology
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Christianity and Culture

Ethics and Society

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

ES560. Principles and Practices of Moral Leadership
Credit, three hours. (Franklin) (Same as LA560.)
This course is intended to be a foundational class for the Laney Legacy Program in Moral Leadership and open to students throughout the university and offered annually. Through lectures, seminar discussions, guest presentations and student presentations, we will attempt to understand how some people are able through their modes of being and acting to elevate and transform others and produce desired outcomes.

ES585. Interdisciplinary Perspectives on Human Rights
Credit, three hours. (Evans)
This graduate seminar examines the theory and practice of global human rights from an interdisciplinary perspective. In addition to issues of the history, origins and legitimacy of universal human rights, the seminar will discuss standards, institutions and processes of implementation. The seminar will also examine human rights across a variety of substantive issues areas, including; conflict, development, globalization, social welfare, religion, race and ethnicity, medicine, public health, and rights of women and other vulnerable groups. Evaluation will be based on seminar participation, discussion leadership, an analytical essay, a survey paper and major research paper. Students will also make brief

presentations of their final papers.

ES605. Social Philosophy and Christian Thought
Credit, three hours. (Faculty)
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
(Same as M619.) Credit, three hours. (Bounds)
The purpose of this course is to critically and faithfully engage the social witness of the church as an integral form of the mission of the church in the world. Students will analyze theological foundations for social witness, develop strategies for identifying and articulating that witness in the local church, and reflect upon a personal theology of social ministry.

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 HC618.) 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.

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. (Race, Ethnicity, and Gender)

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

ES624. Feminist and Womanist Ethics
Credit, three hours. (Faculty)
A study of those contemporary voices in Christian ethics making critical claims on the behalf of the well-being of women. Topics may include: the challenge of difference (racial, economic, sexual), violence against women, family roles, reproductive technologies, women and children in poverty, ecofeminism. (Race, Ethnicity, and Gender)

ES625. Sexuality in the Black Church
Credit, three hours. (Faculty)
This course explores the intersecting themes of African American spirituality, sexuality, love, and life. Specific attention is given to the dynamic and intricate relationships that obtain between gender, sex, and sexuality and the institutional black church as a principal custodian of constructive and repressive cultural values in African America. (Race, Ethnicity, and Gender)

ES628. The Civil Rights and the Black Consciousness Movement
Credit, three hours. (Faculty)
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 theologi-

cal, with special attention given to the role of black religion and culture in light of contemporary challenges. (Race, Ethnicity, and Gender)

ES629. Life and Thoughts: Dr. Martin Luther King Jr.
Credit, three hours. (Faculty)
This course is designed to give the student an appreciation of the life and contribution made by Dr. Martin Luther King Jr. While the course will be a biographical study, it will focus on select nonviolent movements led by him. The contents of the reading will be written work by Dr. Martin Luther King Jr., and others who wrote about him. (Race, Ethnicity, and Gender)

ES630. Kierkegaard as Religious Ethicist
Credit, three hours. (Jackson)
An examination of a broad spectrum of Kierkegaard's aesthetic, ethical, and religious writings with a focus on the relationship between his theological convictions and his moral teachings. Reading will include both pseudonymous texts and works published under Kierkegaard's own name. (letter grade only)

ES632. Pastoral Ethics
Credit, three hours. (Burkholder)
Prepares students for the ethical challenges they will face as pastors and leaders in congregations, communities, and denominations. The course is designed to address the complex reality of the minister as one who is looked to for public moral leadership and private moral guidance; and then as one who regularly faces a wide array of moral dilemmas of one's own**.** (ES632CEE when offered as a Contextual Education Elective)

ES635. Contemporary Christian Ethics
Credit, three hours. (Faculty)
This course explores current topics and contemporary scholars in the field of Christian ethics. ES501 or equivalent is required. (May be cross-listed as MDiv526. Theology and Ethics Capstone)

ES637. Problems in Aid and Development
Credit, three hours. (Bounds)
This course engages ethical challenges surrounding global aid and development assistance. We will consider both Christian participation through local, regional, and global organizations and Christian theo-ethical perspectives on practices/politics of aid and development. Depending on student interest, topical foci may include economic development, HIV/AIDs, health care, human rights, conflict, gender status, racial/ethnic division, and engagement with non-Christian religions. Particular attention will be paid to differing "north/south" perspectives on the politics of aid. (Race, Ethnicity, and Gender)

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. (ES/ST641CEE when offered as a Contextual Education Elective)

ES649. Psychology of Moral Development and Education
(Same as RP649, RE649, EDU771v.) Credit, three hours. (Snarey)
A fundamental dimension of being human is the inevitable necessity of making moral judgments. Promoting the ability to make mature moral judgments is a core component of pastoral leadership and religious education. This course considers moral development as evidenced in the formulation and resolution of ethical dilemmas during childhood, adolescence, and adulthood. The course also places moral psychology in relation to gender, race, ethnic, and cultural differences. A major segment of the course

will focus on the practice of moral education through a variety of pedagogical methods. (Race, Ethnicity, and Gender)

ES651. Biomedical Ethics
Credit, three hours. (Jackson)
A critical evaluation of some of the ethical problems and assumptions in medicine and biomedical research. Specific topics include artificial contraception and reproduction, abortion, euthanasia, informed consent, paternalism, confidentiality, allocation of scarce resources, limits on research protocols, and conflict of interest. In addition, the medical, nursing, and chaplaincy professions are used as lenses through which to look at the value of life and the meaning—if any—of suffering and death, the nature of personal integrity, and the place of authority in a liberal society. (letter grade only) (ES651CEE when offered as a Contextual Education Elective)

ES652. Health Care Ethics: Interdisciplinary Perspectives
Credit, three hours. (Jackson)
An interdisciplinary approach to health care ethics, open to students from various Emory schools. The course explores virtues and values internal to the professions of nursing, medicine, and ministry. Specific topics covered include: contraception and reproduction, abortion, euthanasian, informed consent, and conflict of interest.

ES654. Health as Social Justice
Credit, two hours. (Kiser)
This course will examine the multiplicity of social justice factors that affect health as well as community systems and social change approaches that may favorably alter them.

ES655. Issues in New Testament Ethics
(Same as NT655.) Prerequisites: NT501 or equivalent. Credit, three hours. (Johnson)
A seminar that focuses on contemporary ethicists who use the New Testament. Examines the question of the moral teaching in the New Testament and the question of the use of the New Testament in ethics.

ES656. Religion, Science, and Morality
Credit, three hours. (Jackson)
This course examines how three revolutionary empirical theories (Darwinian evolution, quantum mechanics, and Big Bang cosmology) bear on three traditional theological virtues (faith, hope, and love). Part I will address the general relation between religion and science; Part II evolutionary biology and the key issue of altruism; Part III quantum uncertainty and its relation to freedom of action; and Part IV the latest developments in astrophysics and how these touch on the metaphysics of faith and morals. (letter grade only)

ES658. Christianity and the Holocaust
Credit, three hours. (Jackson)
This course engages students in a critical analysis of the Nazi Holocaust and the role of Christians and Christianity within it. After a brief examination of the historical background, we will focus on a range of theological and ethical issues surrounding Adolf Hitler's rise to power and the execution of "the Final Solution." Readings are from Jewish, Christian, and nonreligious sources. (Race, Ethnicity, and Gender) (There is no prerequisite, but ES501 is recommended.) (letter grade only)

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. (Race, Ethnicity, and Gender) (letter grade only)

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.

ES663. Religion, Violence and Peacebuilding
(Same as WR663.) Credit, three hours. (Marshall)
This course will focus on the paradoxical ways religions can promote exclusion, hostility, and violence as well as tolerance, understanding, and peace. (Race, Ethnicity, and Gender) (ES663CEE when offered as a Contextual Education Elective)

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

ES671. Skills in Conflict Transformation I
Credit, one hour. (Faculty)
Introduces basic concepts and practices including understanding violence, nonviolent communication, listening, paraphrasing, and basic facilitation.

ES672. Skills in Conflict Transformation II
Prerequisite: ES671. Credit, two hours. (Faculty)
Continued work in concepts and practices of conflict transformation.

ES673. Voices of Nonviolence
Credit, three hours. (Marshall)
An introduction to the theory and practice of nonviolence by studying the life and work of individuals who purposefully employ(ed) nonviolent approaches to social change. A range of individuals are studied in a variety of historical and cultural contexts, including Leo Tolstoy, Dorothy Day, and Thich Nhat Hanh. (Race, Ethnicity, and Gender)

ES675. Restorative Justice
Credit, three hours. (Bounds)
This course serves as an introduction to restorative justice (RJ), a concept and set of practices that has become more visible in the past decades. After exploring the roots of violence, this course engages Christian understandings of RJ, and also attends to contemporary work in indigenous religions. Attention will be given to examples of RJ in practice: in criminal justice, in US Christian ministries, in relation to violence and incarceration, and in political engagement of global Christian-based groups and institutions.

ES678. The Morality of Peace and War
Credit, three hours. (Jackson)
This course investigates some of the moral, political, economic, and theological issues surrounding conflict and conflict resolution in a nuclear age. Topics include the nature of war and peace, their theory and practice, the just war tradition and pacifism, deterrence theory, technology and modern warfare, and the relation of women to peace and war. Readings are both religious and secular. (letter grade only)

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

ES682. Jewish Law
Credit, three hours. (Broyde)
(Same as WR682. 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.

ES683. History of Church-State Relations in the West
Credit, three hours. (Witte)
(Cross-listed from the law school.) An exploration of the interaction between religious and political authorities and laws in the Roman Empire, in High Medieval and Reformation Europe, and in colonial and early republican America, concluding with analysis of the formation of the First Amendment and state constitutional guarantees of religious freedom.

ES684. Constitutional Law: Religion and State
Credit, three hours. (Witte)
(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.

ES685. History of Canon Law
Credit, three hours. (Reynolds)
(Same as HT685. Cross-listed course from the law school.) An historical introduction to canon law, its sources, its methodology, its juridical procedures, and its influence, with special emphasis on the development of canon law from Gratian (died ca. 1140) to the promulgation of the comprehensive collection of canon law under Pope Gregory XIII in 1580. Topics include: episcopal jurisdiction and its evolution; church councils as sources of law; the early-medieval canonical collections; the emergence of the scientific study of canon law during the central Middle Ages; the development of the legal profession; records of actual cases from episcopal courts; Gratian and the decretists; decretals, decretal collections, and the jurisprudential use of decretals; the evolution of the ius commune; and the lasting influence of canonical ideas and procedures, many of which have survived in modern law (including concepts of justice and equity, rights, due process, natural law, the common good, and so forth, as well as evidential practices.

ES687. Jurisprudence
Credit, three hours. (Terrell)
(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.

ES691. History of Law, Religion, and Family in the West
Credit, three hours. (Witte)
(Cross-listed from the law school.) An exploration of the law and theology of marriage in classical, biblical, and patristic sources, in High Medieval and Reformation Europe, and during and after the Western Enlightenment movements in Europe and America.

ES692. Law and Morality
Credit, three hours. (Perry)
(Cross-listed from the law school.) A study of several topics at the intersection of law, morality, and religion, including these: What is the morality of human rights—and what is its relationship to the law of human rights? Is religion a legitimate basis of lawmaking in a liberal democratic society? Should capital punishment be abolished? Should abortion be banned? Should same-sex marriage be recognized?

ES698. Special Topics in Ethics and Society
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Missions

M609. Global Church in God's Mission
Credit, three hours. (Faculty)
This seminar offers biblical, historical, and theological perspectives on the global diffusion and development of Christianity. Focusing upon the transmission and transformation of the Christian tradition through cross-cultural encounter, particular attention is given to Christianity's serial cultural penetration and its diverse local cultural expressions. The emergence of Christianity as a vibrant, predominately non-Western religion, are treated. The course is designed to locate the student's ministry within the realities of the emerging global church in a pluralistic world. (M609CEE when offered as a Contextual Education Elective)

M610. Survey of African Christianity: From Apollos to Adelaja
(Same as HC610.) Credit, three hours. (Hanciles)
This course provides an exploration of the establishment and growth of Christianity in Africa. Regional experiences and developments form the building blocks of the study. But the assessment aims less to provide detailed historical coverage of the church in every region of the subcontinent than to negotiate major themes, currents and developments constituent to the rise of African Christianity—including the vital role of indigenous religious culture and the interaction with Islam. The significance of colonialism as well as the role and impact of Western missionary enterprise form an overarching theme, but central emphasis will be placed on African initiatives, agency and enterprise as indispensable elements in the development and prospects of the African Church. The emergence of African Christianity as a major factor within world Christianity will also receive attention.

M612. The Church in Asia
Credit, three hours. (Jones)
This course focuses on the spread and transformation of Christianity across various Asian nations and cultures from its beginnings to the present day. Special attention will be paid to contemporary issues facing Christian communities on the continent.

M619. Social Mission of the Christian Church
Credit, three hours. (Bounds)
(Same as ES609.)
The purpose of this course is to critically and faithfully engage the social witness of the church as an integral form of the mission of the church in the world. Students will analyze theological foundations for social witness, develop strategies for identifying and articulating that witness in the local church, and reflect upon a personal theology of social ministry.

M623. The Church's Mission with Children in Poverty
Credit, three hours. (Faculty)
(Same as CC623.)
This course is an examination of the causes of poverty, their significance to family structures and society, and the church's role in caring for children in poverty. Emphasis will be given to faith-in-action initiatives that enable individuals and congregations to be a difference for these children. (Race, Ethnicity, and Gender)

M635. Globalization and the Church's Mission
Credit, three hours. (Hanciles)
(Same as SR634.)
This course examines the globalization phenomenon and its wide-ranging implications for the contemporary church. It is divided into two parts. Part one provides a detailed

assessment of the political, economic, and cultural dimensions of globalization with a view to unravelling myth and reality and applying biblical lenses. Part two examines, among other things, the role of Christianity as a globalizing force, emerging initiatives, models, and strategies of Christian missionary engagement, and plausible responses of the church to the problems, perils, and opportunities of the processes of globalization. Issues to be spotlighted include global processes and local change, missions and money, religious movement and economic development, modernity and religious commitment, some implications of the recent demographic shift in world Christianity for missions.

M642. Religion, Culture and Mission in Latin America

Credit, three hours. (de Souza)
(Same as EV642.)
This course examines a set of books, chapters, articles, videos, films, and documentaries on religion, culture and society in selective parts of Latin America. Using case-study methods, students will come to appreciate sociocultural diversity and religious pluralism as contexts for Christian mission. (Race, Ethnicity, and Gender) (M642D Religion, Culture, Society and Mission in Latin America when offered as a distance-based course).

