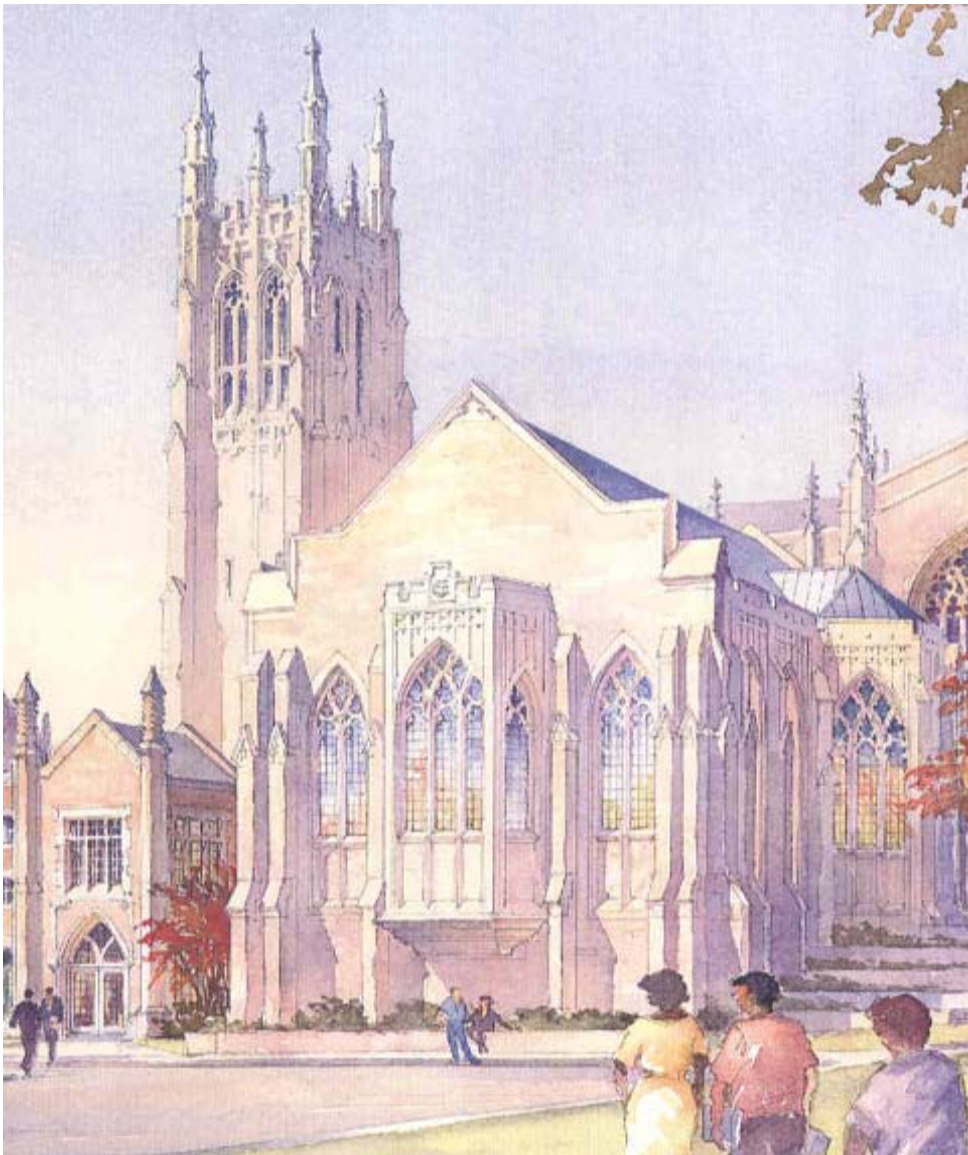

bulletin of
Duke University
2002-2003

Divinity School



The Mission of Duke University

James B. Duke's founding Indenture of Duke University directed the members of the University to "provide real leadership in the educational world" by choosing individuals of "outstanding character, ability and vision" to serve as its officers, trustees and faculty; by carefully selecting students of "character, determination and application;" and by pursuing those areas of teaching and scholarship that would "most help to develop our resources, increase our wisdom, and promote human happiness."

To these ends, the mission of Duke University is to provide a superior liberal education to undergraduate students, attending not only to their intellectual growth but also to their development as adults committed to high ethical standards and full participation as leaders in their communities; to prepare future members of the learned professions for lives of skilled and ethical service by providing excellent graduate and professional education; to advance the frontiers of knowledge and contribute boldly to the international community of scholarship; to promote an intellectual environment built on a commitment to free and open inquiry; to help those who suffer, cure disease and promote health, through sophisticated medical research and thoughtful patient care; to provide wide ranging educational opportunities, on and beyond our campuses, for traditional students, active professionals and life-long learners using the power of information technologies; and to promote a deep appreciation for the range of human difference and potential, a sense of the obligations and rewards of citizenship, and a commitment to learning, freedom and truth.

By pursuing these objectives with vision and integrity, Duke University seeks to engage the mind, elevate the spirit, and stimulate the best effort of all who are associated with the University; to contribute in diverse ways to the local community, the state, the nation and the world; and to attain and maintain a place of real leadership in all that we do.

Adopted by the Board of Trustees on February 23, 2001.

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The information in this bulletin applies to the academic year 2002-2003 and is accurate and current, to the extent possible, as of May 2002. The university reserves the right to change programs of study, academic requirements, teaching staff, the calendar, and other matters described herein without prior notice, in accordance with established procedures.

Duke University does not discriminate on the basis of race, color, national and ethnic origin, disability, sexual orientation or preference, gender, or age in the administration of educational policies, admission policies, financial aid, employment, or any other university program or activity. It admits qualified students to all the rights, privileges, programs, and activities generally accorded or made available to students. The university also does not tolerate harassment of any kind.

Questions, comments or complaints of discrimination or harassment should be directed to the Office of the Vice-President for Institutional Equity, (919) 684-8222. Further information, as well as the complete text of the harassment policy, may be found at <http://www.duke.edu/web/equity/>.

Duke University recognizes and utilizes electronic mail as a medium for official communications. The university provides all students with e-mail accounts as well as access to e-mail services from public clusters if students do not have personal computers of their own. All students are expected to access their e-mail accounts on a regular basis to check for and respond as necessary to such communications, just as they currently do with paper/ postal service mail.

Information that the university is required to make available under the Student Right to Know and Campus Security Acts may be obtained from the Office of University Relations at 684-2823 or in writing to 615 Chapel Drive, Box 90563, Duke University, Durham, North Carolina 27708.

Duke University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools (1866 Southern Lane, Decatur, Georgia 30033-4097; telephone number 404-679-4501) to award baccalaureates, masters, doctorates, and professional degrees.