M647. Theologies and Ecclesiologies of Brazil

(Same as CC647.) Credit, two or three hours. (de Souza)
This trip-based course focuses on a set of selected theologies and ecclesiologies at work in Brazil. It assists in establishing a framework for critical understanding and evaluation of contextual theologies and expressions of indigenous churches in their original historical, socio-cultural, and demographic contexts. While collecting information and interpreting theological and ecclesial practices from multidisciplinary and contextual perspectives, this study also seeks to explore possible missiological lessons. Students may choose to take the course for two or three credits: two credits for those who do not plan to go to Brazil and three credits for those students who plan to participate on the trip. (Race, Ethnicity, and Gender)

M653. World Evangelism in an Age of Empire

(Same as HC653, EV653.) Credit, three hours. (Jones)
From the beginning of the 19th century until the middle of the 20th century, Christians from North America and Europe were involved in a massive effort to conquer and Christianize the world. This course examines the relationship between Western imperial missions and religious missions, noting the ways in which they both conflicted and cooperated in their endeavors. Attention will be given to indigenous Christians in Asia, Africa, and Latin America, whose life, work and witness was crucial in shaping religious responses to imperialism.

M655. The Church on the Border

Credit, three hours. (Jenkins)
(Same as CC655.)
This course focuses on immigration policy and realties facing communities on the U.S.-Mexico border. The class will travel to Arizona and Mexico in early January, hosted by Borderlinks (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. The seminar is limited to 12 students who will be selected in the fall prior to spring preregistration. The course requires participation in the trip to the border. Students are expected to pay for their expenses. (letter grade only)

M660. Short-Term Missions and International Development
Credit, three hours. (Jenkins)
(Same as CC660.)
This course introduces students to the leadership skills and theological reflection for short-term mission teams while locating those experiences in the broader field of international development. Students will have the opportunity to plan a mission trip for their local church and critically examine past efforts, while researching sustainable, collaborative methods of engaging their congregation in long-term development. (M660CEE when offered as a Contextual Education Elective.)

M661. Short-Term Missions and International Development: Practicum
(Same as CC661.) Credit, two hours.
Prerequisite: CC/M660. (Jenkins)
Students enrolled or auditing the Short-Term Missions and International Development class have the opportunity to apply to participate in a mission team to Honduras over spring break. Selected students will assume leadership roles for that experience, will study the history of development in that particular region, and will develop relationships with local leaders and NGO partners. Some additional reading and written assignments are required.

M675. Modern Christianity as a Global Phenomenon
(Same as HC675.) Credit, three hours.
(Hanciles)
This course serves as an introduction to the historical study of Christianity as a global phenomenon. It will survey major developments within, as well as significant encounters between, the church in Europe, North and South America, Africa, Asia, and the Pacific from roughly 1600 to the present. Course material will highlight the complex actors and trends that have shaped the church as an indigenous social institution and examine major historical developments that reflect concrete ways in which the church (as a community of faith) has impacted its immediate context and the wider world. Special attention will be given to the critical role of various forms of outreach and missions in Christianity's global expansion as well as the significant role of non-Western initiatives in shaping global Christianity.

M697. World Methodist Evangelism Seminar
(Same as EV697.) Credit, three hours.
(Faculty)
An international travel seminar with the World Methodist Evangelism Institute which invites participants to discover new methodologies for reaching new persons for Christ, and to learn how missional congregations are being developed and redeveloped in the local area where the seminar takes place.

M698. Special Topics in Christian Missions
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Religion and Personality

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.

RP630. Readings in Psychology of Religion
Credit, three hours. (Snarey)
This course explores the meaning of religious experience from a variety of psychological perspectives. Our method will be to examine the theoretical models and empirical measures associated with several major figures

in the field: William James, Sigmund Freud, Carl Jung, Erik and Joan Erikson, Ana-Maria Rizzuto, Lawrence Kohlberg, and James Fowler. For each theorist, students will read a classic text, engage in critical reflection, and utilize a related measure of religiosity.

RP649. Psychology of Moral Development and Education
Credit, three hours. (Snarey)
(Same as EDU771v, ES649, RE649.)
A fundamental dimension of being human is the inevitable necessity of making moral judgments. Promoting the ability to make mature moral judgments is a core component of pastoral leadership and religious education. This course considers moral development as evidenced in the formulation and resolution of ethical dilemmas during childhood, adolescence, and adulthood. The course also places moral psychology in relation to gender, race, ethnic, and cultural differences. A major segment of the course will focus on the practice of moral education through a variety of pedagogical methods. (Race, Ethnicity, and Gender)

RP651. Shame, Guilt, and Reconciliation
Credit, three hours. (Faculty)
(Same as HC651.)
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. William James Seminar: Psychology and Religious Experience
Credit, three hours. (Snarey)
This seminar is based on a close reading of William James' three great classics, *The Principles of Psychology, The Varieties of Religious Experience*, and *Pragmatism*. The course begins with James' foundational psychology, then dwells on his psychology of the diverse varieties of religious experience, and concludes by considering the relationship of religion and ethics as suggested by James' philosophical pragmatism. The course will be conducted as a graduate seminar.

RP655. Erik Erikson: The Life Cycle and Generativity
Credit, three hours. (Snarey)
This course focuses on the work of Erik H. Erikson and places his life cycle theory of human development in conversation with religious developmental issues. The focus is upon psychosocial development and age-related changes that occur across the lifespan, with special attention to adulthood and how generative adults (pastors, parents, teachers) promote the positive development of children, adolescents, and relatively younger adults. (RP655CEE when offered as a Contextual Education Elective)

RP698. Special Topics in Religion and Personality
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Sociology of Religion

SR515. Methods of Social and Congregational Analysis.
Fall or spring. Credit, three hours. (Faculty)
(Same as CC515.)
This course provides an introduction to methods of contextual analysis and the opportunity to conduct an analysis of their context of ministry, be it a congregation or community organization. Students will be encouraged to develop a multidimensional lens that provides a framework for critical reflection on the theological, sociological, and cultural dimensions of ministry in their setting. This course is required for all students enrolled in the MRL program, but is open to all Candler master's degree candidates.

SR536. Religion and Health in Context: HIV
Credit, three hours. (Blevins)
This course will explore the ways in which religion has been utilized over the last 25 years to make sense of the HIV epidemic and

to mobilize or hinder productive responses. These processes of making meaning and responding have occurred in a variety of contexts; the course will critically explore a broad spectrum of religious, political, and public health contexts to demonstrate the ways in which religion is invoked in response to questions and practices of health and wellness.

SR593. Religion and Health in Context: Sexual and Reproductive Health

Credit, three hours. (Blevins)

This course will offer a sustained critical analysis of the complicated relationship between religion and sexuality, particularly in relation to issues of central concern to sexual and reproductive health. Students will examine the teachings of major world religions (with a primary focus on Christianity and Islam) on sexuality from global perspectives, place those teachings in historical contexts, critically assess the impact of those teachings in the context of sexual and reproductive health initiatives in both national and international contexts, and work to align religion and sexual and reproductive health initiatives through group projects and case studies.

SR601. Sociology of Religion

Credit, three hours. (Faculty)

This course explores the meaning of religion as a dimension of all social life: ritual, myth, and symbolic reality; churches as organizations and institutions; different social identities and situations among the faithful; secularization and revival, conflict and change in globalization and liberation. (Race, Ethnicity, and Gender)

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 drama of religion in American public life from the perspectives of public theologies and civil religion in cultural conversation and politically enacted argument. It embraces social movements, electoral politics, and parachurch groups, including the religious right and mainline Protestant advocacy, denominational divisions, and congregations committed to prophetic witness and evangelical activism.

SR607. Morality in American Life

Credit, three hours. (Tipton)

Asks how Americans see the moral meanings and problems of their everyday lives and the social order, with a focus on moral dilemmas in cultural context and social differences in institutional experience divided by class, race, gender, and generation. (Race, Ethnicity, and Gender) (SR607CEE when offered as a Contextual Education Elective)

SR613. Gender in US Religion

Credit, three hours. (Faculty)

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 reinforces by society). (Race, Ethnicity, and Gender)

SR615. Immigration, Religion and the American Church

Credit, three hours. (Hanciles)

Massive post-1965 immigration is radically transforming American society and religious life, with profound implications for the ministry and witness of the church. This course introduces students to a biblical and

historical understanding of human migration. It also examines the concepts, major trends, critical issues, and variety of challenges associated with contemporary realities from a Christian perspective. Among other things, particular attention will be given to the importance of South-North migration for understanding long-term developments within global Christianity; the formation and missionary significance of proliferating new immigrant congregations (African, Asian, and Hispanic); Christian ministry in a context of vibrant religious plurality; and the on-going de-Europeanization of American Christianity. Classroom lectures and interactions are combined with limited ethnographic research (principally among immigrant Christian communities).

SR617. Memory, Culture and Redemption

Credit, three hours. (N. Phillips) (Same as CC617.)

In this course, students are introduced to the cross-disciplinary fields of memory and trauma studies. We will focus on the connection between collective group remembrances and religion to assess how constructions and reconstructions of past memories serve as resources of redemption for social groups who have faced persecution. Interdisciplinary readings will draw upon sociology, anthropology, history, and theology to inform students about select historical social atrocities and to encourage learners to witness to the traumatic experiences and legacies of these social groups.

SR619. Congregation and Community

Credit, three hours. (Faculty)

This course explores theoretical methodological perspective for understanding the changes in congregations and their contexts. It identifies a congregation's context as an idiosyncratic blend of national and local social, cultural, and demographic trends, as well as the ethos, polity, and program of the tradition or denomination of which it is a part.

SR620. Nonviolent Strategies of Social Change

Credit, three hours. (Faculty)

(Same as CC519.)

The course will examine historical, biblical, theological, and theoretical bases for nonviolent initiatives. The empowerment of the local church, organizations, and individuals will be a central concern in the analysis of strategies. (Race, Ethnicity, and Gender)

SR621. Howard Thurman: Spirituality and Community

Credit, three hours. (Faculty)

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. (Race, Ethnicity, and Gender)

SR622. Ethnographic Research for Ministry in Congregations and Local Communities

Credit, three hours. (N. Phillips) (Same as CC622.)

Ethnography is a social scientific approach to studying human behavior and the cultural patterns of communities, congregations, and institutions. Pastoral practitioners have adopted 'theological ethnography' as a method for garnering more extensive knowledge about ministry in congregational settings and local communities. In this course, students will be introduced to ethnography as social research requiring participation in fieldwork. Learners will apply basic techniques of ethnography, form the development of a research question to analysis of collected data, to better understand the religious practices of Christian communities, the lived realities of social groups, and social change.

SR624. Preaching in a Secular Age
Credit, three hours. (T. Smith) (Same as P624.)
The course is designed to help students understand, evaluate, and use key concepts from theories of secularization; interpret concrete situations in ministry using these concepts—letting the concepts illumine particular situations, even as the situations rebuke, refine, and revise the concepts; gain a sense of the variety of ways that different preachers from different theological traditions and social locations relate to processes of secularization; preach with richer consciousness of the questions of secularization that might be at stake in a context the student cares about; and cultivate habits for this pattern of practical theological reflection (moving between theories, concrete situations, and the practical actions of everyday ministry).

SR625. Ecclesiology in Action
Credit, three hours. (Tipton)
This course sets ecclesiology in social context and historical time. It focuses on the multifaceted, contested, and changing identity of Christian community in action. It compares the institutional meaning, practices, and structural arrangements of Christian churches to other institutions in American society, especially the family, economy, government, and public life. Readings span theology, ethics, and the social and cultural study of religion, including contemporary movements for evangelical renewal and prophetic witness within and beyond The United Methodist Church at both the local and national levels. (SR625CEE when offered as a Contextual Education Elective)

SR628. Priestly and Prophetic: The Nature of Ritual Performance
Credit, three hours. (N. Phillips) (Same as CC628.)
Ritual action can maintain social stability or provoke social change. Both will be the foci of this course. Through the social scientific study of ritual, we will capture how ritual affects social transformation while investigating ways in which ritual confirms status quo conditions. This course surveys the priestly and prophetic functions of ritual performance in congregational and communal life.

SR630. The Methodist Church and Race
Credit, three hours. (W. White)
The purpose of this course is to review the history of race in The Methodist Church, and to examine how it challenged segregation and racism within its polity to become a racially and ethnically inclusive denomination. It is expected that each student will develop a more comprehensive understanding of race and religion in American culture. (Race, Ethnicity, and Gender)

SR633. African American Religion and Culture
Credit, three hours. (N. Phillips) (Same as HC633.)
This interdisciplinary course offers a panoramic view of cultural practices that have been the social glue for African Americans, historically and advancing into the present. We will move through the ways ecclesial and nonecclesial religious belief and practice have intersected with black folk tradition, ritual, music, art, literature and other material and nonmaterial cultural forms to give rise to a vibrant and enduring black social, political and economic life in America. In this culturally thematic course, we will also wrestle with ethical subjects and issues that despite the strength of black spirituality possess the potential to contribute to forms of black social death.

SR634. Globalization and the Church's Mission
Credit, three hours. (Hanciles)
(Same as M635.)
This course examines the globalization phenomenon and its wide-ranging implications for the contemporary church. It is divided into two parts. Part one provides a detailed assessment of the political, economic, and

cultural dimensions of globalization with a view to unravelling myth and reality and applying biblical lenses. Part two examines, among other things, the role of Christianity as a globalizing force, emerging initiatives, models, and strategies of Christian missionary engagement, and plausible responses of the church to the problems, perils, and opportunities of the processes of globalization. Issues to be spotlighted include global processes and local change, missions and money, religious movement and economic development, modernity and religious commitment, some implications of the recent demographic shift in world Christianity for missions.

SR650. Faith and Health: Transforming Communities

Credit, three hours. (Kiser)
(Same as CC650.)
The purpose of this course is to help students oriented toward pastoral, social service, and community health roles accomplish the following: better understand the theoretical relationship between religious practices at personal and social scale and the health of the community as a basis for developing and leading initiatives; become familiar with both religious and health science literature in this area in order to develop an expanded conceptual framework for leadership that contributes to community transformation; and to develop leadership awareness and practices that build the capacity for collaboration between religious organizations, including congregations and their partners in the public sector.

SR653. Religion and Public Health

Credit, three hours. (Idler)
(Cross-listed course from Laney Graduate School) This course will provide graduate students and advanced undergraduate students with a sociologically-oriented interdisciplinary survey of research on the intersection of public health and religious practices and beliefs, in individuals and populations. Religion is one factor among many others in the social environment that to some extent determines the health of populations. Religion also has a role in the organization and practice of medicine and public health, in the lives of individuals, their families and social networks, health professionals, and the institutions in which they interact. The course will emphasize evidence from quantitative social science and epidemiology, the role of religion in the historical development of public health institutions, and the theoretical social science origins of religion and health research. Under the large umbrella of religion and health research, the class will be attempting to map the part of the field that is distinctively oriented to public health, rather than to medicine.

SR658. Health and Healing: Understanding the Role of Religion

Credit, three hours. (Flueckiger)
This course introduces the academic study of religion in the context of health and healing, to develop a religious imagination that enables a "critical empathy" and understanding of the religious traditions of others; introduces a way of thinking rather than a specific body of knowledge or skill set; and provides students with the ability to recognize cues for where religion matters in health and healing contexts of the individual/family and community/society.

SR698. Special Topics in Sociology of Religion

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

World Religions

WR510. Introduction to Judaism

(Same as BI603.) Credit, three hours.
(Faculty)
The aim of this course is to provide students preparing for Christian ministry and educa-

tion with a historical, theological, and practical introduction to Judaism and particularly the American Jewish community.

WR603. Ancient Judaism in the Mediterranean Diaspora

(Same as BI603.) Credit, three hours. (Wilson)

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

WR605. Introduction to Islam

Credit, three hours. (Faculty)

This course aims to provide students of all backgrounds and educational levels an introduction to the religious tradition of Islam both as a dynamic system of faith and as a sociohistoric phenomenon. As a survey, this course focuses on the broad parameters of Islam in terms of its relationship to other religious traditions (mainly Judaism and Christianity) and in terms of its internal diversity (e.g. legal, theological, and sectarian division. The goal is to enable students with a basic proficiency of Islam in terms of historical scope, proper terminology, and conceptual approaches, which will allow them to pursue further inquiries into various aspects of the tradition. Most importantly, it will provide students with the ability to critically engage current events and issues as they relate to the religion of Islam and sociopolitical dynamics of the Muslim world.

WR624. Rastafari Religion

Credit, three hours. (Erskine)

This course seeks to draw students into a world of distinctive language, ideas, and meaning that is radically different from the Christian religion with which they and Rastafari are always in conversation. In addition it will highlight the basic concepts, doctrines, aims, and issues of faith and culture in Rastafari. The engagement with Rastafari practices, customs, beliefs, and institutions will begin the process of taking Rastas social location, engagement with the Bible (a text Rastas claim was written by black people) other cultural texts (the Holi Piby) and the reggae rhythms of Bob Marley as mediums for navigating the challenge of difference embedded in Rastafari. Further, Rastas will be invited to class to make possible a more direct access to the religion. (Race, Ethnicity, and Gender)

WR630. Sacred Spaces in Judaism, Christianity and Islam

Credit, three hours. (Corrie)

This course uses the lens of religious architecture and ritual practice to study and compare several major world religions, including Judaism, Islam, Christianity and Hinduism. Students are able to develop a deeper understanding of other religions and gain an awareness of the theological significance of how believers use space to worship the divine. (Race, Ethnicity, and Gender)

WR640. Religions of Atlanta

Credit, three hours. (Marquardt)

This course will explore Atlanta's religious history and extraordinary religious diversity to develop a complex understanding of what religion is and where it can be found. The course also will prepare students to build a solid foundation for interreligious dialogue and collaboration.

WR645. Spiritual Care in African Religious Traditions

Credit, three hours. (Lartey)

(Same as PC645.) The course will examine how spiritual care is conceptualized and practiced in various African religious traditions including African-derived religions in South and Central America, the Caribbean, and North America. We will spend the first part of the course gaining theoretical grounding in African religious thought and philosophy. The second part of the course focuses on African traditional medicine, divination, rituals and practices of care. We will examine African healing systems, concepts of disease, traditional concepts of mental health, traditional beliefs and interpretations of various illnesses, as well as traditional healing and practices of medical and spiritual care. We also

will explore some of the myths surrounding traditional healing in Africa. In the final part of the course African American and other African diasporan folk traditional understandings and practices of healing and spiritual care in the Americas and the Caribbean will be explored.

WR663. Religion, Violence and Peacebuilding

(Same as ES663.) Credit, three hours. (Marshall)

This course will focus on the paradoxical ways religions can promote exclusion, hostility, and violence as well as tolerance, understanding, and peace.

WR673. Krishna Meets Jesus: Hindu Christian Interactions on the Indian Subcontinent

Credit, three hours. (Jones)

According to tradition, Christian communities have been present and active on the Indian subcontinent since the apostolic age. This course provides an understanding of what may be called a Hindu religious worldview and looks at how different Christian traditions such as the Syrian Orthodox, Roman Catholic, and Protestant have made their home in this religious context. Through the use of specific historical and contemporary examples the course also explores some representative modes of Hindu-Christian interactions, including symbiotic, ambivalent, and conflictual ones.

WR682. Jewish Law

Credit, three hours. (Broyde)
(Cross-listed from the law school.)

(Same as ES682.) This course will survey the principles Jewish (or Talmudic) law uses to address difficult legal issues and will compare these principles to those that guide legal discussion in America. In particular, this course will focus on issues raised by advances in medical technology such as surrogate motherhood, artificial insemination, and organ transplant. Through discussion of these difficult topics many areas of Jewish law will be surveyed.

WR683. Islam and Democracy

Credit, three hours. (Cornell)
(Cross-listed from the law school.)

This course will explore key philosophical, theological, jurisprudential, and cultural debates about democracy in Islam. The premodern part of the course will focus on: (1) the legal and theological problem of divine versus human origins of justice and (2) the epistemological problem of taking guidance from non-Islamic sources. The modern part of the course will focus theoretically on two other sets of problematics related to democracy: (3) the theological problem of autonomous human agency, and (4) three Enlightenment notions related to autonomy: freedom (a legal and moral problem), pluralism (a theological and legal problem), and human rights (mainly a legal problem) as expressions of universal values.

WR684. Islam and Politics

Credit, three hours. (An-Na'im)
(Cross-listed from the law school.)

An examination of issues of secularism and Islam in the modern context, with emphasis upon themes of human rights and cultural transformation.

WR685. Islamic Law

Credit, three hours. (An-Na'im)
(Cross-listed from the law school.)

An introduction to the basic concepts and institutions of Islamic Law, the foundation for the legal system of a large number of countries where Islam is the dominant religion, ranging from North America through the Middle East to Indonesia.

WR686. Islamic Modernism

Credit, three hours. (Cornell)
(Cross-listed from the law school.)

This course will explore and critically assess the modernist movement in contemporary Islam. However, unlike other approaches to this subject, we will not draw a necessary distinction between modernism and fundamentalism, nor will we limit our study of Muslim modernist thinkers to liberals. Rather,

the premise of the course will be that modernism is a pervasive worldview that comprises multiple dimensions and that its adherents include both liberal and conservative Muslims, including most of those who have been termed "fundamentalists" by outside observers.

WR698. Special Topics in World Religions

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

Church and Ministry

Church and Community

CC501. Church and Community Ministries

Credit, three hours. (Faculty)
An introductory praxis course dealing with church and community ministries in urban and rural settings. (Introductory Arts of Ministry) (CC501CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed/TP/Episcopal I)

CC502. Church and Community Development

Credit, three hours. (Jenkins)
Students in this class are introduced to various models and strategies of church-community partnerships such as asset-based community development and training for transformation. Visits to various church related sites in metro Atlanta for observation of programs dealing with affordable housing, neighborhood economic renewal, urban youth initiatives, refugee and immigrant ministries, and community organizing are included. (Introductory Arts of Ministry) (letter grade only) (CC502CE when offered as a Contextualized Introductory Arts of Ministry with Con Ed I)

CC511. Urban Ministries

Credit, three hours. (Faculty)
This course examines the issues, dynamics, interactions, and theologies that influence ministry in the urban context. Strategies of ministry are examined for both the local church and other contexts of ministry. (Introductory Arts of Ministry) (CC511CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed I)

CC515. Methods of Social and Congregational Analysis.

Fall or spring. Credit, three hours. (Faculty) (Same as SR515.)
This course provides an introduction to methods of contextual analysis and the opportunity to conduct an analysis of their context of ministry, be it a congregation or community organization. Students will be encouraged to develop a multidimensional lens that provides a framework for critical reflection on the theological, sociological, and cultural dimensions of ministry in their setting. This course is required for all students enrolled in the MRL program, but is open to all Candler master's degree candidates.

CC617. Memory, Culture and Redemption

Credit, three hours. (N. Phillips) (Same as SR617.)
In this course, students are introduced to the cross-disciplinary fields of memory and trauma studies. We will focus on the connection between collective group remembrances and religion to assess how constructions and reconstructions of past memories serve as resources of redemption for social groups who have faced persecution. Interdisciplinary readings will draw upon sociology, anthropology, history, and theology to inform students about select historical social atrocities and to encourage learners to witness to the traumatic experiences and legacies of these social groups.

CC619. Nonviolent Strategies of Social Change

(Same as SR620.) Credit, three hours. (Faculty)

The course will examine historical, biblical, theological, and theoretical bases for nonviolent initiatives. The empowerment of the local church, organizations, and individuals will be a central concern in the analysis of strategies. (Race, Ethnicity, and Gender)

CC622. Ethnographic Research for Ministry in Congregations and Local Communities

Credit, three hours. (N. Phillips) (Same as SR622.)

Ethnography is a social scientific approach to studying human behavior and the cultural patterns of communities, congregations, and institutions. Pastoral practitioners have adopted "theological ethnography" as a method for garnering more extensive knowledge about ministry in congregational settings and local communities. In this course, students will be introduced to ethnography as social research requiring participation in fieldwork. Learners will apply basic techniques of ethnography, form the development of a research question to analysis of collected data, to better understand the religious practices of Christian communities, the lived realities of social groups, and social change.

CC623. The Church's Mission with Children in Poverty

(Same as M623.) Credit, three hours. (Faculty)

This course is an examination of the causes of poverty, their significance to family structures and society, and the church's role in caring for children in poverty. Emphasis will be given to faith-in-action initiatives that enable individuals and congregations to be a difference for these children. (Race, Ethnicity, and Gender)

CC628. Priestly and Prophetic: The Nature of Ritual Performance

Credit, three hours. (N. Phillips) (Same as SR628.)

Ritual action can maintain social stability or provoke social change. Both will be the foci of this course. Through the social scientific study of ritual, we will capture how ritual affects social transformation while investigating ways in which ritual confirms status quo conditions. This course surveys the priestly and prophetic functions of ritual performance in congregational and communal life.

CC632. Community Ministries as Religious Education

(Same as RE632.) Credit, three hours. (Faculty)

Students will explore methods, theories, and issues related to engaging congregations in experiential, community-based religious education. We will focus upon the educational benefits and challenges of this holistic approach to religious education and spiritual formation and will address benefits and challenges that arise with church and community partnerships.

CC645. Nonprofit Leadership and Management

(Same as LA645.) 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. (letter grade only) (Introductory Arts of Ministry)

CC647. The Theologies and Ecclesiologies of Brazil

(Same as M647.) Credit, two or three hours. (de Souza)

This trip-based course focuses on a set of selected theologies and ecclesiologies at work in Brazil. It assists in establishing a framework for critical understanding and evaluation of contextual theologies and expressions

of indigenous churches in their original historical, socio-cultural, and demographic contexts. While collecting information and interpreting theological and ecclesial practices from multidisciplinary and contextual perspectives, this study also seeks to explore possible missiological lessons. Students may choose to take the course for two or three credits: two credits for those who do not plan to go to Brazil and three credits for those students who plan to participate on the trip. (Race, Ethnicity, and Gender)

CC650. Faith and Health: Transforming Communities
(Same as SR650.) Credit, three hours. (Kiser)
The purpose of this course is to help students oriented toward pastoral, social service, and community health roles accomplish the following: better understand the theoretical relationship between religious practices at personal and social scale and the health of the community as a basis for developing and leading initiatives; become familiar with both religious and health science literature in this area in order to develop an expanded conceptual framework for leadership that contributes to community transformation; and to develop leadership awareness and practices that build the capacity for collaboration between religious organizations, including congregations and their partners in the public sector.

CC655. The Church on the Border
(Same as M655.) Credit, three hours. (Jenkins)
This course focuses on immigration policy and realties facing communities on the U.S.-Mexico border. The class will travel to Arizona and Mexico, hosted by Borderlinks (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 will also be critiqued. Following the trip to the border, the students will meet in metro Atlanta with Hispanic pastors, legislators, and community leaders. The seminar is limited to 12 students who will be selected in the fall prior to spring preregistration. The course requires participation in the trip to the border. Students are expected to pay for their expenses. (letter grade only)

CC660. Short-Term Missions and International Development
Credit, three hours. (Jenkins)
(Same as M660.) This course introduces students to the leadership skills and theological reflection for short-term mission teams while locating those experiences in the broader field of international development. Students will have the opportunity to plan a mission trip for their local church and critically examine past efforts, while researching sustainable, collaborative methods of engaging their congregation in long-term development. (CC660CEE when offered as a Contextual Education Elective)

CC661. Short-Term Missions and International Development: Practicum
(Same as M661.) Credit, two hours.
Prerequisite: CC/M660. (Jenkins)
Students enrolled or auditing the Short-Term Missions and International Development class have the opportunity to apply to participate in a mission team to Honduras over spring break. Selected students will assume leadership roles for that experience, will study the history of development in that particular region, and will develop relationships with local leaders and NGO partners. Some additional reading and written assignments are required.

CC698. Special Topics in Church and Community
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Church Music

CM530R. Candler Chorale
Credit, one hour or noncredit.
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. (S/U grading basis only)

CM600. Candler Singers
Credit, two hours or stipend. (Day Miller)
Audition/interview required. Weekly rehearsals, Chapel leadership, tours, and concerts in the local community and beyond. A maximum of four hours of credit in CM600 may count toward elective requirements for the MDiv or MTS.

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. Introduction to Church Music
Credit, three hours. (Abbington)
This introductory course is designed to examine the history, function, and various genres of music in Christian worship. In addition, the course will introduce students to basic worship structures and elements in order to enable them to appropriately select and lead music. Special emphasis is given to equip the church musician with specialized knowledge and administrative skills, dealing with various personalities, denominational polities and hymnals, instrument maintenance, worship music resources, and current technological advancements in church music.

CM620. Music and Worship in the Black Church
Credit, three hours. (Abbington)
This introductory course will examine the history and development of music and worship in the black church. Various genres of music (e.g., spirituals, hymns, and gospels) and various styles of worship will be covered as well as key issues, concerns, and challenges for the twenty-first century black church. The course will also provide insight and analysis into contemporary gospel music, praise and worship music, and holy hip-hop. In addition, it will provide directions and practical resources for developing and planning worship in the black church. (Race, Ethnicity, and Gender)

Evangelism

EV501. Enabling an Evangelizing Church
Fall and Spring. 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, deed, and sign to the uncommitted, within and without the local church. The course explores practical ways to help laity use their gifts in the ministry of evangelism. Special attention is given to defining evangelism theologically and missiologically for practice in a pluralistic society. (Introductory Arts of Ministry)

EV511. Seminar: Issues in Renewal and Revitalization of the Church
Credit, three hours. (de Souza)
Designed for MDiv and MTS students, this course focuses on the recurring phenomenon of revitalization and renewal in the church as key aspects of a biblical and contemporary ecclesiology. It seeks to develop a biblical, historical, relevant, and contemporary understanding of the work of the Holy Spirit in renewing and revitalizing the life and mission of the church. Primarily student led, the professor will direct and encourage the students to assimilate some of the classical text in renewal and revitalization. Application will be made especially to the life of the local congregation. (EV511CEE when offered as a Contextual Education Elective)

EV642. Religion, Culture and Mission in Latin America
(Same as M642.) Credit, three hours. (de Souza)
This course examines a set of books, chapters, articles, videos, films, and documentaries on religion, culture and society in selective parts of Latin America. Using case-study methods,

students will come to appreciate sociocultural diversity and religious pluralism as contexts for Christian mission. (Race, Ethnicity, and Gender) (Offered as EV642D Religion, Culture, Society and Mission in Latin America when offered as a distance-based course)

EV653. World Evangelism in an Age of Empire

(Same as HC653, M653.) Credit, three hours. (Jones)

From the beginning of the 19th century until the middle of the 20th century, Christians from North America and Europe were involved in a massive effort to conquer and Christianize the world. This course examines the relationship between Western imperial missions and religious missions, noting the ways in which they both conflicted and cooperated in their endeavors. Attention will be given to indigenous Christians in Asia, Africa and Latin America, whose life, work and witness was crucial in shaping religious responses to imperialism.