For information concerning Duke University's alcohol and drug policies, please refer to the *Bulletin of Information and Regulations*.

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For further information about the Divinity School, call (919) 660-3400
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Visit our Web site at www.divinity.duke.edu
or for current bulletin information, *2002-2003 Divinity School Bulletin*
<http://registrar.duke.edu/bulletins/Divinity>

Academic Calendar of the Duke Divinity School

Fall 2002

August	
4	Summer assignments conclude
7	Summer Term II and III classes end
10	Summer Term II and III final examinations end
11-16	Project Bridge
12	All Final Reviews due
19	Field Ed. Placement Interviews begin
20	Orientation program for MTS students
21-23	Orientation for all new students
21	Advising and Registration for New Students
26	Fall semester classes begin. Drop/Add period continues
28	Divinity School Opening Convocation (<i>Duke Chapel</i>)
September	
2	Labor Day – Classes are in session
4	Last day for Field Ed. applications
6	Drop/Add period ends
7	Field Ed. Placement Interviews end
14	Field Ed. Orientation – <i>academic year</i>
15	Field Ed. Assignments begin – <i>academic year</i>
27-28	Friday – Saturday, Board of Visitors
October	
11	Fall Recess begins at 7 p.m.
14-16	Convocation and Pastors' School
21	Fall Recess ends. Classes resume at 12 p.m.
21	Field Ed. Learning-Serving covenants due
30	Registration for Spring 2003 semester
November	
22	Registration for Spring semester ends
23	Drop/Add period begins. Last Day to withdraw with "W"
27	Classes end at 9 p.m.
29	Reading period begins at 7 p.m.
December	
9	Final examinations begin
13	Final examinations end

Spring 2003

January	
6-7	Orientation/registration for new students begins.
8	Make-up day for Martin Luther King, Jr. holiday (Monday classes only)
9	All other classes begin
20	Martin Luther King, Jr. Holiday (no classes)
22	Drop/Add ends at 5 p.m.
February	
1	Deadline for incompletes taken in Fall semester 2002
March	
3	Deadline for Field Ed. Summer applications
3	Deadline for Church/Agency applications
7	Spring recess begins at 7 p.m.
17	Classes resume at 12 p.m.
24	Deadline for Field Ed. <i>Student-initiated</i> Summer placements
26	Last date to withdraw with "W"



April

- 2 Registration for Fall and Summer 2003 semester begins
- 12 Registration for Fall semester ends
- 13 Drop/Add begins
- 16 Divinity School Closing Convocation. Duke University Chapel
- 16 Spring semester classes end at 9:30 p.m.
- 17 Maundy Thursday
- 18 Good Friday. Spring Reading period begins at 7 p.m.
- 28 Final examinations begin

May

- 2 Final examinations end
- 10 Divinity School Baccalaureate. Duke University Chapel – 6:30 p.m.
- 11 Commencement exercises; Wallace Wade Stadium–10 a.m.
- 11 12-week Field Ed. assignments begin
- 15 Summer I and Summer Semester begin
- 18 10-week Field Ed. assignments begin

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Divinity School Administration

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Duke University

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When you consider Duke Divinity School in preparation for ministry, you are looking at one of the leading centers of theological inquiry.

Theological education at Duke draws together the academy, the church and the world, and our mission requires that we engage and enhance all three in overlapping ways. Our reputation for excellence is built on the strengths of a faculty whose members combine rigorous scholarship, engagement in the wider world, and a commitment to the church that is distinctive among theological schools.

The Divinity School's vocation is to equip students for faithful leadership and critical reflection on the church's role in a dramatically changing global culture. This is not a passive experience. Rather, it is one of active, demanding formation that occurs best in a community of shared experiences that help shape ministerial identity.

Duke Divinity School is one of the 13 theological schools founded and supported by the United Methodist Church, which has been and continues to be central to the school's mission. Additionally, the school is a major ecumenical center by virtue of its Wesleyan tradition and its commitment to the catholicity of the church.

We seek to provide intellectual leadership for the church's ministry in the world. Our faculty is highly respected in such major areas as the history of interpretation and theological interpretation of Scripture; theological ethics; pastoral leadership; studies in the Wesleyan tradition; theology and medicine; and racial reconciliation.

We welcome students from a variety of diverse denominations and perspectives, and ask that all members of the community be willing to test their cherished views and assumptions. In a world polarized by stereotypes and divisions, we strive to create a dynamic center in which we have enough in common to make conversation possible and enough differences to make it necessary.

Duke Divinity School is highly invested in assuring a substantive role for clergy in the contemporary world. If the church is to thrive, we must identify tomorrow's pastoral leaders, educate and form them well, and sustain their learning over the course of their ministry. There is no substitute for a passionate, learned clergy.

During 2001-02, we celebrated the 75th anniversary of the Divinity School, the first graduate professional school of Duke University. We adopted the theme "Transforming Ministry," for we are convinced that the vocation of ministry is about transforming people's lives – transforming the people who are in ministry, the people with whom they work, and our own practices as we seek to be faithful to the Gospel.

Transformation includes an appreciation of the past as well as a focus on the future. We seek to embody a vital sense of tradition without lapsing into traditionalism. Church historian Jaroslav Pelikan summarizes the distinction succinctly: "Tradition is the living faith of the dead; traditionalism is the dead faith of the living."

We invite you to join our community of learning, worship, and transformative service as you seek to answer God's call to ministry.

Grace and Peace,

L. Gregory Jones
Dean

General Information



History

Duke University began as a simple, one-room school house in rural Randolph County, North Carolina. Established as Union Institute by Quakers and Methodists in 1838, it became Normal College in 1851. Normal was reorganized as Trinity College in 1859, when the Methodist Church became a major financial supporter. In 1892 Trinity College moved to Durham, North Carolina.

In 1924 James B. Duke established a trust fund for educational and charitable purposes. The chief beneficiary, Trinity College, became Duke University. The purpose for establishing the trust was clear: "I have selected Duke University as one of the principal objects of this trust because I recognize that education, when conducted along sane and practical, as opposed to dogmatic and theoretical lines, is, next to religion, the greatest civilizing influence. . . . And I advise that the courses at this institution be arranged, first, with special reference to the training of preachers, teachers, lawyers, and physicians, because these are most in the public eye, and by precept and example can do most to uplift mankind." The School of Religion began its work in the academic year 1926-27, and formal exercises for its opening were held on November 9, 1926. In 1940 the name was changed to the Divinity School.