EV697. World Methodist Evangelism Seminar

(Same as M697.) Credit, three hours. (Faculty)

An international travel seminar with the World Methodist Evangelism Institute which invites participants to discover new methodologies for reaching new persons for Christ, and to learn how missional congregations are being developed and redeveloped in the local area where the seminar takes place.

EV698. Special Topics in Evangelism

Credit, variable. (Faculty)

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

Pastoral Care and Counseling

PC501. Introduction to Pastoral Care

Fall and spring. Credit, three hours. (Ellison, 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) (PC501CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed I)

PC502. Pastoral Care in the Parish

Credit, three hours. (Scheib)

This course approaches pastoral care as an ecclesial practice. The specific context of care is the congregation. Students will be introduced to the literature, theory and practices of pastoral care as a part of the church's redemptive ministry, as well as basic practices of pastoral care as dimensions of congregational ministry. Care of the congregation as well as the care of individuals and families within the congregation will be explored from a family systems perspective. The course assumes that care is mediated through individual pastoral care and conversation as well as through pastoral leadership, liturgy, preaching, and congregational life and programs. Attention is given to the role and identity of the pastor as a facilitator of communal and congregational care as well as a direct provider of pastoral care. Specific topics for this course include pastoral identity and formation; ecclesiology and pastoral care; understanding the congregation as a system; caring for families across the life cycle, and ritual, worship, and pastoral care.

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.

PC610. Crisis Ministry

Credit, three hours. Prerequisite: PC501 or permission of instructor. (Scheib)

Psychological, social, pastoral, and theological dimensions of crisis, death, loss, grief and bereavement, and hope will be explored. Attention is given to both individual and communal forms of crisis, trauma, and loss, as well as the cultural and social contexts in which these events occur. Strategies for pastoral care in specific situations of crises will be developed in light of pastoral theological reflection.

PC615. Theological Dimensions of Pastoral Care

Credit, three hours. May require PC501 as a prerequisite depending on the topic. (Faculty)

Topics in the theological interpretation and critique of psychologies and methods employed in pastoral care and counseling, theological perspectives on selected pastoral problems, and the nature of pastoral theology as a theological discipline in ministry.

PC620. Short-Term Counseling in the Parish

Credit, three hours. Prerequisite: PC501 or permission of instructor. (Faculty)

This course provides an introduction to basic principles of short-term, structured pastoral counseling in the parish, with special attention to pastoral assessment and the ministry of referral. (P620CEE when offered as a Contextual Education Elective)

PC621. Pastoral Care and Spiritual Reflection

Credit, three hours. (Faculty)

This course will explore the rising interest in spiritual practices and spiritual direction in the fields of pastoral care, pastoral theology, and pastoral counseling. The course will explore the commonalities and tensions between contemporary texts in spiritual reflection, contemporary theological texts, and earlier texts in apophatic theology and mysticism. Through readings of these texts from across the Christian traditions, students will work to critically analyze predominant models or spiritual reflection and to develop their own constructive models and practices.

PC628. Care for Marginalized Populations

Credit, three hours. (Ellison)

This course garners "expert" wisdom from scholars with distinct disciplinary perspectives who have variously considered the nature and power of human hope and the potential threats to hope faced by marginalized populations and the caregivers who seek to aid them. Young African American men will serve as the primary lens to investigate the problem of threatened hope, muteness, and invisibility. However, care for other unacknowledged groups including, but not limited to the imprisoned, the homeless, and the elderly will be discussed. (Race, Ethnicity, and Gender)

PC640. Pastoral Care of Women: International Perspectives

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. (Race, Ethnicity, and Gender)

PC645. Spiritual Care in African Religious Traditions

Credit, three hours. (Lartey)
(Same as WR645.)
The course will examine how spiritual care is conceptualized and practiced in various African religious traditions including African-derived religions in South and Central America, the Caribbean and in North America. We will spend the first part of the course gaining theoretical grounding in African religious thought and philosophy. The second part of the course focuses on African traditional medicine, divination, rituals and practices of care. We will examine African healing systems, concepts of disease, traditional concepts of mental health, traditional beliefs and interpretations of various illnesses, as well as traditional healing and practices of medical and spiritual care. We will also explore some of the myths surrounding traditional healing in Africa. In the final part of the course African American and other African diasporan folk traditional understandings and practices of healing and spiritual care in the Americas and the Caribbean will be explored.

PC650. International Perspectives on Pastoral Care
Credit, three hours. (Lartey)
This course enables participants to examine pastoral care practices in different cultural and regional contexts. Key questions consider what can be learned for pastoral care and ministry in particular contexts through the exploration of practices in different places. By means of detailed explorations of case studies, students engage in social, socioeconomic, cultural, and pastoral analysis of contextual issues in pastoral care practice and ministry. The course builds students' skills in empathy, interpathy, social and cultural analysis, and theological reflection with a view to strengthening the practice of intercultural pastoral care. (PC650CEE when offered as a Contextual Education Elective)

PC670, 671, 672, 673. Pastoral Care Modules: 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, Sabbath keeping, pastoral care for persons with chronic illness, and pastoral care and mental health.

PC698. Special Topics in Pastoral Care
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Preaching

P501. Introduction to Preaching
Fall and Spring. Credit, three hours. (Faculty)
Introduction to the theology, history, literature, art, and practice of preaching. This is a foundational class that prepares students for other courses in homiletics. (Introductory Arts of Ministry)

P502. Sermon Development and Delivery
Credit, three hours. Prerequisite: P501 or the permission of the instructor. (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.

P613. Oral Presentation of Scripture and Sermon
Credit, three hours. (Faculty)
Practice and study of factors that increase the interest of a sermon as it is preached. The class emphasizes word as sound and sensitivity of the preacher to the involvement of the body and feelings in sermon delivery.

P617. Lectionary Preaching
Credit, three hours. Co- or prerequisite: P501. (Faculty)
This course examines the lessons of the common lectionary for the major liturgical seasons. It addresses issues of exegesis, hermeneutics, and preaching within the context of the church year. (P617CEE when offered as a Contextual Education Elective)

P620. Prophetic Voices for a New Century
Credit, three hours. (Fry Brown)
This course examines contextualization of the preached word, prophetic and pastoral preaching, and critical engagement of con-

temporary social issues and "isms" in the preaching moment. (P620CEE when offered as a Contextual Education Elective)

P622. Preaching Politics
(Same as ES 622.) Credit, three hours. (T. Smith)
This course invites students to analyze the challenges to preaching politics in modern societies, learn some of the main ways that preachers have preached in light of them, consider some contemporary proposals for continuing that work, and then extend the practice with sermons of their own. The course moves, then, from social analysis to a history of practice to practical counsel to the practice of preaching. That movement—a kind of practical theological reflection—is itself one of the main things this course hopes to teach.

P624. Preaching in a Secular Age
Credit, three hours. (T. Smith) (Same as SR624.)
The course is designed to help students understand, evaluate, and use key concepts from theories of secularization; interpret concrete situations in ministry using these concepts - letting the concepts illumine particular situations, even as the situations rebuke, refine, and revise the concepts; gain a sense of the variety of ways that different preachers from different theological traditions and social locations relate to processes of secularization; preach with richer consciousness of the questions of secularization that might be at stake in a context the student cares about; and cultivate habits for this pattern of practical theological reflection (moving between theories, concrete situations, and the practical actions of everyday ministry).

P626. The Preacher as Theologian
(Same as ST626.) Credit, three hours. Prerequisites: ST501, P501. (Long, McDougall)
This course helps students with the act of theological reflection and emphasizes the crafting of sermons that express in accessible ways careful thinking about theological issues.

P631. Contemporary Black Preaching
Credit, three hours. (Fry Brown)
Analysis of historical and contemporary elements of the genre of black preaching. Homiletical preparation; textual integrity; spiritual-social-political content; and style, delivery efficacy, and receptivity of sermons through lecture, multimedia presentations, and preaching opportunities. (Race, Ethnicity, and Gender)

P634. Preaching with Children and Youth
Credit, three hours. (Faculty)
The purpose of this class is to assist preachers with preparing sermons for the children and youth of their faith communities. This class will prepare the students to lead children and youth in the process of thinking theologically and creatively about who God is. Students will be expected to use the assigned readings and other resources to prepare and to preach sermons appropriate for young listeners.

P642. Women and Preaching
Credit, three hours. (Fry Brown)
Study of the preaching tradition of North American women, feminist/womanist hermeneutical techniques, and the social-historical reality of religious foremothers. (Race, Ethnicity, and Gender)

P647. Preaching the Parables of Jesus
Credit, three hours. Prerequisite: P501. (Long)
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.

P649. Bible and Sermon
(Same as NT649 and OT649)
Credit, three hours. (Faculty)
This course helps students move from exegetical work to the sermon, attending to preaching that continues both the substance

of the biblical text and its form and function. (P649G Bible and Sermon: Hebrews; P649S Bible and Sermon: Mark; P649U Bible and Sermon: John) (P649CEE when offered as a Contextual Education Elective)

P660. Preaching Torah

(Same as OT660.) Credit, three hours. Prerequisites: OT501 and P501. (Long/Strawn)

The course provides an entrée into the problem and promise of Christian preaching of the Old Testament by focusing on the Torah, or first five books of the Bible. Taking inspiration from the polyvalent nature of the Hebrew word *torah* ("law, instruction, etc."), the class attends to the different genres beyond just law that are found in the Pentateuch. Exegetical work on the three large torah-genres (narrative, law, poetry) will be conducted with eye toward, and eventual fulfillment in, sermon writing and performance. In these ways, the course will attend to both big picture issues (the Pentateuch as a whole, Christian preaching of the Old Testament, the problem of law/gospel) as well as to more detailed matters (specific books/texts/genres, exegesis, sermon production, etc.).

P670. Preaching, Language and Popular Culture

Credit, three hours. (Fry Brown)

This course aims to introduce basic sociolinguistic theory, contextualized language of faith, cultural theory, intercultural language, performance studies, contemporary preaching models and the effect of each issue on congregational reception and engagement with the preached word. Course will investigate cultural communication principles foundational to homiletical theorizing. Methodologies, pedagogies, and strategies for communicating God's word in a variety of cultures will be discussed. Pedagogical methods include lecture, group discussion, class presentations, writing assignments and viewing of multimedia resources, i.e., film, novels, music, television, news reports, and social media.

P697R. Colloquy Leadership

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

P698. Special Topics in Preaching

Credit, variable. (Faculty)

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

Religious Education

RE501. Religious Education as Formation and Transformation

Fall and Spring. Credit, three hours. (Faculty)

This course explores practices and theories of education that aim to form, renew, and transform Christian faith in persons and communities. Special attention is given to the interaction of faith and culture in congregations, schools, community agencies, and public life. (Introductory Arts of Ministry) (RE501CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed I)

RE503. Images of God

Credit, three hours. (Faculty)

This course will explore the psychological, theological, spiritual, and sociopolitical dynamics involved in imaging the divine. Each person imagines and experiences God in a unique way, depending upon her or his formative relationships, cultural location, and faith tradition. Feminist, womanist, and black theologians have called for alternative images and language for the divine, yet have often failed to address the deep emotional attachment that people carry for their particular images of/language for God and Christ. This course will engage psychological literature, personal narratives, and fiction to better understand that emotional attachment and resistance to change. In addition, an examination of the worship of the Black Madonna in several cultural contexts will serve as guide

for understanding the complex dynamics of gender, race, culture, and class involved in imaging the divine. The course will explore creative pastoral approaches to religious education (including in the context of liturgy and pastoral care) in relation to these issues. (Race, Ethnicity, and Gender)

RE515. The Art of Teaching
Credit, three hours. (Faculty)
This course explores theories and practices of teaching and learning with an eye toward their aesthetic and religious dimensions. The course aims to enhance theological understanding of the teaching dimensions of ministry and the ministry dimensions of teaching. Teaching practicum experience is included in the course to facilitate the advancement of teaching skills.

RE517. Introduction to Youth Ministry
Credit, three hours. (Faculty)
This course introduces students to youth ministry in its historical and cultural contexts and to a variety of approaches of working with youth, involving congregations, youth, adult mentors, the Bible, and Christian tradition. Students will be challenged to engage these various approaches critically and appreciatively in order to construct specific approaches appropriate to their contexts. A special focus will be on practical dimensions of youth ministry. (Introductory Arts of Ministry)

RE526. Empowering Youth for Global Citizenship
Credit, three hours. (Corrie)
This course seeks to explore what it means—pedagogically, theologically, politically and ethically—to help young people to become faithful "global citizens."

RE527. Peace Building with Youth: Unlearning Violence, Learning Nonviolence
Credit, three hours. (Corrie)
This course dissects the underlying cultural assumptions around violence and myriad ways in which members of our society, particularly young people, are "taught" violence as a solution to resolving problems and conflicts. Theories and practices of youth education that help to "unlearn" these lessons, and teach instead methods of conflict transformation and nonviolent strategies for social change will be studied.

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. (Race, Ethnicity, Gender)

RE540. Teaching the Bible
Credit, three hours. (Faculty)
(Same as NT540.)
This course equips students with the methodology to enable others to experience

the Bible as an intelligible, relevant, and powerful force in daily life. It examines how the Bible shapes personal faith and corporate life. (RE540CEE when offered as a Contextual Education Elective)

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

RE605. Dynamics of Difference
Credit, three hours. (Faculty)
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 enhance the dynamic interplay of diverse peoples within faith communities. (Race, Ethnicity, and Gender)

RE610. Be(com)ing Christian: Theology, Education, and Public Life
Credit, three hours. (Ayres)
Christian communities are sites of both nurture and outreach. The whole tapestry of the Christian life includes practices of education and nurture as well as practice of service and justice. In this course we will consider how these two kinds of Christian practice are related to each other and how theology relates to them both individually and together.

RE619. Modernity, Meaning, and Youth Ministry
Credit, three hours. (Faculty)
Explores ways to engage and support youth in discerning and living out their Christian vocations in contemporary culture.