During its history, the Divinity School has had outstanding teachers, scholars, and administrative leaders. Since the founding of the school in 1926, the following persons have served as deans or acting deans: Edmund Davidson Soper, 1926-28; Elbert Russell, 1928-41; Paul Neff Garber, 1941-44; Harvie Branscomb, 1944-46; Gilbert T. Rowe, acting dean of the faculty, 1946-47; Paul E. Root (elected in 1947, but died before assuming office); Harold A. Bosley, 1947-50; James Cannon III, acting dean 1950-51, dean 1951-58; Robert Earl Cushman, 1958-71; Thomas A. Langford, 1971-81; Jameson Jones, 1981-82; Dennis M. Campbell, 1982-1997. The current dean, L. Gregory Jones, was installed on October 3, 1997.

Its graduates have distinguished themselves by making significant contributions to the church and the world.

The Role of the Divinity School

The Divinity School represents theological inquiry and learning within the greater university. By history and indenture, it stands within the Christian tradition, mindful of its distinctive lineage in and its continuing obligation to the United Methodist Church. The Divinity School, although United Methodist in tradition and dependency, receives students from many Christian denominations and offers its educational resources to representatives of the several communions who seek an education for church-related ministry. From its inception, it has been ecumenical in aspiration, teaching, and practice, as well as in its faculty. Educational policy has consistently aspired to foster a Christian understanding "truly catholic, truly evangelical, and truly reformed."

The principal purpose of the Divinity School is the professional education for the ministry, which in today's world is manifested in a variety of forms. Although the conventional and inherited styles of ministry are now undergoing change, the Divinity School curriculum continues to prepare students for informed and discriminating exercise of the church's historic offices through the ministry of word, sacrament, order, service, pastoral care, and teaching. The Divinity School believes these offices will remain, although the form and context of the local church may change.

With this in mind, the Divinity School tries to prepare students for the mature performance of their vocation. It hopes to develop in each graduate a disciplined intelligence, informed by sound learning and equipped for worthy professional service. Its resources are offered to students with a diversity of ministerial aims, although the

school seeks, by recruitment and financial support, to prepare persons for ordination or lay professional vocations in the churches. In all its endeavors, the Divinity School aims to serve Jesus Christ through service to the church and the world.

The Relation of the Divinity School to Duke University

The Divinity School is an integral part of the university and shares fully in its activities, privileges, and responsibilities. The Sunday services in the university chapel give Divinity School students each year an opportunity to hear several of the country's leading preachers. The university libraries make a rich collection of books and other materials easily accessible. Without additional fees, selected courses in the graduate and professional schools are open to Divinity School students, as well as the general cultural and recreational resources of the university.

Divinity School Library

The Divinity School Library contains a collection of more than 340,000 volumes in the fields of religion and related disciplines and affords a wealth of material for the seminary student. An integral part of the university's library system, which possesses more than 5,150,000 volumes, the Divinity School Library occupies facilities within the Divinity School building. The library currently subscribes to over 700 religious periodicals, offers study facilities for students in its reading rooms, and houses a reference collection in religion. Although some of the library's collection is stored off-site, the vast majority of the collection can still be browsed within the library's open stacks.

Staffed by the library director, associate director, and electronic services librarian trained in both theology and library science, by two circulation managers, and by a number of student assistants, the Divinity School Library offers a variety of services to assist the student in selecting and locating information. The book, electronic, microform, and periodical collections are carefully chosen to support basic course work as well as advanced research in all major fields of religious studies.

The Divinity School Library offers a wide variety of computerized resources, including an online catalog and other databases available through the Web as well as an array of specialized CD-ROM databases in religion. The library's Web page, www.lib.duke.edu/divinity, contains information about services and electronic resources, links to Web sites in religion, and online forms for interlibrary loan, reference questions, and more. A computer classroom with 11 Internet work stations is available for student use in the library. The library also provides power, printing, and network connections for laptop computer use, and offers wireless connectivity to the Internet in two areas of the library.

The seminary student may also use the resources and facilities of all other Duke libraries, including extensive electronic resources, public documents, maps, periodicals, newspapers, microforms, and special collections (within which are 98 prized ancient Greek manuscripts). Students may arrange to borrow in person from the other libraries of the Triangle Research Library Network (North Carolina Central University, North Carolina State University, and the University of North Carolina at Chapel Hill).

Center for Studies in the Wesleyan Tradition

The Center for Studies in the Wesleyan Tradition was founded in 1979 and is supported by a permanent endowment of the Divinity School. The center supports a wide variety of programs designed to advance teaching, research, and publication in Wesleyan history and theology.

Library. The Baker Collection of Wesley and Methodist materials, housed in both

the Divinity School Library and the Rare Book, Manuscript, and Special Collections Library, is one of the two largest and finest such collections extant. The late Professor Frank Baker was the world's foremost authority on John Wesley and was editor emeritus of the bicentennial edition of Wesley's works, a project based at Duke Divinity School. The Baker Methodist Research Center in Divinity School Library celebrates the lives of Frank Baker and his wife, Nellie Baker.

Visiting Professors. The center brings distinguished visiting professors to teach in the Divinity School.

Visiting Scholars. The center makes research grants to scholars from around the world to work for various periods of time in the Divinity School.

Visiting Lecturers. The center has an extensive program of visiting lecturers that exposes students and faculty of the Divinity School to leading figures in the Wesleyan tradition from throughout the world. These have included: Professor Peder Borgen, University of Trondheim, Norway; Dr. Manfred Marquardt, the Methodist Theological Seminary, Reutlingen, Germany; Ruediger Minor, bishop of the Eurasia Area, Moscow, Russia; the Reverend Helmut Nausner, district superintendent, Vienna, Austria; Professor Norman Young, Queens College, the University of Melbourne, Australia; and Walter Klaiber, bishop of Frankfurt, Germany.

Publications. The center is committed to a program of scholarly publication. In 1983, support was given for preparation of a reader in theology in the Wesleyan tradition that was published in 1984. The center also translated *Theologie in Hymnen*, a study by Teresa Berger of Charles Wesley's hymnody. Professor Richard Heitzenrater directs the Wesley Works Project, a 35 volume collection of John Wesley's writings.

Faculty Committee. Divinity School faculty related to the center include Richard Heitzenrater, Geoffrey Wainwright, Karen Westerfield Tucker, Roger L. Loyd, and L. Gregory Jones, dean and chairman.

The Center for Theological Writing

Through a grant from the Henry Luce Foundation, Duke Divinity School has established the Center for Theological Writing to promote the role of writing within the life of the church and the formation of its ministry. The center exists to assist students in the fulfillment of their academic requirements, but it is also a place where creativity, imagination and innovation take their place alongside the discipline of more basic writing practices.

Language should be considered the vibrant wellspring that lies at the heart of the church, a source to which we must return for inspiration, renewal and transformation. Through a combination of tutorial services, lectures, Web-based programs, and special colloquia, the center seeks to strengthen theological interpretation, teaching, preaching and communication both at the seminary level and throughout the church.

Faculty



Faculty

The faculty of Duke University Divinity School, regarded as one of the world's strongest theological faculties, is committed to excellence in teaching, research, publication, and service to the church, the university, and the wider community. The Duke faculty is particularly well-known for its strong commitment to the church and its ministry. It includes persons who come from all over the United States and the world. Virtually all major Christian traditions are represented, and identity with specific communities within the Christian tradition is taken seriously by faculty members. Because of its distinguished faculty, the Divinity School is an international center for research and publication in the theological disciplines and for reflection on the practice of ministry.

Faculty Biographical Information

Daniel C. Arichea, Jr., *Bishop-in-Residence*. A.B. (Philippine Christian University), B.Th. (Union Theological Seminary Philippines), M.R.E. (Duke Divinity School), Ph.D. (Duke University), Post Graduate Studies in Linguistics (Ohio State University).



Bishop Arichea worked as a translation consultant with the United Bible Societies for 18 years and translation coordinator for Asia-Pacific for eight years before he was elected to the episcopacy (in absentia) in 1994. He retired from the episcopacy in December 2000. While with the Bible Society, he co-authored four handbooks for translators (*Galatians, 1 Peter, Jude and 2 Peter*, and the *Pastoral Letters*) in addition to writing numerous articles on Bible translation, most of which were published in *The Bible Translator*. His continuing ministry to the churches in the Philippines includes a monthly column for *The Filipino Methodist* entitled "Biblical Passages People Love," which started in 1982. Bishop Arichea is bishop-in-residence both at Duke Divinity

School and Union Theological Seminary in the Philippines.

Michael Battle, *Assistant Professor of Spirituality and Black Church Studies*. B.A., Ph.D. (Duke University), M.Div. (Princeton University), S.T.M. (Yale University).



A priest in the Episcopal Church, Michael Battle teaches spirituality and black church studies. He is the author of *Reconciliation: The Ubuntu Theology of Desmond Tutu* (1997) and is currently at work on *A Christian Spirituality of Non-Violence*, in consultation with Arun Gandhi, the grandson of Mahatma Gandhi. He has worked as an inner-city chaplain with Tony Campolo Ministries, and overseas in Uganda and Kenya with the Plowshares Institute. A participant and worship committee member of the Seventh Assembly of the World Council of Churches, he has served on its central committees in Geneva and Johannesburg. A research fellow in residence with Archbishop Desmond Tutu, Dr. Battle was ordained by the

Archbishop in Cape Town, South Africa. He holds certification in spiritual direction from the Shalem Institute. Before joining the Duke faculty in 1999, he taught at the University of the South's School of Theology.

Teresa M. Berger, *Associate Professor of Ecumenical Theology*. L.Th. (St. John's College, Nottingham, England); M.Th., Dipl. theol. (University of Mainz, Germany); Dr. theol. (University of Heidelberg); Dr. theol. habil. (University of Münster).



Professor Berger's academic interests lie at the intersection of ecumenical, liturgical, and feminist theology. She has published research on such subjects as the hymns of Charles Wesley, ecumenical readings of the Scriptures, and gender analysis and liturgical history. She has taught theology at the Universities of Mainz, Münster, Berlin (Germany) and Uppsala (Sweden). Her current teaching focuses on World Christianity, particularly liberation and feminist theologies from the Third World. Professor Berger is a Roman Catholic from Germany. Her most recent publications include: *Women's Ways of Worship: Gender Analysis and Liturgical History* (1999) and *Dissident Daughters: Feminist Liturgies in Global Context* (2001).

J. Kameron Carter, *Assistant Professor in Theology and Black Church Studies*. B.A. (Temple University); M.Th. (Dallas Theological Seminary); Ph.D. (University of Virginia).



Professor Carter teaches courses in both theology and black church studies. His academic interests range from systematic theology and theological exegesis to philosophy, literature, and cultural studies. He draws significantly on certain patristic and medieval approaches to theology and philosophy in engaging the contemporary theological and cultural imagination. He has a book forthcoming from Oxford University Press entitled *Race: A Theological Account*. He is pursuing research toward work tentatively entitled *Theology and the Phenomenon of Black Modernism* as well as a study on the philosophy and theology of Hans Urs von Balthasar.

Stephen B. Chapman, *Assistant Professor of Old Testament*. B.A., M.Div., M.Phil., Ph.D. (Yale University).



Before joining the Duke faculty in 2000, Dr. Chapman was a research fellow with the Deutsche Forschungsgemeinschaft at the University of Tübingen and a visiting scholar at the Hebrew University in Jerusalem. His book *The Law and the Prophets: A Study in Old Testament Canon Formation* re-describes the early history of the Old Testament as a scriptural collection and explains the abiding significance of that history for biblical theology. Dr. Chapman's current research focuses on biblical hermeneutics, interpretive method and theological approaches to scripture. He is co-editor of a volume of interdisciplinary essays on these topics entitled *Biblischer Text und theologische Theoriebildung*. An ordained minister in the American Baptist Churches, U.S.A., Dr. Chapman has served rural and inner-city congregations with a particular emphasis on worship renewal and hunger ministries. He is also presently active in the Baptist World Alliance as a member of both the Workgroup on Theological Education and the Commission on Doctrine and Interchurch Cooperation.

James L. Crenshaw, *Robert L. Flowers Professor of Old Testament*. B.A. (Furman University); B.D. (Southern Baptist Theological Seminary); Ph.D. (Vanderbilt University); D.D. (Furman University).



Professor Crenshaw's academic interests are in literary and theological interpretations of the Hebrew Bible. He teaches courses on biblical theology, wisdom and prophetic literature, prayer in the Old Testament, narrative art in the Hebrew Bible, the problem of evil, Job, Ecclesiastes, Proverbs, and introduction to the literature and history of ancient Israel. Among his publications are *Prophetic Conflict*, *Samson, A Whirlpool of Torment*, *Ecclesiastes*, and *Story and Faith*. His most recent works include *Joel, Urgent Advice and Probing Questions*, *Sirach*, and *Education in Ancient Israel*. His book *Old Testament Wisdom: An Introduction*, originally published in 1981, appeared in a revised and enlarged edition in 1998. A former editor of the *Society of Biblical Literature* monograph series, he currently edits a series, *Personalities of the Old Testament*. A Baptist minister, he has been active in Baptist and Christian (Disciples of Christ) churches for more than three decades.