RE621. Creativity and Pedagogy
Credit, three hours. (Faculty)
Examines the pedagogical and theological significance of human imagination and creativity. A variety of creative or artistic activities are studied, experimented with, and reflected upon during the course. Students learn to use creative media in informed and critical ways to enhance the educational dimensions of their ministry.

RE622. Christian Spirituality
Credit, three hours. (Faculty)

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.

RE632. Community Ministries as Religious Education
Credit, three hours. (Faculty)
(Same as CC632.)
Students will explore methods, theories, and issues related to engaging congregations in experiential, community-based religious education. We will focus upon the educational benefits and challenges of this holistic approach to religious education and spiritual formation and will address benefits and challenges that arise with church and community partnerships.

RE636. Religious Education and Our Ecological Context
Credit, three hours. (Ayres)
In this course, students develop a theological framework for understanding the ecological dimensions of Christian life and vocation, and examine educational practices and theories that contribute to the formation of an ecological faith.

RE645. Teaching Peace in Congregations
Credit, three hours. (Corrie)
Congregational leaders are in a position to "teach peace" within the church, because peace education embraces not only explicit forms, such as a study of biblical teachings on peace and war but also implicit forms such as the methods by which mission trips are organized and conducted, liturgical practices are embodied and understood, conflicts are resolved, outreach is extended, and relationships with the community are developed. This course explores the definitions and theories of violence and nonviolence in relation to theological and historical resources and then considers several aspects of congregational life as means of teaching peace, including bible study, mission and outreach, leadership and administration, religious education, worship and prayer. (RE645CEE when offered as a Contextual Education Elective)

RE649. Moral Development and Education
Credit, three hours. (Snarey)
(Same as EDU711v, RP649, and ES649.) A fundamental dimension of being human is the inevitable necessity of making moral judgments. Promoting the ability to make mature moral judgments is a core component of pastoral leadership and religious education. This course considers moral development as evidenced in the formulation and resolution of ethical dilemmas during childhood, adolescence, and adulthood. The course also places moral psychology in relation to gender, race, ethnic, and cultural differences. A major segment of the course will focus on the practice of moral education through a variety of pedagogical methods. (Race, Ethnicity, and Gender)

RE670A. Research Practices for Theological Inquiry
Credit, one hour. (Faculty)
An introduction to critical resources, strategies, and techniques for effective theological reading, research and writing.

RE670B. Technology for Ministry
Credit, two hours. (Faculty)
An introduction to creative techniques and reflective practices for the effective use of digital technologies in the arts of ministry.

RE698Y. Youth Ministry from the Ground Up
Credit, one hour. (Corrie)
This course is intended to bring together current Candler students with youth ministers in the field and is designed for students to do research and activities with their youth groups between class sessions.

RE698. Special Topics in Religious Education
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Religious Leadership and Administration

LA501. Introduction to Religious Leadership and Administration
Fall and Spring. Credit, three hours. (Faculty)
This course explores the church as an organization and ministry as a vocation of organizational leadership. It draws on resources of organizational studies and theology to develop a practical theology of leadership with a particular focus on the local church congregation and church-related nonprofit organizations. The course addresses specific areas of administration, including organizational development and planning, conflict and decision-making, stewardship of resources (people, money, and buildings), and legal issues for the contemporary church. (Introductory Arts of Ministry) (LA501CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed/TP/Episcopal I)

LA503. Leading the Congregation
Credit, three hours. (Faculty)
This course introduces methods of understanding the character and context of a congregation. It develops a model of imaginative pastoral leadership—leading a congregation toward deeper awareness of its strengths and assets in order to use its cultural and organizational resources more effectively for ministry and mission. The course emphasizes skills for initiating pastoral ministry and leadership with a congregation. (Introductory Arts of Ministry) (LA503CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed/TP/Episcopal I)

LA505. Leading the Small Membership Church
Credit, three hours. (Faculty)
This course will address the issues unique to small membership churches through an exploration of the distinctive strengths, qualities, challenges, and difficulties inherent in small membership congregations. Students will come to understand the unique culture and dynamics of the small membership church, develop necessary pastoral leadership skills, mobilize and empower lay resources for church growth, and develop strategies for leading the small membership church into the future. (Introductory Arts of Ministry) (LA515CE when offered as a Contextualized Introductory Arts of Ministry course with Con Ed I)

LA509. The Work of the Minister
Credit, three hours. (Faculty)
Contemporary issues in pastoral ministry. (LA509CEE when offered as a Contextual Education Elective)

LA521. Congregational Management and Human Resources
Credit, three hours. Instructor permission required. (Faculty)
Taken in conjunction with the National Institute of Church Finance and Administration (NICFA). Advanced resources in church administration including staff relations, personnel management, information systems, technology, risk management, and property/facility management.

LA525. Organizational Theory and Practice in the Church
Credit, three hours. Instructor permission required. (Faculty)
Taken in conjunction with the National Institute of Church Finance and Administration (NICFA). Advanced resources in organizational theory, congregational self-study, strategic planning, community analysis, capital stewardship and finances, and theological understandings of the mission of the church.

LA560. Principles and Practices of Moral Leadership
Credit, three hours. (Franklin) (Same as ES560.)
This course is intended to be a foundational class for the Laney Legacy Program in Moral Leadership and open to students throughout the university and offered annually. Through lectures, seminar discussions, guest presentations and student presentations, we will attempt to understand how some people are able through their modes of being and acting to elevate and transform others and produce desired outcomes.

LA612. Leadership and Administration in Black Church Traditions
Credit, three hours. (Faculty)
Five lenses are used to provide the interpretative framework for the study of leadership and administration in black church traditions: cultural, spiritual, relational, political, and practical. (Race, Ethnicity, and Gender)

LA613. Women in Religious Leadership and Administration
Credit, three hours. (Burkholder, Faculty)
This course will identify the biblical, historical, theological, sociological, psychological, and political issues regarding the role of women in religious leadership and admin-

istration with the intent of preparing and forming participants for leadership in the Church. (Race, Ethnicity, and Gender)

LA645. Nonprofit Leadership and Management
(Same as CC645.) 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 also will be reviewed. (letter grade only) (Introductory Arts of Ministry)

LA698. Special Topics in Religious Leadership and Administration
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Worship

W501. Public Worship
Fall and Spring. Credit, three hours. (Abbington, Phillips)
Introduction to the history, theology, and practice of Christian worship, including the Sunday gathering, sacraments, wedding, funerals, and daily prayer offices. (Introductory Arts of Ministry)

W503. Global Perspectives in Christian Worship
Credit, three hours. (Abbington)
This course will examine worship from various cultural perspectives, how they are similar, how they differ, and how they can effectively enhance, enliven, and enrich each other. The scope of this course is nothing short of the worship practices of the world's two billion Christians. The course focuses on worship as a public ritual event, an assembly usally conceived as an occasion for a kind of divine-human gift of sung and spoken prayers, scriptural preaching, and sacraments and other ceremonies. Special attention will also be given to intergenerational worship and the hip-hop generation. (Race, Ethnicity, and Gender)

W603. Liturgy, Spirituality, and Community Formation
Credit, three hours. (Faculty)
This course uses social semiotics and other critical theories in order to analyze the way that communities are formed through their liturgical practices. Through classroom liturgical experimentation and reflection as well as readings from historical and contemporary sources, the participants in this class will develop tools for analyzing and promoting community formation. This course is particularly suited to students who are engaged in 12–15 hours per week of parochial and community ministry.

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

W632. Contemporary Christian Worship: Origins, Theory, Practice
Credit, three hours. (Phillips)
This course examines the development of patterns and practices of worship in the contemporary western churches; the effects of technology, consumerism, individualism,

globalism, the loss of cultural grand narratives, and entertainment on worship; the ramifications of cultural accommodation and resistance in liturgical practice.

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

W642, W643, W644, W646, W648. Practica in Worship
Credit, one hour each. (Faculty)
Students may take one, two, or all three one-credit modules. Each module lasts four weeks, with meetings twice a week. The modules include W642. Writing Liturgical Texts, W643. Ash Wednesday to Pentecost, W644. Advent to Epiphany, W646. Finding Voice (New Hymns by Women Writers).

W669. 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) (HT669CEE when offered as a Contextual Education Elective)

W698. Special Topics in Worship
Credit, variable. (Faculty)
Special topic or one-time offering courses led by Candler regular and visiting faculty. Prerequisites may be required and are noted on the course schedule when applicable.

Denominational Courses

Courses pertaining to The United Methodist Church

DS511. History of Methodism
Fall and Spring. Credit, two hours. (Watson)
This course examines the development of Methodism, both as a movement and as an institution, from its origins during the life of John Wesley to the present era, especially in North America, exploring the emergence of The United Methodist Church from its ancestor bodies and its growth into a worldwide denomination. Attention also is given to Methodism elsewhere in the world and its relationship to the main British and Americans traditions.

DS512. Theology of Wesley and Methodism
Fall and spring. Credit, two hours. (Matthews)
This course focuses on John Wesley's life and the development of his theology in the context of the emerging Methodist movement during the eighteenth century; on developments and modifications of his theology by his nineteenth- and twentieth-century heirs and successors, especially in North America; and on contemporary discussions of doctrine and theology in The United Methodist Church.

DS513. Polity of The United Methodist Church
Fall and spring. Credit, two hours. (Faculty)
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, two hours. (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, two 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, two 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 Anglican Traditions

DS531. History and Polity of the Episcopal Church
Credit, three 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
Credit, three hours. (Faculty)
The course will trace the history, theology, and rationale of the Book of Common Prayer from the first English Prayer Book to the 1979 Book of Common Prayer, which in the light of the Liturgical Movement is a significant departure from all other prayer books in the Cramnerian tradition. Particular attention will be given to the Daily Offices, rites of initiation, and the Eucharist in the context of the Paschal Mystery. The course will also examine the polity of the Episcopal Church as embodied in its liturgy and canon law. Does not fulfill area requirements.

DS534. Anglican Theologians
Credit, three hours. (Faculty)
Explores lines of British theology that form the underpinnings of contemporary Anglicanism and Methodism. Starting with Richard Hooker, representative theologians of each century from the sixteenth to the twenty-first centuries are read and discussed in light of the theological and cultural controversies and movements of their time.

Courses pertaining to the United Church of Christ

DS541. History, Polity, and Customs of the United Church of Christ
Credit, two hours. (Faculty)
The purpose of this course is to explore the history, polity, theologies, and practices of the United Church of Christ and its predecessor denominations. The course will include exploration of current ecumenical conversations, denominational identity, African American traditions within the UCC, case studies around current issues of polity and structure, emerging trends within the UCC, and more. Does not fulfill area requirements.

Courses pertaining to the African Methodist Episcopal Church

DS551. Polity of the AME Church
Credit, two hours. (Faculty)
An in-depth study of the history and polity of the African Methodist Episcopal Church (A.M.E). Does not fulfill area requirements.

Courses pertaining to the Christian Church (Disciples of Christ)

DS561. History and Polity of the Christian Church Disciples of Christ
Credit, two hours. (Faculty)
Does not fulfill area requirements.

Courses pertaining to the Reformed Tradition

DS572. Theology of the Reformed Traditions
Credit, two hours. (Faculty)
Does not fulfill area requirements.

Contextual Education

CE551a,b. Contextual Education I Site Reflection/Integrative Seminar
Credit, two hours per semester for two semesters. (Faculty)
For Contextual Education 1 students who choose a social service or clinical setting unless they enroll in the Teaching Parish or Episcopal Studies track. Four hours of weekly engagement at these sites during the entire academic year give students the opportunity to experience various ministries, contexts, and pastoral relationships. In the first semester, students meet weekly in their 90-minute Contextual Education I site Reflection Group led by their site supervisor. In the second semester, students continue working four hours per week at the same Contextual Education I site. Students meet with a faculty member (usually their academic adviser) and their site supervisor for a weekly, two-hour Integrative Seminar. An evaluation is made at the end of each semester and an in progress (IP) grade is assigned at the end of the first semester if the student is performing satisfactorily. To receive credit, the student must satisfactorily complete two consecutive semesters.

CE551ANGa,b. Contextual Education I for Episcopal Studies
Credit, two hours per semester for two semesters. (Faculty)
For postulants preparing for ordination in the Episcopal church or other Anglican traditions. Students are placed as interns in parish settings and participate each week in a two-hour reflection seminar, which examines the parish as a situation of ministry. The class analyzes specific church ministry situations, acts of ministry, priorities and dilemmas of ministry, and development of an operational theory of ministry.

CE552ANGa,b. Contextual Education II for Episcopal Studies
Credit, two hours per semester for two semesters. (Faculty)
For postulants preparing for ordination in the Episcopal church or other Anglican traditions. Students are placed as interns in parish settings and participate each week in a two-hour reflection seminar, which examines the parish as a situation of ministry. The class analyzes specific church ministry situations, acts of ministry, priorities and dilemmas of ministry, and development of an operational theory of ministry.

CE551TPa,b. Contextual Education I: Teaching Parish
Credit, two hours per semester for two semesters. (Faculty)
Permission of instructor needed. First-year MDiv students who are in the Teaching Parish Program may enroll for CE551TPa,b in lieu of CE551a,b. Participants are assigned to student pastor groups in respective 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).

CE552a,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 mentor. Students meet in reflection groups each semester. These groups are composed of co-learners 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.

CE552TPa,b. Contextual Education II: Teaching Parish
Credit, two hours per semester for two semesters. Prerequisites: CE551a,b or CE551TPa,b and permission of instructor needed. (Faculty)
Second-year MDiv students who are in the Teaching Parish Program may enroll for CE552TPa,b in lieu of CE552a,b. 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).

CE545R. Ministry Internship
Credit, variable; six hours maximum. (Faculty)
Internships are a student initiated practical experience for which the student gains academic credit at Candler. Students can intern with a church, an agency, or with an existing internship program. Students must have a Candler faculty member and an approved placement supervisor identified to direct the internship. The student must complete a contract form for approval through the office of contextual education. Internships provide students with an opportunity to tailor their course of study by meeting specific ministry-learning goals they have, to enrich and/or complement their courses, to provide more depth to a particular aspect of ministry, or greater exposure to a broader range of ministry. To get ideas for an internship opportunity, students are welcome to view the internship links on the Contextual Education website. It also can be an important avenue for discernment of the student's professional ministry and calling.

CE546R. Clinical Pastoral Education
Credit, variable; six hours maximum.
Basic Clinical Pastoral Education (CPE) is available to seminarians during the fall, spring, and summer of each year at sites accredited by the national CPE association. CPE is most often located in hospitals, clinics, and community agencies, and the program has a concentrated focus on pastoral care, counseling, and relational skills development. Some traditions (e.g., UM Conferences) require CPE for ordination; students need to determine those specific requirements. CPE can be a part of a person's preparation for parish, chaplaincy, lay ministry, teaching and counseling. Students apply directly to the site where they would like to do CPE. Once accepted into a particular CPE program, students can apply for Candler academic credit for CPE through the office of contextual education.