Ellen Davis, *Associate Professor of Bible and Practical Theology*. A.B. (University of California, Berkeley), Cert. Theo. (Oxford), M.Div. (Church Divinity School of the Pacific), Ph.D. (Yale).



Professor Davis is interested in theological interpretation of the Old Testament, with particular concern for Christian preaching. Her current work focuses also on developing an exegetically based response to the ecological crisis. She is the author of *Swallowing the Scroll: Textuality and the Dynamics of Discourse in Ezekiel's Prophecy; Imagination Shaped: Old Testament Preaching in the Anglican Tradition; Proverbs, Ecclesiastes, and the Song of Songs; and Getting Involved with God: Rediscovering the Old Testament*. A lay Episcopalian, she has been involved in Jewish-Christian dialogue for more than 30 years. Her previous teaching appointments were at Union Theological Seminary (New York City), Yale Divinity School, and the Virginia Theological Seminary.

Frederick P. Edie, *Visiting Assistant Professor of Christian Education and Youth Ministries; Director, Duke Youth Academy for Christian Formation*. B.A. (Furman University); M.Div. (Vanderbilt Divinity School); Ph.D. (Emory University).



Dr. Edie's research interests lie at the intersection of theology, social and biological sciences and religious education. He is particularly interested in the interplay between "heart," "body" and "mind" in the dynamics of Christian formation. His dissertation explores these themes in the context of the fourth century catechumenate and the rites of Christian initiation. Edie is also interested in the problem of forming Christians for faithful witness in a world that seeks to domesticate them. He is an ordained elder in the United Methodist Church, a member of the South Georgian Annual Conference and has also served parishes in Nashville and San Diego.

James Michael Efird, *Professor of Biblical Interpretation*. A.B. (Davidson College); M.Div. (Louisville Presbyterian Theological Seminary); Ph.D. (Duke University).



Having served on the Duke Divinity School faculty since 1962, Professor Efird has concentrated on making biblical scholarship understandable and useful for men and women preparing primarily for parish ministry. In addition, he has taken this approach to the laity of the church in many different denominations. Professor Efird's teaching, research, and writing cover the broad spectrum of both the Old and the New Testaments and are reflected in 13 books and in over 50 articles in various journals and Bible dictionaries. Among his books are *New Testament Writings and Revelation for Today*.

Curtis W. Freeman, *Research Professor of Theology and Baptist Studies and Director of the Baptist House of Studies*. B.A., Ph.D. (Baylor University); M.Div. (Southwestern Baptist Theological Seminary).



Curtis Freeman teaches historical theology. His dissertation and earlier research was on Augustine of Hippo, but more recently his work has explored areas of free church theology. His two edited books, *Ties That Bind* (Smyth and Helwys), and *Baptist Roots* (Judson Press), and numerous articles seek to describe the development of a distinctly Baptist theological tradition. He is currently working on a book entitled *Other Meanings* (InterVarsity), which examines the eclipse and re-emergence of the practice of spiritual exegesis in the history of the church.

Mary McClintock Fulkerson, *Associate Professor of Theology*. B.M. (University of North Carolina at Chapel Hill); M.Div. (Duke University); Ph.D. (Vanderbilt University).



Professor McClintock Fulkerson's primary teaching interests are feminist theologies, contemporary Protestant theology, authority in theology, and ecclesiology. Her work is published in journals such as *Journal of the American Academy of Religion*, the *Journal of Feminist Studies in Religion*, and *Modern Theology*. Her book, *Changing the Subject: Women's Discourses and Feminist Theology*, examines the liberating practices of feminist academics and non-feminist church women. Her current work is on the ecclesial practices that enable resistance to racism and other contemporary forms of social brokenness. Her next book interprets the doctrine of the church in light of racial diversity and the differently abled. An ordained minister in the Presbyterian Church (U.S.A.), Professor McClintock Fulkerson has been involved in national ecclesiastical bodies and chaired the New Hope Presbyterian's Task Force on Human Sexuality. She also teaches in the Duke Women's Studies program.

Amy Laura Hall, *Assistant Professor of Theological Ethics*. B.A. (Emory University); M.Div., Ph.D. (Yale University).



Professor Hall's interests include bio-ethics, Kierkegaard studies, and the retrieval of traditional Christian texts for moral discernment. In *Kierkegaard and the Treachery of Love*, from Cambridge University Press, Hall describes Kierkegaard's account of fractured and precarious intimacy, reading *Works of Love* alongside several pseudonymous texts. Professor Hall is presently writing *Conceiving Parenthood* for Eerdmans Publishers. Using examples from the popular media as well as from church tracts, she documents the rise of medical-technological consumerism in the last century. Hall narrates, for example, the link between the rise of corporate infant formula and the overuse of Ritalin and other pediatric enhancement therapies in the United States. Hall explores the relation of the Human Genome Project to the eugenics movements of the 1920s and 30s and compares the double helix to the use of the atom as an icon during the Manhattan Project. Her scholarly articles appear in *The Annual of the Society of Christian Ethics*, *The Journal of Religious Ethics*, *Modern Theology*, and *The International Kierkegaard Commentary*. As an ordained pastor in the United Methodist Church, Hall speaks often to church groups and to the media, serves on the UMC Bio-ethics Task Force, and teaches children's Sunday School in her local parish.

Stanley M. Hauerwas, *Gilbert T. Rowe Professor of Theological Ethics*. B.A. (Southwestern University); B.D., M.A., M.Phil., Ph.D. (Yale University); D.D. (University of Edinburgh).



Professor Hauerwas teaches theological ethics. He has sought to recover the significance of the virtues for understanding the nature of the Christian life. This search has led him to emphasize the importance of the church, as well as narrative, for understanding Christian existence. His work cuts across disciplinary lines as he is in conversation with systematic theology, philosophical theology and ethics, political theory, as well as the philosophy of social science and medical ethics. Of his many books, perhaps the best known are *The Peaceable Kingdom, A Community of Character, Suffering Presence*, and (with Will Willimon) *Resident Aliens: Life in the Christian Colony*. His most recent books are *Christians Among the Virtues, Wilderness Wanderings: Probing Twentieth Century Theology*, and *Sanctify Them In the Truth: Holiness Exemplified*. He lectures widely to church and academic audiences, but his work clearly indicates that his fundamental interest is in the upbuilding of moral discourse within the contemporary Christian community. Dr. Hauerwas delivered the prestigious Gifford Lectureship at the University of St. Andrews, Scotland for the year 2000-2001.

Richard B. Hays, *George Washington Ivey Professor of New Testament*. B.A., M.Div. (Yale University); Ph.D. (Emory University).