CE553ANGR. Contextual Education for Episcopal Studies

Credit, two hours per semester after completion of CE551ANGa,b and CE552ANGa,b. (Faculty)

For postulants preparing for ordination in the Episcopal church or other Anglican traditions. Students are placed as interns in parish settings and participate each week in a two-hour reflection seminar, which examines the parish as a situation of ministry. The class analyzes specific church ministry situations, acts of ministry, priorities and dilemmas of ministry, and development of an operational theory of ministry.

CE553TPR. Teaching Parish

Credit, two hours; four hours maximum. (Faculty)

This course is taken after the completion of the CE551TPa,b and CE552TPa,b sequences. Participants are assigned to student pastor groups in 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

BCS699, BI699, BL699, CC699, DS699, ES699, HC699, LA699, M699, NT699, OT699, P699, PC699, RE699, RP699, SR699, ST699, W699, WR699, WTM699.

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.

BAPS501. 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. (Fry Brown)

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. (Fry Brown)

This course explores the wide variety of data related principally to the religions of Americans of African descent for the purpose of enriching personal faith and preparing persons for competent leadership on behalf of God's mission of liberation for all people. The approach is broadly interdisciplinary and contextual, drawing especially on religious and theological disciplines. (Race, Ethnicity, and Gender)

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

Religious Education

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

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

Women's Studies in Theology and Ministry

WTM500. WTM Professional Development
Credit, none. (Scheib)
WTM Certificate students are required to fulfill the certificate's professional development requirement through participation in either an academic conference approved by the certificate director (minimum five contact hours) or the WTM Mentoring Program (minimum five contact hours).

WTM501. Women's Forum
Credit, none. (Scheib)
This course will be added to the transcript by the registrar after attendance at the Women's Forum.

WTM502. Special Topics in Women's Studies in Theology and Ministry
Credit, three hours. (Faculty)
Selected courses focused on Women's Studies in Theology and Ministry will be listed or cross-listed as WTM502.

WTM503. Vocational Discernment for a Sustained Life in Ministry
(Same as MIN510.) Credit, three hours. (Shepard)

WTM505. WTM Integrative Project
Credit, one hour. (Scheib)
A directed study culminating in an integrative project (for example, a 10–15 page academic paper, or an annotated course plan for an educational event, or a media project.) The project will integrate the students learning through the WTM Certificate and will address academic issues related to women, theology, and ministry. Either the WTM Director or a faculty member designated by the director will approve and evaluate the project. With the permission of the WTM director and the agreement of the faculty member, the Integrative Project may be undertaken as an additional one-credit-hour requirement in conjunction with a three-hour course in which the student is already enrolled and is an approved elective for the WTM certificate.

Doctor of Theology Courses

The ThD courses were under review at the time of publication. Please contact the Candler Registrar for the most current listing.

ATA421. Family Systems
Credit, three hours. (Faculty)
This course explores family theories and how systems theory illuminates understanding of function, dysfunction, and therapy for families.

ATA434. Exploring the Field of Family Therapy
Credit, three hours. (Faculty)
A foundational course that provides an in-depth overview of the principles, theories, and practices of family therapy.

ATA435. Ethics in Family Therapy
Summer. Credit, three hours. (Faculty)
This course examines the ethical, legal, theological, and professional issues involved in the practice of family and marital therapy.

ATA463. Historical and Global Dimensions of Pastoral Counseling
Credit, three hours. (Faculty)
This ThD core course surveys the history of the discipline of pastoral counseling in sociological and global perspective, with an emphasis on the implications of this history for contemporary practice and the role of pastoral counselors in context. The course will explore the interdisciplinary roots of pastoral counseling from both pastoral theology and psychology as well as the relationships among pastoral counseling, pastoral theology, practical theology, cultural anthropology, and both Western and non-Western psychologies and therapeutic practices. Emphasis will be given to issues of culture and context as pastoral counseling is theorized and practiced in differing times, traditions, and contexts across the globe.

ATA471. Theology and Personality
Credit, three hours. (Faculty)
Theological and psychological theories of personhood, selfhood, and personality are examined in this course. The implications of these theories in themselves and the interactions between them are explored. The import of these theories for different approaches to pastoral counseling are assessed. (core course)

ATA473. Theory and Practice of Pastoral Counseling
Credit, three hours. (Faculty)
Taken in the first year, this course provides residents with 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 countertransference, 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. (core course)

ATA475. Pastoral Theological Method
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)

ATA476. Family Evaluation and Treatment
Credit, three hours. (Faculty)
This course explores diagnosis of family dysfunction and therapeutic strategies that are indicated for effective restorative treatment.

ATA478. Psychotherapy: Theory and Process
Credit, three hours. (Faculty)
This course provides students with theory and practice of group psychotherapy; introduces students to the major theories and approaches to group therapy; assists in applying knowledge of group theory and dynamics to clinical settings; and gives students the knowledge needed to design, lead, and assess a psychotherapy group.

ATA479. Family Development
Credit, three hours. (Faculty)
This course explores the cycles of development that families go through in particular cultural settings.

ATA481. Research Methods
Credit, three hours. (Faculty)
This course examines qualitative, quantitative, and mixed methods approaches in practical theology and social scientific research. Particular attention is given to research as a vehicle of social action and intrapsychic change. Course assignments provide opportunities for students to integrate theory and practice in the construction of a viable research proposal.

ATA484a,b. Developing Intercultural Competence for Pastoral Counseling
Credit, three hours. (Faculty)
Taken in the second year, students focus on working with clients with disorders most difficult to understand and help. Professional development is emphasized through study of the influences of race, ethnicity, gender, culture, and spirituality on theories and practices of pastoral counseling.

ATA485S. Summer Practicum
Credit, three hours. (Faculty)
In the summer between the first and second years students are given supervision and reflection on their ongoing clinical work.

ATA485a, b, c, d. Practicum: Individual Supervision
Credit, four hours. (Faculty)
Students in the practicum are given one credit hour per semester of supervision by a certified pastoral counselor for their clinical practice.

ATA486a, b, c, d. Practicum: Group Supervision
Credit, four hours. (Faculty)
Students in the practicum are given one credit hour per semester of supervision in groups by qualified pastoral counselors.

ATA487a, b, c, d. Practicum: Case Conference
Credit, four hours. (Faculty)
Students meet in groups with professionals (in social work, psychiatry, and practical theology) for one and a half credits per semester, in discussion of the clinical casework.

ATA489. Intercultural Pastoral Care and Counseling
(Cross-listed with GDR course RLPC 720G)
This course examines the influence of race, ethnicity, gender, culture, and spirituality on theories and practices of pastoral counseling. Particular attention is 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.

ATA489R. ThD Directed Study
Credit, one to three hours. (Faculty)
Study planned with a professor on a topic not covered by courses regularly taught. The syllabus is developed by the professor and student.

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

ATA497. ThD Exams Process
Credit, none. (Registrar)
Students who have finished their coursework must enroll in this course during the semesters in which they are preparing for and taking their qualifying examinations.

ATA499. ThD Dissertation Research
Credit, none. (Registrar)
Students who have successfully completed qualifying examinations and are working on the dissertation must enroll in this course during each fall and spring semester in order to maintain continuous enrollment. Summer registration is not required or allowed unless summer is the graduation term.

Administrative Courses by Degree

Master of Divinity

MDIV500. Candler ADVANCE
Credit, none. (Faculty)
This course offers academic support to

participants within a small group setting. The group meets once a week for hourlong seminars on subjects related to seminary life: managing one's schedule, persevering through adversity, maturing as a critical thinker, developing habits of study, preparing for essay tests, and other relevant topics. ADVANCE is not a remedial program; rather, it provides students with a supplemental form of academic support. ADVANCE seeks to cultivate confidence by helping students structure their own learning, by stimulating critical discussion and by promoting mutual support and accountability. Using material drawn directly from course assignments, ADVANCE instructors companion students as they develop strategies necessary for successful navigation of course work. In this collaborative setting, students will challenge, encourage, and support one another through the first semester.

MDIV505. Master of Divinity First Year Advising Group Credit, one hour. (Faculty)
First-year students are required to enroll in the First Year Advising Group. Advising groups will be composed of ten to 12 first-year students, along with a faculty adviser and third-year MDiv student peer advisers. These groups will assist first-year students with orientation to the Candler community, Emory, and the first year of graduate studies.

MDIV522. Traditions of the Church Concentration Capstone Course
Credit, three hours. (Faculty)
Following completion of all concentration courses, students will petition the instructor of an upper-level CH or HT course to utilize that course as the concentration capstone. When approved, the student will, in consultation with the instructor, adapt one or more assignments in the course to function as a capstone writing and reflection project for the concentration.

MDIV524. Theology and the Arts Concentration Capstone Course
Credit, three hours. (Faculty)
Following completion of all concentration courses, students will petition the instructor of an upper-level Theology and the Arts course (not already taken as part of the concentration) to utilize that course as the concentration capstone. When approved, the student will, in consultation with the instructor, adapt one or more assignments in the course to function as a capstone writing and reflection project for the concentration. In some circumstances, students in this concentration may design a directed study to be used as the capstone for the concentration.

MDIV526. Theology and Ethics Concentration Capstone Course
Credit, three hours. (Faculty)
Following completion of all concentration courses, students will petition the instructor of an upper-level ST or ES course to utilize that course as the concentration capstone. When approved, the student will, in consultation with the instructor, adapt one or more assignments in the course to function as a capstone writing and reflection project for the concentration.

MDIV650. Master of Divinity Thesis
Credit, six hours maximum. (Faculty)
Students prepare thesis proposals that must be approved before permission is given to proceed with the thesis writing.

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

Master of Theological Studies

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

MTS505. Master of Theological Studies Advising Group
Credit, none. (Faculty)
First-year MTS students are required to enroll in the MTS First Year Advising Group. Advising groups will be composed of 10–12 first-year MTS students along with a faculty adviser. The groups assist entering students

with orientation to Emory, Candler and in exploring vocational options for the degree.

MTS520M. Research Methods Seminar (Modern Religious Thought and Experience)
Credit, three hours. (Faculty)
This course will focus on research in the various fields of religious and theological studies by considering both theoretical and functional approaches to critical research and writing in fields associated with the focus in Modern Religious Through and Experience.

MTS520T. Research Methods Seminar (History, Scripture, and Tradition)
Credit, three hours. (Faculty)
This course will focus on research in the various fields of religious and theological studies by considering both theoretical and functional approaches to critical research and writing in fields associated with the focus in History, Scripture, and Tradition.

MTS600M. Capstone Seminar (Modern Religious Thought and Experience)
Credit, three hours. (Faculty) Prerequisite: MTS520M
Students concentrating in Modern Religious Thought and Experience are required to complete this capstone course during their final or graduating semester. A component of the capstone course is the completion of an Integrative Paper or the MTS thesis (which may be taken for additional credit by enrolling in MTS502).

MTS600T. Capstone Seminar (History, Scripture, and Tradition)
Credit, three hours. (Faculty) Prerequisite: MTS520T
Students concentrating in History, Scripture, and Tradition are required to complete this capstone course during their final or graduating semester. A component of the capstone course is the completion of an Integrative Paper or the MTS thesis (which may be taken for additional credit by enrolling in MTS502).

MTS650. Master of Theological Studies Thesis
Credit, three hours maximum. (Kraftchick)
Students prepare thesis proposals that must be approved before permission is given to proceed with the thesis writing.

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

Master of Theology

THM501. Master of Theology Project Seminar
Credit, one hour. (Faculty)
Required in the first semester of ThM student, the project seminar meets weekly, and over the course of the semester research and writing skills are shaped and sharpened. By the end of the semester the student will have developed a five to seven page ThM project précis that would include:

- Project thesis statement
- Overview of the project
- Annotated working bibliography
- Outline of the project

This serves as the platform for the completion of the project during the spring semester. Students receive a grade of "IP" for the seminar until the successful completion of the summative project in the spring.

THM600. Post-MDiv Elective
Credit, one hour.
When applied for by the student, one credit of THM600 is associated with a three credit hour course to complete the four-hour post-MDiv elective requirement.

THM650. Master of Theology Project
Credit, two hours. (Faculty)
In the spring semester following completion of ThM501, ThM students sign up for two hours of ThM project with the faculty adviser who will direct the ThM final writing project. The grade for this course and the project seminar (three credits total) are assigned upon completion of the final writing project.

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

Doctor of Ministry

DM500. Strategies and Resources for Online Learning
Fall. Credit, zero hours. (Russell)
This course will introduce students to learning in an online environment or advance their skills for learning online in order to bolster their success in earning a Doctor of Ministry while still serving their communities. The course is designed to build the comfort level of students with Blackboard, Emory's online learning management system (LMS) and the structure, tools, expectations and modes of communication of Candler's program by actively engaging them in online learning activities, group collaboration projects and assessments.

DM700. Becoming a Reflective Practitioner
Fall. Credit, three hours. (Ayres/Rogers)
This course orients students to the action-reflection model of the reflective practitioner, applying it specifically to the practice of ministry and practical theology. The research methods and dispositional habits that are learned in this foundational course will be practiced throughout the curriculum, especially in the final project. As the general introductory course, DM700 is taken by first-year students in both tracks, though students are enrolled by cohort. has two major objectives: (1) to equip students with reflective and analytical capacities for understanding themselves as leaders, the congregations and organizations in which they serve, and their social contexts; and (2) the formation of a community of scholar-pastors and practical theologians. The course is made up of four major movements: engagement with contemporary scholarly discussions about what constitutes practical theology; theories and practices for understanding the self as a leader in the context of a community; models of congregational study and description; and methods of social analysis. Throughout the course, students will be introduced to diverse methods of theological reflection in relationship to the self, the faith community, and the social context.

DM701. First Year Colloquy
Fall, Spring. Credit, two hours. (Faculty)
The First Year Colloquy is a weekly synchronous gathering, held Monday afternoons at 3:00 p.m. EST/EDT, in which students explore with each other and with the faculty of the course taught during that semester their course work in relation to (1) their context of ministry and (2) their research trajectory. Students enroll for two hours of credit in the fall semester. They receive an "IP" (in progress) at the end of the fall semester and will earn an "S" upon successful completion of the academic year at the end of the spring semester.

DM711. Understanding Community
Spring. Credit, three hours. Prerequisite: DM700. (Bounds, Jenkins)
This course builds on knowledge, methods, and skills acquired in DM700 to analyze more extensively broader community contexts. Students will continue to map the histories and transitions, assets and generative themes of those communities, while examining leadership skills required of public theologians. The final project for this course is the comprehensive congregational and community analysis that integrates learning across the first year.

DM721. Scripture, Theology, Practice
Spring. Credit, three hours. Prerequisite: DM700. (McFarland)
This course is the second in the Biblical Interpretation and Proclamation track of the Candler DMin program and the first course unique to that track. Its focus is the theology of Scripture, understood not as an examination of the theologies found in Scripture but rather as the study of the effects different

ways of thinking about Scripture have on Christian faith and practice. It will introduce students to debates within the church concerning both the authority of Scripture and its role in shaping Christian teaching, with the goal of helping participants to reflect systematically on the challenges of speaking both meaningfully and truly about God and God's work from a Christian point of view. Course work is designed both to build on the tools of congregational and social analysis introduced in the first semester of the DMin program and to prepare students for more focused work in biblical exegesis and congregational teaching and preaching that follow in the program's second and third years.

ATA Cross Registration

CO999R. Columbia Course Work
Variable credit. Used to designate coursework taken through cross-registration at Columbia Theological Seminary in Decatur, Georgia.

ER999R. Erskine Course Work
Variable credit. Used to designate coursework taken through cross-registration at Erskine Seminary in Due West, South Carolina.

IT999R. Interdenominational Theological Center Course Work
Variable credit. Used to designate cours work taken through cross-registration at Interdenominational Theological Center in Atlanta.

LTC999R. Lutheran Theological Center Course Work
Variable credit. Used to designate coursework taken through cross-registration at the Lutheran Theological Center in Columbia, South Carolina.

MC999R. McAfee Course Work
Variable credit. Used to designate coursework taken through cross-registration at McAfee School of Theology, Mercer University, in Atlanta.

English for Speakers of Other Languages

TESL300. Theology-English as a Second Language: Academic Writing for Graduate Theology Students
Credit, three hours. (Faculty)
Students will become familiar with the grammar, diction, organization, and stylistic conventions that characterize written English for academic purposes. Students will engage in close analysis of academic writing in English, will engage in a series of writing exercises, and will produce coherent essays of varying length and topical focus. Active participation in class discussions and peer feedback is required.

TESL301. Theology-English as a Second Language: Academic Listening/Speaking for Graduate Theology Students
Credit, three hours. (Faculty)
Students will learn advanced skills in English pronunciation to enhance intelligibility and communication effectiveness. In addition, students will become more comfortable and competent in making oral academic presentations and in engaging in classroom discussion in English. Students will practice principles of English pronunciation including word stress, emphasis, and sentence intonation. Students will prepare and deliver several oral presentations of varying length and topical focus. Active participation in class discussions and peer feedback is required.

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Keith B. Whitmore
Director of the Episcopal Studies Program

Winston Worrell
Director of the World Methodist Evangelism Institute

Faculty

James Abbington
James Abbington is author of *Let Mt. Zion Rejoice! Music in the African American Church* and *Let the Church Sing On! Reflections on Black Sacred Music*. He compiled and edited a two-volume collection of articles and essays, *Readings in African American Church Music and Worship*, a two-volume collection of organ music, *King of Kings: Organ Music by Black Composers Past and Present*, and *New Wine in Old Wineskins: A Contemporary Congregational Song Supplement* in two volumes. He also edited Wyatt Tee Walker's *Spirits that Dwell in Deep Woods: The Prayer and Praise Hymns of the Black Religious Experience* and is an associate editor of the best-selling *African American Heritage Hymnal*. He was a member of the Core Committee of *Lead Me, Guide Me*, Second Edition (A Black Catholic Hymnal) and *Total Praise: Songs and Other Worship Resources for Every Generation*. He is executive editor of the African American Church Music Series published by GIA Publications of Chicago and was co-director of the annual Hampton University Ministers Conference and Choir Directors' Organists' Guild Workshop from 2000–2010. He has served as national director of music of the Progressive National Baptist Convention and national music coordinator of the NAACP.
Associate Professor of Church Music and Worship. BA, Morehouse College, 1983; MM, University of Michigan, 1995; DMA, 1999.

Timothy E. Albrecht
Albrecht is Emory University Organist and also holds a joint faculty appointment at both Candler and Emory's Department of Music. He heads the graduate organ performance degree programs (Master of Sacred Music and Master of Music). He is the author of 12 published volumes of *Grace Notes for Organ I–XII* (1987–2005) and has recorded nine solo compact discs: *Grace Notes for Organ* (1997), *Bach Live!* (1998), *Grace Notes, Too!* (2005), *Timothy*

Albrecht Performs Bach Live (2006), *Grace Notes: A 3rd Serving* (2008), *Concert Organist Timothy Albrecht Performs Organ Works of Bach* (2010), *Scary Ride! Halloween Organ Music* (2011), and *Take One! Organist Timothy Albrecht Performs Glenn Voluntaries* (2012), and *Take Two! Organist Timothy Albrecht Performs More Glenn Voluntaries* (2012). He performs frequent organ recitals and hymn festivals in many parts of the United States, and has also taught organ master classes and performed in concert in Asia.

Professor of Church Music, Professor of Music, and University Organist. BM, Oberlin Music Conservatory, 1973; BA, Oberlin College, 1973; MM, Eastman School of Music, 1975; DMA, 1978.

Jennifer R. Ayres

Ayres is the author of *Waiting for a Glacier to Move: Practicing Social Witness* (2011) and *Good Food: Grounded Practical Theology* (2013). Other research interests include faith formation in the context of popular culture, pedagogical theory and practice, religious education and ecological faith, place-based pedagogy, and faith formation for public life. She also has written for the *Feasting on the Word* commentary series and the *Being Reformed* adult study series.

Assistant Professor of Religious Education; Director of the Religious Education Program. BA, University of North Carolina, Chapel Hill, 1994; MDiv, Union Theological Seminary-Presbyterian School of Christian Education, 2000; ThM, 2002; PhD, Emory University, 2007.

Elizabeth M. Bounds

Bounds is author of *Coming Together/Coming Apart: Religion, Modernity, and Community* (1997), coeditor of *Welfare Policy: Feminist Critiques* (1999), and is currently working on *Christian Engagement with the U.S. Prison System*. Her interests include peacebuilding/conflict transformation, restorative justice, democratic practices and civil society, feminist and liberation ethics, and transformative pedagogical practices.

Associate Professor of Christian Ethics. BA, Harvard University, 1978; BA/MA, Cambridge University, 1980; MDiv, Union Theological Seminary, 1986; PhD, 1994.

Anthony A. Briggman

Briggman is the author of *Irenaeus of Lyons and the Theology of the Holy Spirit* (2012). His research and teaching interests lie in the early Christian theologies constructed between AD 100 and 500. His research focuses on second and third century Christian pneumatology, binitarian and Trinitarian theology, and Christology, with special attention to the influence of contemporaneous Jewish thought.

Assistant Professor of the History of Early Christianity. BA, Cedarville University, 1997; MDiv, Trinity Evangelical Divinity School, 2000; PhD, Marquette University, 2009.

Anne Burkholder

Burkholder, an ordained elder in The United Methodist Church, has served as the director of connectional ministries, district superintendent, urban ministries director, and pastor in the Florida Conference. She has extensive experience as a congregational

transformation consultant, social service ministries developer, and disaster response coordinator. Her research and teaching focus is on women in religious leadership, ministerial ethics, United Methodist polity, and issues facing the twenty-first century church, including multicultural ministry and leadership, the theology of ordination and ministry, and the declining effectiveness of modern ecclesiastical institutional systems in a postmodern world.
Associate Dean of Methodist Studies; Professor in the Practice of Ecclesiology and Church Leadership. BA, Florida State University, 1974; MDiv, Candler School of Theology, 1977; PhD, Emory University, 1992.

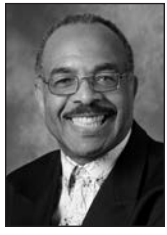
Elizabeth Corrie
Corrie's teaching draws on commitments both to peace with justice and to the education of young people, particularly the development of teaching and ministry practices that empower people for global citizenship. Her research interests include theories and practices of nonviolent strategies for social change, the religious roots of violence and nonviolence, peace education, youth ministry, and moral and spiritual development with children and youth.
Director, Youth Theological Initiative; Assistant Professor in the Practice of Youth Education and Peacebuilding. BA, College of William & Mary, 1993; MDiv, Candler School of Theology, 1996; PhD, Emory University, 2002.

Barbara Day Miller
Day Miller is a deacon in the North Georgia Conference of The United Methodist Church. Her teaching and research interests include congregational planning and participation in worship, trends and practices in congregational song, and music of the global church. She is author of *A New Pastor's Guide to Worship Leadership (*Abingdon) and *Encounters with the Holy: A Conversational Model for Worship Planning* (Alban).
Associate Dean of Worship and Music; BM, Illinois Wesleyan University, 1968; MDiv, Emory University, 1988.

L. Wesley de Souza
de Souza, a Luso-Brazilian born in São Paulo, is an elder in full connection of the North Georgia Conference of the UMC. His research focuses on contextualization of the Gospel, renewal and revitalization of the church, and on Latin-American classical Pentecostalism and Pan-Wesleyan movements. He was a contributor to the following books: *Religion as a Social Determinant of Public Health* (August 2014), *World Mission in the Wesleyan Spirit* (2009), *Igreja Sem Propósito (A Church Without Purpose)* (2004, published in Spanish and Portuguese), and *Global Good News: Mission in a Postmodern Age* (2001). He represents Candler on the governing board of the Hispanic Summer Program (HSP), serves on the governing board of the Center for Studies in Global Christianity (CSGC), on the editorial advisory board for *The Asbury Journal*, and as an evaluator of academic articles for *Caminhando* magazine.
Arthur J. Moore Associate Professor in 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.

Thomas W. Elliott Jr.
An elder in the North Georgia Conference of The United Methodist Church, Elliott served as the pastor of town, rural, and suburban churches for 26 years. His work focuses on Wesleyan studies, polity, evangelism and mission, and contextual education.
Assistant Professor in the Practice of Practical Theology; Director, Contextual Education II; Director, Teaching Parish Program and Ministry Internships. BA, Mercer University, 1984; MDiv, Emory University, 1987; DMin, 1997.

Gregory C. Ellison II
Ellison's research examines the intersections of pastoral care, personality development, theologies of hope, and marginalized populations. His book in progress, *Cut Dead but Still Alive: Caring for African American Young Men* (Abingdon), is based on his years of counseling youth and his work with young men transitioning out of correctional facilities. He is an ordained Baptist minister and has served on the ministerial staffs at United Methodist and Presbyterian churches.
Assistant Professor of Pastoral Care and Counseling. BA, Emory University, 1999; MDiv, Princeton Theological Seminary, 2002; PhD, Princeton Theological Seminary, 2008.



Noel Leo Erskine
Erskine has edited and authored 11 books. Among them are *Decolonizing Theology: A Caribbean Perspective* (1981, 1998), *King Among the Theologians* (1994), *From Garvey to Marley: Rastafari Theology* (2005), *Black Theology and Pedagogy* (2008), and *Plantation Church: How African American Religion Was Born in Caribbean Slavery* (2014). His research interests include Caribbean and Black theologies, the history and development of plantation and black churches, and theological method in the work of James Cone, Karl Barth, Paul Tillich, and Dietrich Bonhoeffer.
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.

Robert M. Frankin Jr.
Franklin is James T. and Berta R. Laney Professor of Moral Leadership, senior advisor for community and diversity at Emory, and director of the Religion Department at the Chautauqua Institution (Chautauqua, New York). He is president emeritus of Morehouse College, where he served as the 10th president from 2007–2012. Franklin is the author of three books: *Crisis in the Village: Restoring Hope in African American Communities* (2007); *Another Day's Journey: Black Churches Confronting the American Crisis* (1997); and *Liberating Visions: Human Fulfillment and Social Justice in African American Thought* (1990). He has co-authored (Don S. Browning, et. al.) a volume titled *From Culture Wars to Common Ground: Religion and the American Family Debate* (2001). He also penned the foreword to Dr. Martin Luther King Jr.'s, *Letter from Birmingham Jail*, reprinted by Trinity Forum in 2012. Franklin holds ordination in two Christian denominations, American Baptist Churches USA and Church of God in Christ.
James T. and Berta R. Laney Professor of Moral Leadership. BA, Morehouse College, 1975; MDiv, Harvard University, 1978; PhD, University of Chicago, 1985.

Teresa L. Fry Brown
Fry Brown's books include *Can A Sister Get a Little Help: Advice and Encouragement for Black Women in Ministry* (2008), *Delivering the Sermon: Voice, Body, and Animation in Proclamation* (2008), *God Don't Like Ugly: African American Women Handing on Spiritual Values* (2000); *Weary Throats and New Song: Black Women Proclaiming God's Word* (2003), and *The 2006 African American History Devotional* (2006). Fry Brown's research interests include homiletics, womanism, womanist ethics, socio-cultural transformation, and African diaspora history focusing on African American spiritual values.
Professor of Homiletics; Director, Black Church Studies. BS, University of Central Missouri, 1974, MS, 1975; MDiv, Iliff School of Theology, 1988; PhD, Iliff School of Theology and University of Denver, 1996.

M. Patrick Graham
Graham is the author of *The Utilization of 1 & 2 Chronicles in the Reconstruction of Israelite History in the Nineteenth Century* (1990), and coeditor of *The History of Israel's Traditions: The Heritage of Martin Noth* (1994), *The Chronicler as Historian* (1997), *The Hebrew Bible Today: An Introduction to Critical Issues* (1998), *The Chronicler as Author: Text and Texture* (1999), and *The Chronicler as Theologian* (2003). His current research focuses on the interpretation of 1 and 2 Chronicles and the illustration of Scripture in early printed books.
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.

Jehu J. Hanciles
Hanciles is author of *Euthanasia of a Mission: African Church Autonomy in a Colonial Context* (2002) and *Beyond Christendom: Globalization, African Migration and the Transformation of the West* (2008). He has written and published mainly in issues related to the history of Christianity (notably the African experience) and globalization. His current research aims to survey the history of global Christian expansion through the lens of migration.
D.W. and Ruth Brooks Associate Professor of World Christianity. BA, University of Sierra Leone (1988); MTh, University of Edinburgh (1991); PhD, University of Edinburgh (1995).

Don Harp
Harp served in the North Georgia Conference of The United Methodist Church for more than forty years. His congregation experienced tremendous growth during his years as senior minister at Peachtree Road United Methodist Church, which now has more than 7,000 members. Harp is pastor/theologian-in-residence and teaches in the contextual education program at Candler.
Pastor/Theologian-in-Residence. MDiv, Emory, 1966; DMin, University of Chicago, 1983.

Carl R. Holladay
Holladay is author of *A Critical Introduction to the New Testament: Interpreting the Message and Meaning of Jesus Christ* (2005), *THEIOS ANER in Hellenistic Judaism* (1977), and *The First Letter of Paul to the Corinthians* (1979). He is translator and

editor of four volumes: *Fragments from Hellenistic Jewish Authors: Historians* (1983), *Poets* (1989), *Aristobulus* (1995), and *Orphica* (1996). He is coauthor of *Preaching Through the Christian Year, A–C* (1992–1995) and *Biblical Exegesis: A Beginner's Handbook* (3rd ed. 2007). His current research focuses on Luke-Acts, Judaism in the Greco-Roman world, and Christology.
Charles Howard Candler Professor of New Testament. BA, Abilene Christian University, 1965, MDiv, 1969; ThM, Princeton Theological Seminary, 1970; PhD, University of Cambridge, 1975.