Professor Hays is a leader in the field of New Testament studies, internationally recognized for his work on the letters of Paul and on New Testament ethics. His scholarly work bridges the disciplines of biblical criticism and literary studies, exploring the innovative ways in which early Christian writers interpreted Israel's Scripture. His book *The Moral Vision of the New Testament: Community, Cross, New Creation* was selected by *Christianity Today* as one of the 100 most important religious books of the twentieth century. His other books include *The Faith of Jesus Christ*, *Echoes of Scripture in the Letters of Paul*, *First Corinthians* (Interpretation Commentaries), and *The Letter to the Galatians* (New Interpreter's Bible). He has published numerous influential articles and reviews in scholarly journals. His work has been translated into German, Spanish, Italian, and Korean, and he has lectured widely to academic audiences in North America, Great Britain, Europe, and Israel. An ordained United Methodist minister, he has preached in settings ranging from rural Oklahoma churches to London's Westminster Abbey.

Professor Hays convened the Consultation on Teaching the Bible in the Twenty-First Century, sponsored by Lilly Endowment. Additionally, he has served on the editorial boards of the *Journal of Biblical Literature*, *New Testament Studies*, *Beihfte zur Zeitschrift für die neutestamentliche Wissenschaft*, and *Teaching Theology and Religion*. At present, he is co-convenor of the Scripture Project, a research initiative sponsored by the Center of Theological Inquiry, Princeton. His academic honors have included the John Wesley Fellowship, the Pew Evangelical Scholars Program grant, the Award of Merit for Biblical Exposition from the Associated Church Press, and the Henry Luce III Fellowship in Theology.

Richard Heitzenrater, *William Kellon Quick Professor of Church History and Wesley Studies*, B.A., B.D., Ph.D., (Duke University).



Dr. Heitzenrater is acknowledged as the major Wesley scholar of his generation. Best known for his discovery of the "key" to Wesley's Oxford diaries, Heitzenrater's breakthrough illuminates the importance of the Oxford period for Wesley's life and work and continues to shape the course of Wesley studies. Professor Heitzenrater is general editor and director of the Wesley Works Project, an international publishing venture that has yielded 15 of an intended 35 volumes of Wesley's writings. Professor Heitzenrater's own contribution to the Wesley Works Project is found in seven volumes of the Journals and Diaries, important tools for general historians of the eighteenth century. Among Heitzenrater's published books are *Wesley and the People Called Methodists*; the two-volume *The Elusive Mr. Wesley*; *The Poor and the People Called Methodists*; and *Mirror and Memory: Reflections on Early Methodism*.

Reinhard Hütter, *Associate Professor of Christian Theology*. M.Div. equiv. (Evangelical Lutheran Church of Bavaria, Germany), Th.M. (Duke University), Dr. theol. (University of Erlangen), Dr. theol. habil. (University of Erlangen).



Professor Hütter joined the Divinity School faculty after teaching at the Lutheran School of Theology at Chicago from 1990-1999. He teaches systematic theology. In his recent work he has sought a bridge between contemporary queries and classical commitments, between European and North American theologies, and between divided church traditions. The author of two scholarly books and numerous articles, reviews, and translations, he has also co-edited three books. His most recent book was published in English with the title *Suffering Divine Things: Theology as Church Practice*. He was awarded the Henry Luce III Fellowship and was also accepted as a research fellow at the Center of Theological Inquiry at Princeton, where he was in residence for the year 2000 working on his next book, *Freedom and Law: A Theological Inquiry*. A member of the Evangelical Lutheran Church in America, Professor Hütter has served on task forces of the Evangelical Church in America and of the Lutheran World Federation.

Willie J. Jennings, *Senior Associate Dean for Academic Programs and Assistant Research Professor of Theology and Black Church Studies*. B.A. (Calvin College); M.Div. (Fuller Theological Seminary); Ph.D. (Duke University).



Dr. Jennings teaches in the areas of systematic theology and black church and cultural studies. The author of numerous articles, his research interests include these areas as well as liberation theologies, cultural identities, and anthropology. Dr. Jennings is a native of Grand Rapids, Michigan. An ordained Baptist minister, Professor Jennings has served as interim pastor of several North Carolina churches and continues to be an active teaching and preaching minister in the local church.

L. Gregory Jones, *Dean of the Divinity School and Professor of Theology*. B.A., M.P.A. (University of Denver); M.Div., Ph.D. (Duke University).



Dean L. Gregory Jones is a theologian whose work centers on the nature of forgiveness, and how Christians can appropriate the Christian faith to live lives of transformative service. Dr. Jones is known for teaching that fosters students' imaginations to explore the implications of theology for everyday life, for research that promotes interdisciplinary conversation among scholars, and for commitment to ecumenical dialogue. The author of three scholarly books and more than 80 articles, he has also co-edited six books. His book, *Embodying Forgiveness*, was named an Outstanding Book by both *Christianity Today* and The Academy of Parish Clergy.

Jones co-edited, with Stephanie Paulsell, *The Scope of Our Art: The Vocation of the Theological Teacher*. He is also an active contributor to popular publications; his reviews, opinion-editorials, and other articles have appeared in a variety of popular publications. Dean Jones and his wife, the Rev. Susan Pendleton Jones, have written "Adult Bible Studies" for the United Methodist Publishing House. Prior to his arrival at Duke, Dr. Jones was chair of the theology department at Loyola College in Maryland, where he was cited, in 1995, by the *Catholic Review* as among "Teachers Who Make A Difference." He is an ordained elder in the Western North Carolina Conference of the United Methodist Church.

Susan A. Keefe, *Associate Professor of Church History*. B.A. (University of Pennsylvania); M.A., Ph.D. (University of Toronto).



A church historian and specialist in the study of Carolingian manuscripts, Professor Keefe has taught at Duke since 1988. Her work over the past 10 years has involved texts on baptism and the creeds, especially as they relate to the instruction of the clergy. She has traveled extensively throughout Europe, visiting remote libraries, churches, and monasteries to study original manuscripts. Her book, *Water and the Word—Baptism and the Instruction of the Clergy in the Carolingian Empire: A Study of Texts and Manuscripts*, is forthcoming from the University of Notre Dame Press.

Richard Lischer, *James T. and Alice Mead Cleland Professor of Preaching*. B.A. (Concordia Senior College); M.A. (Washington University); B.D. (Concordia Seminary); Ph.D. (University of London).



A native of St. Louis, Professor Lischer's graduate theological training is in systematic theology. He is an ordained minister in the Evangelical Lutheran Church in America and has nine years of pastoral experience in rural and suburban settings. He teaches in the areas of homiletics and ministry. In his scholarly work, Dr. Lischer has sought to portray proclamation as an integrated theological activity. He has published and lectured widely in the areas of theology, ministry, and preaching. He has held many distinguished lectureships, including the Lyman Beecher Lectures at Yale Divinity School. His earliest book is a study of Christian anthropology, *Marx and Teilhard: Two Ways to the New Humanity*. *A Theology of Preaching* and *The*

Company of Preachers deal with the theological and rhetorical dimensions of preaching. *Speaking of Jesus* reflects his parish experiences with grassroots evangelism. His award-winning book *The Preacher King: Martin Luther King, Jr. and the Word that Moved America* is a study of Martin Luther King as a

preacher. He is co-editor, with Will Willimon, of the *Concise Encyclopedia of Preaching*. A memoir of his first, rural ministry, *Open Secrets*, was published by Doubleday in 2001.

Roger L. Loyd, *Professor of the Practice of Theological Bibliography*. B.A. (McMurry College); M.Th. (Southern Methodist University); M.L.S. (North Texas State University).



A recent member of the board of directors and past president of the American Theological Library Association, Professor Loyd is known as a librarian who seeks to complement the building of an excellent library collection with the intelligent and fiscally responsible use of technology. An elder in the North Carolina Conference of the United Methodist Church, Loyd has served pastoral and campus ministry appointments, and prior to his Duke appointment, he was associate librarian and assistant professor of theological bibliography for 12 years at Perkins School of Theology (SMU). He is the editor of *A History of the Perkins School of Theology* by Lewis Howard Grimes.

W. Joseph Mann, *Adjunct Professor of Parish Work*. B.A. (University of North Carolina at Chapel Hill), M.Div., S.T.M. (Yale University).



Joseph Mann has been with the Rural Church Division of The Duke Endowment since 1989, serving as director since July 1996. As director of the Rural Church Division, he is responsible for making requests to the trustees of The Duke Endowment from eligible beneficiaries. Many of the grants made through the Rural Church Division are made to Duke Divinity School or to students in the school who serve as student pastors or as assistant pastors in rural United Methodist churches in North Carolina. Prior to joining the Endowment staff, Mann was director of continuing education at Duke Divinity School. Earlier he served as United Methodist campus minister and director of the Wesley Foundation at North

Carolina State University, and as associate minister at Wesley Memorial United Methodist Church in Wilmington, N.C.

Joel Marcus, *Professor of New Testament and Christian Origins*, B.A. (New York University); M.A., M.Phil., and Ph.D. (Columbia University-Union Theological Seminary, New York).



Joel Marcus teaches New Testament with an emphasis on the Gospels and the context of early Christianity in first-century Judaism. His work attempts to fuse historical and theological concerns. His previous books include two monographs on Mark and the first part of a two-volume commentary on the same Gospel in the prestigious Anchor Bible series (Doubleday, 2000). He has also published a collection of Good Friday sermons entitled *Jesus and the Holocaust: Reflections on Suffering and Hope* (Doubleday, 1997).

Keith G. Meador, *Professor of the Practice of Pastoral Theology and Medicine*, B.A. (Vanderbilt University); M.D. (University of Louisville); Th.M. (Duke University); M.P.H. (University of North Carolina at Chapel Hill).



A physician and board certified psychiatrist, Dr. Meador has served on the faculties of the School of Medicine and Divinity School at Vanderbilt University and Duke University. His joint appointment in the Divinity School and the School of Medicine builds on his clinical, research, and teaching background in religion and psychiatry. The confluence of his training in public health, aging and human development, and theology has led to numerous publications and national presentations regarding religion, aging, and mental health. He lectures regularly to groups in the Christian community regarding mental health, pastoral care, and the church. He serves as the director of the Duke Institute on Care at the End of Life and the Theology and

Medicine Program at the Divinity School. He is an active member of the Episcopal Church.

Carlton P. Minnick, Jr., *Bishop-in-Residence*, B.A. (Lynchburg College); B.D., Th.M., (Union Theological Seminary, Virginia); D.D. (Randolph-Macon College, Millsaps College, Rust College, N.C. Wesleyan College, and Methodist College).



Bishop Minnick came to Duke Divinity School as bishop-in-residence after serving 16 years as an active bishop in the United Methodist Church. For 29 years, prior to his election to the episcopacy in 1980, he was an elder in the Virginia Annual Conference, where he served as a pastor and district superintendent. As bishop-in-residence, he is available for counsel and consultation with students, faculty, and staff. Bishop Minnick serves as leader of one of the spiritual formation groups and shares teaching responsibilities in Twentieth Century Methodism: History, Theology and Polity in the spring semester.

Jefferson Powell, *Professor of Law and Divinity*, jointly with the Law School. B.A. (St. David's University College in Wales); M.Div., J.D. (Yale University); A.M., Ph.D. (Duke University).



Professor Powell's teaching and research interests in the Divinity School are in Christian theological ethics and in the Anglican theological tradition. His publications include six books, one of which proposes a theological interpretation of *The Moral Tradition of American Constitutionalism* (1993). His most recent theological work, "The Earthly Peace of the Liberal Republic," appeared in a volume on *Christian Perspectives on Legal Thought* (2001). Powell is a lay member of the Episcopal Church and a parishioner at St. Philip's Church in Durham.

Valerie B. Rosenquist, *Adjunct Assistant Professor of Parish Work and Associate Director of the Duke Endowment Rural Church Division*. B.A. (LeMoyne College); M.Div., Ph.D. (Duke University).



Valerie Rosenquist has been with the Rural Church Division of The Duke Endowment since 1996, serving as associate director. In this capacity, she is responsible for making grant requests to the trustees of The Duke Endowment from eligible beneficiaries. Many of the grants are made to Duke Divinity School, or to students in the school who serve as student pastors in rural United Methodist churches in their building programs and in outreach ministries. Prior to joining the endowment staff, Rosenquist was pastor of a rural church and taught history at North Carolina State University. She is author of *The Iron Ore Eaters: A Portrait of the Mining Community of Moriah*, N.Y. (Garland Press).

J. Warren Smith, *Assistant Professor of Historical Theology*. B.A. (Emory University), M.Div., S.T.M., Ph.D. (Yale University)



Dr. Smith's general area of study is historical theology with a primary focus on patristic theology. His dissertation to be published by Crossroad is entitled *Passion and Paradise: the Mystical Psychology of Gregory of Nyssa*. The work focuses on Nyssen's treatment of the passions in the context of the eschatological transformation of human beings into the image of a passionless God. This work is a part of his larger interest in the relation between God's creative purpose from the beginning and God's final redemption of creation in the eschaton. Dr. Smith's article, "Macrina, Tamer of Horses and Healer of Souls: the Therapy of Hope in Gregory of Nyssa's De Anima et Resurrectione" was published in the April 2001 issue of *The Journal of Theological Studies*. He is a United Methodist minister and member of the North Georgia annual conference.