Susan E. Hylen
Hylen is the author of *Allusion and Meaning in John 6* (*Beiheifte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*. Berlin: Walter de Gruyter, 2005); *John* (Westminster Bible Companion, Westminster John Knox Press, 2006, co-authored with Gail R. O'Day); and *Imperfect Believers: Ambiguous Characters in the Gospel of John* (Westminster John Knox Press, 2009). Her current research explores the roles and authority of women in the first five centuries of Christianity.
Associate Professor of New Testament. BA, University of California, San Diego, 1990; MDiv, Princeton University, 1995; PhD, Emory University, 2004.

Timothy P. Jackson
Jackson is the author of *Love Disconsoled: Meditations on Christian Charity* (1999) and *The Priority of Love: Christian Charity and Social Justice* (2003). He is the editor of *The Morality of Adoption* (2005) and *The Best Love of the Child* (2011). His current research interests are in biomedical ethics, political theology, and Christian complicity in and resistance to the Holocaust. His present book project is titled *Political Agape: Prophetic Christianity and Liberal Democracy*.
Professor of Christian Ethics. BA, Princeton University, 1976; PhD, Yale University, 1984.

David O. Jenkins
Jenkins engages Atlanta neighborhoods, nonprofit agencies, and communities in Latin America in course work, research, and contextual education. His publications include *Equipping the Saints: Best Practices in Contextual Education*, co-edited with Alice Rogers (2009), *Risking Welcome: A Study in Hospitality* (2007), "Changing the Context: International and Cross Cultural Courses," *Contextualizing Theological Education: Dynamics of Integrative Ecclesial and Academic Practices of Teaching and Learning* (2008). His research and teaching interests include economic development and community transformation, nonprofit leadership, immigration, disability advocacy, and cross-cultural missions.
Associate Professor in the Practice of Practical Theology. BA, Duke University, 1975; MDiv, Yale Divinity School, 1980; PhD, Duke University, 1995.

Luke Timothy Johnson
Johnson's books include *The Writings of the New Testament: An Interpretation* (1986); commentaries on Luke (1991), the *Acts of the Apostles* (1992), the *Letter of James* (1995), the *Pastoral Letters* (1996), *Romans* (1997), and *Hebrews* (2006); *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels* (1996); *Scripture and*

Discernment: Decision Making in the Church (1996); *Religious Experience: A Missing Dimension in New Testament Studies* (1998); *Living Jesus: Learning the Heart of the Gospel* (1999); *The Future of Catholic Biblical Scholarship* (2002); and *The Creed: What Christians Believe and Why It Matters* (2003). His research concerns the literary, moral, and religious dimensions of the New Testament and his most recent monograph is *Among Gentiles: Greco-Roman Religion and Christianity* (2009).
Robert W. Woodruff Professor of New Testament and Christian Origins. BA, Notre Dame Seminary, 1967; MDiv, Saint Meinrad School of Theology, 1970; MA, Indiana University, 1970; PhD, Yale University, 1976.

Arun W. Jones
Jones grew up in India where his parents served as Methodist missionaries, and lived in the Philippines where he was engaged in mission work. He is the author of *Christian Missions in the American Empire: Episcopalians in Northern Luzon, the Philippines, 1902–1946* (2003), of "Christianity in South Asia: Negotiating Religious Pluralism" in *Introducing World Christianity* (2012), and of numerous other book chapters and articles on Christianity in Asia and the history of Christian mission. His current book project, *Missionary Christianity as Indigenous Religion: Presbyterians and Methodists in 19th-Century North India* studies the interface between bhakti and evangelicalism in North Indian Christianity. He is also interested in the historiography of World Christianity more generally. Jones is ordained in The United Methodist Church, and served as pastor for congregations in Connecticut and New Jersey.
Dan and Lillian Hankey Associate Professor of World Evangelism. BA, Yale University, 1980; MDiv, 1988; PhD, Princeton Theological Seminary, 2001.

David W. Key Sr.
Key is the director of the Baptist Studies Program and involved in recruitment, admissions, student life, counseling, placement, and development functions for Candler as they relate to Baptist students, alums, and constituencies. He teaches the three Baptist denominational courses, LA503 (Leading the Congregation), and in the Contextual Education II program. He is the founding pastor of the Lake Oconee Community Church at Reynolds Plantation, Georgia. He serves on various Baptist World Alliance committees and is the former executive director of the Baptist Heritage Council and Georgians for Children. He is also the past treasurer of the Georgia Christian Council and the religious outreach coordinator for G-CAPP. His research interests include Christian fundamentalism, southern religiosity, Baptist relationships with the ecumenical movement, metaphysics, technological and social change, and cultural/political movements.
Director, Baptist Studies Program. BBA, University of Georgia, 1984; MDiv, The Southern Baptist Theological Seminary, 1987.

Steven J. Kraftchick
Kraftchick is coeditor of *Biblical Theology: Problems and Prospects* (1995) and author of the *Abingdon New Testament Commentary on Jude and II Peter* (2002). His research and writings focus on New Testament interpretation and Pauline thought and language theory, particularly metaphor theory and death and dying. His textual work is in the Pauline epistles, the history of New Testament interpretation, and New Testament theology. He also is interested in the intersection of theology and technology as a challenge for interpretation and knowledge.
Director, General and Advanced Studies; Professor in the Practice of New

Testament Interpretation. BS, University of Florida, 1973; MDiv, Abilene Christian University, 1978; PhD, Emory University, 1985.

Emmanuel Y. Lartey
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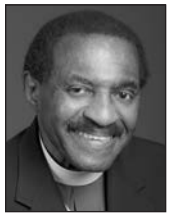

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Jan Love

Love is an internationally recognized leader in church and ecumenical arenas and a scholar of world politics, particularly issues of religion and politics, conflict transformation, globalization, and ecumenism. She is known for facilitating constructive relationships among people with deeply held differences and for her work in racial justice. Love has authored two books on international relations as well as scores of scholarly articles, book chapters, and reviews. She led the Women's Division of the UMC, served on the World Council of Churches (WCC) central and executive committees, and was on the faculty at the University of South Carolina in the departments of religious studies and political science. In 2014 she was elected to a four-year term on the board of the Association of Theological Schools. In 2012 she was elected to a four-year term on the United Methodist University Senate.

Dean and Professor of Christianity and World Politics. BA, Eckerd College, 1975; MA, Ohio State University, 1977; PhD, 1983.

Ian A. McFarland
McFarland is author of *Difference and Identity: A Theological Anthropology* (2001), *The Divine Image: Envisioning the Invisible God* (2005), and *In Adam's Fall: A Meditation on the Christian Doctrine of Original Sin* (2010). He is co-editor of the *Cambridge Dictionary of Christian Theology* (2011). He has also written articles on Christology, the atonement, science and religion, and Maximus the Confessor. The focus of his current research is Christology.
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Emory University Map Legend

building #	map grid #	
1385	F9	1385 Oxford Road Building
2151	F9	1403 Oxford Road Building
1370	H7	1462 Clifton Road Building
1525|3235	H6	1525 Clifton Road Building/Parking Deck
1599	G5	1599 Clifton Road Building and Deck
2010	G10	1627 North Decatur Building
6351	G10	1635 North Decatur Building
360	H10	1641 North Decatur Building
130	H9	1655 North Decatur Building
950	E5	1762 Clifton Road Building
1000	G9	Administration Building
3010	H8	Alabama Hall
3264	G9	Anne Register Jones Courtyard (2010)
1460	G8	Anthropology Building
7490	E6	Asbury House
2040	F8	Atwood Chemistry Center
153	G9	Baker Woodland
526	H9	Baptist Student Center
3263	F9	Barnes&Noble (University) Bookstore
502	G7	Biology Green House
1200	G8	Bishops Hall, Candler School of Theology
1330	F6	Black Student Alliance
1130	G9	Boisfeuillet Jones Center
1560	G9	Bowden Hall
1251	B9	Briarcliff Campus
1804	I8	Burlington Road Building
1535	G8	Callaway Memorial Center
–	A5	Campus Apartments (Graduate)
70	G7	Campus Services Building A
1350	G7	Campus Services Building B
1081	F7	Campus Services Building C
1082	F7	Campus Services Building D
1920	G7	Campus Services Building E
1083	G7	Campus Services Building
1360	G7	Campus Services Building G
1610	G7	Campus Services Building H (Steam Plant)
1580	G8	Candler Library
33	E5	Candler Athletic Field
2043	G8	Candler School of Theology
800	G8	Cannon Chapel
1570	G9	Carlos Hall
1571	G9	Michael C. Carlos Museum
1753	I9	Catholic Center
8510	F5	U.S. Centers for Disease Control & Prevention (not part of Emory)
1715	H9	Center for Humanistic Inquiry
1257	A9	Center for Lifelong Learning
1340	H7	Center for Rehabilitation Medicine

building #	map grid #	
36	F7	Chappell Park
2040	F8	Chemistry Center, Sanford S. Atwood
280	I8	Children's Healthcare of Atlanta at Egleston
3300	L7	Clairmont Campus, Parking Deck
3366	L6	Clairmont Residential Centers A, B, C, D
3301	L6	Clairmont Residential Centers E, F, G, H
3310	L6	Clairmont Tower Apartments
3030	H6	Clifton Tower
7901	F5	Clifton School, The (at Clifton Way)
3380	K7	Clifton School, The (at Clairmont Campus)
3210	H8	Cox Hall (Food Court and Ballroom)
1440	H7	Division of Allied Health
3050	G8	Dobbs Hall
1010	G8	Dobbs University Center (DUC)
3220	H7	Dooly's Den at the Depot
1385	G9	Druid Hills Bookstore/1385 Oxford Rd.
2041	G8	Emerson Hall
2045	F8	Emory Child Study Center
2172	I8	Emory Children's Center Pediatric Clinic
5018	E4	Emory Clinic at Wesley Woods
200	H8	Emory Clinic, Building A
2260	I8	Emory Clinic, Building B
1751	I8	Emory Clinic, Building C (Winship Cancer)
1380	G9	Emory College (White Hall)
8760	G5	Emory Hotel and Conference Center
1641	G5	Emory Inn
1600	H8	Emory University Hospital
1990	H8	Emory University Hospital, Education Annex
2015	G10	Emory Village
1271-1277	B9	EmTech Bio
526	H9	Episcopal Student Center
3115|3118	G7	Few and Evans Residence Halls
3260	H9	Fishburne Parking Deck
2030	H9	Gambrell Hall
6500	H10	Glenn Memorial Church Parsonage
1320	G9	Glenn Memorial Church School Building
1470	G9	Glenn Memorial Auditorium
350	H9	Glenn Memorial Youth and Activities Building
1721	H9	Goizueta Business School
1000	G9	Graduate School (Administration Building)
7810	H4	Hahn Woods
3070	H8	Harris Hall
2125	H5	Hillel/Marcus Hillel of Georgia
1552	L6	Hope Lodge
3080	H9	Hopkins Hall
2430	H4	Houston Mill House Restaurant
3105	H7	Longstreet-Means Hall
3280	I9	Lowergate South Parking Deck

building #	map grid #	
2422	H5	Luce Center
1711	H7	Lullwater Entrance
1710	K5	Lullwater House
2031	H9	MacMillan Law Library
1555	L5	Mason Guest House
1131	G9	Mathematics and Science Center
35	G7	McDonough Field
3110	G7	McTyeire Hall
3105	H7	Means Hall (Longstreet-Means)
500	G6	Michael Street Parking Deck
2420	H5	Miller-Ward Alumni House
1680	G8	Modern Languages
1784	I9	North Decatur Building
3263	F9	Oxford Road Building/Parking (opens 2010)
290	F6	Peavine DAR Facility
3271	F8	Peavine Parking Deck
3262	F8	Peavine Parking Lot
1804	I8	Performing Arts Studio/Burlington Rd. Bldg.
3240	I8	Physicians' Parking Deck
1830	G9	Pitts Theology Library
2045	F8	Psychology & Interdisciplinary Studies
29	G9	Quadrangle (The Quad)
230	E6	Recycling Center
1720	H9	Rich Memorial Building
1518/1522	G6	Rollins School of Public Health
1940	H6	Rollins Research Center
1707	H9	Russian & East Asian Languages & Cultures
2030	H9	School of Law (Gambrell Hall)
1020	H7	School of Medicine
3261	H9	Schwartz Center for Performing Arts
3130	H9	Smith Hall
38	F7	Softball Field
7460	E6	Spanish House
3361	L6	Student Activities and Academic Center
1170	G8	Tarbutton Hall
3140	H9	Thomas Hall
Ⓣ	H8	Transit Plaza–Cliff buses and shuttles
3160	G7	Trimble Hall
1900	I8	Tufts House (Uppergate House)
3091	H7	Turman Residence Hall
3263	F9	Undergraduate Admission (Oxford Rd. Bldg.)
90	H10	Visiting Faculty House
700	F6	Visual Arts Building
950	E5	Wellness Ctr./Faculty Staff Assistance Program
379	E5	Wesley Woods Geriatric Hospital
381	F5	Wesley Woods Health Center
377	E5	Wesley Woods Towers
376	D4	Wesley Woods, Administration Building

building #	map grid #	
378	E5	Wesley Woods, Budd Terrace
1380	G9	White Hall
1941	G7	Whitehead Biomedical Research Building
1751	I8	Winship Cancer Institute (Clinic C)
1440	H7	Woodruff Health Sciences Center Administration Building (WHSCAB)
1980	H9	Woodruff Library – Center for Library and Information Resources
1930	H8	Woodruff Memorial Research Building
1515	G6	Woodruff, Nell Hodgson School of Nursing
1400	G8	Woodruff Physical Education (P.E.) Center
1402	G8	Woodruff P.E. Center Track
3190	H6	Woodruff Residential Center
2440	I5	Yerkes National Primate Research Center

Sorority Village on Eagle Row

6117	G7	Alpha Delta Pi
6118	G7	Alpha Epsilon Phi
6111	G7	Alpha Kappa Alpha
6120	G7	Delta Delta Delta
6115	G7	Delta Phi Epsilon
6112	G7	Delta Sigma Theta
6119	G7	Gamma Phi Beta
6114	G7	Kappa Alpha Theta
6113	G7	Kappa Kappa Gamma
6116	G7	Sigma Delta Tau

Fraternity Houses on Eagle Row

6155	F7	Alpha Phi Alpha
6150	F7	Alpha Tau Omega
6230	F7	Alpha Epsilon Pi
6145	F7	Beta Theta Pi
6080	G7	Zeta Beta Tau
6160	F7	Kappa Alpha
6220	F7	Phi Delta Theta
6210	F7	Sigma Alpha Epsilon
6070	G7	Sigma Chi
6110	G7	Pi Kappa Alpha
6180	F7	Kappa Sigma

EMORY UNIVERSITY

Inside back cover (with campus map) on cover file