David C. Steinmetz, *Amos Ragan Kearns Professor of the History of Christianity*. B.A. (Wheaton College); B.D. (Drew University); Th.D. (Harvard University).



Professor Steinmetz is a specialist in the history of Christianity in the later Middle Ages and Reformation. Before coming to Duke in 1971, he taught at Lancaster Theological Seminary of the United Church of Christ. He has been a visiting professor at Harvard University and at the University of Notre Dame as well as a Guggenheim Fellow at Cambridge University and a National Endowment for the Humanities Fellow at the Herzog August Bibliothek in Wolfenbüttel, Germany. He has written numerous books and articles in his field, including *Luther and Staupitz*, *Luther in Context*, and *Calvin in Context*, and serves as the general editor of the series, *Oxford Studies in Historical Theology*. He is currently writing a book for Oxford entitled, *Divided by a Common Past: Christian Thought in Reformation Europe*. He is a United Methodist minister and a former president of the American Society of Church History.

Peter Storey, *Professor of the Practice of Christian Ministry*. B.A. (Rhodes University); L.L.D. (Albion College); D.D. (Ohio Wesleyan University).



Professor Storey is former president of the Methodist Church of Southern Africa, past president of the South African Council of Churches, and was Methodist Bishop of the Johannesburg/Soweto area for 13 years. A native South African, he was a national leader in the church struggle against apartheid, and is no stranger to arrest and threats on his life. In 1984, he co-led an ecumenical delegation to the United Nations, the U.S. Congress and Europe, urging intensified pressure on the apartheid regime. Committed to non-violence, Professor Storey co-chaired the regional Peace Accord structures intervening in political violence before South Africa's first democratic elections. Later, President Nelson Mandela appointed him to help select the nation's Truth and Reconciliation Commission. Specializing in urban ministry, he has served as director of a 24-hour crisis intervention service in Sydney, Australia, and senior minister of the Inner-City Methodist Mission in District Six, Cape Town, and the Central Methodist Mission in Johannesburg. In the 1960s, Professor Storey served as Mandela's prison chaplain on Robben Island. He has authored many publications and was a weekly columnist for South Africa's *Sunday Independent*, a national newspaper. He presented the Franklin S. Hickman Lectures at Convocation & Pastors' School at Duke Divinity School in 1987, and is host of the latest Disciple Bible Series, Disciple 4.

James L. Travis III, *Clinical Professor of Pastoral Care*. B.A. (Mississippi College); B.D., Th.M. (Southern Baptist Theological Seminary); Ph.D. (Emory University).



Professor Travis' clinical and academic interests have combined over 35 years of pastoral care and education in psychiatric and general hospitals. Earlier publications address issues such as liturgical worship in a psychiatric hospital and New Testament implications for pastoral care and counseling. Certified as a chaplain supervisor by the Association for Clinical Pastoral Education, he is interested in the formation and development of persons in the pastoral role, medical ethics, and pastoral care. His research interests include the relationship of pastoral care to health care and the measurement of objectives in CPE programs. Dr. Travis is chaplain to Duke University Hospital and director of pastoral services at Duke University Medical Center.

Karen B. Westerfield Tucker, *Associate Research Professor of Christian Worship*. B.A. (Emory and Henry College); M.Div. (Duke University); M.A., Ph.D. (University of Notre Dame).



An elder in the United Methodist Church, Dr. Westerfield Tucker has served as a local church pastor and as a campus minister in the Illinois Great Rivers Conference. She is also a trained musician and has served as a church organist and choir director. Her academic interests include Methodist liturgical history and theology, the pastoral dimensions of the liturgy, and hymnody. She is an assistant editor for the ecumenical and international journal *Studia Liturgica* and is on the editorial board for the *Proceedings* of the North American Academy of Liturgy. She commissioned and compiled *The Sunday Service of the Methodists: Twentieth-Century Worship in Worldwide*

Methodism (1996), and is the author of *American Methodist Worship* (Oxford University Press, 2001). A member of the World Methodist Council, she is the chairperson of the Council's Worship and Liturgy Committee.

William C. Turner, Jr., *Associate Professor of the Practice of Homiletics*. B.S., M.Div., Ph.D. (Duke University).



Professor Turner's ongoing work focuses on pneumatology and the tradition of spirituality and preaching within the black church. Articles on "Black Evangelicalism," "The Musicality of Black Preaching," and "The Black Church and the Ecumenical Tradition" reflect his teaching and writing interests. He taught in the areas of theology and Black Church Studies and directed the Office of Black Church Affairs prior to his appointment in homiletics. Professor Turner travels widely as a preacher and lecturer and is actively involved in local church and community activities. Dr. Turner held positions within Duke University in student affairs and African-American Studies before joining the Divinity School faculty.

Grant Wacker, *Professor of Church History*. B.A. (Stanford University); Ph.D. (Harvard University).



Grant Wacker joined the faculty after teaching in the Department of Religious Studies at the University of North Carolina at Chapel Hill from 1977 to 1992. He specializes in the history of evangelicalism, pentecostalism, and world missions. He is the co-editor or author of six books, including *Heaven Below: Early Pentecostals and American Culture*. He is presently working on an interpretive survey of religion in United States history, with Randall Balmer and Harry S. Stout, to be published by Oxford University Press in 2003, and a biography to be titled, *Billy Graham and the Southernization of American Culture*. Since 1997 Professor Wacker has served as a senior editor of the quarterly journal, *Church History: Studies in Christianity and Culture*.

Geoffrey Wainwright, *Robert Earl Cushman Professor of Christian Theology*. B.A., M.A., B.D., D.D. (University of Cambridge); Dr. Theol. (University of Geneva).



A minister of the British Methodist Church, Dr. Wainwright taught theology in Cameroon, West Africa (1967-73), Birmingham, England (1973-79), and Union Theological Seminary, New York (1979-83). He has held visiting professorships at the University of Notre Dame, the Gregorian University in Rome, and the Uniting Faculty of Theology in Melbourne, Australia. He is author of *Eucharist and Eschatology*, *Doxology*, *Worship With One Accord*, and *For Our Salvation: Two Approaches to the Work of Christ*, and an editor of *The Study of Liturgy and The Study of Spirituality*. He was a member of the Faith and Order Commission of the World Council of Churches and currently chairs the international dialogue between the

World Methodist Council and the Roman Catholic Church. His churchly interests are reflected in his books, *The Ecumenical Moment* and *Methodists in Dialogue*. His latest book is an intellectual and spiritual biography, *Lesslie Newbigin: A Theological Life*. President of the international Societas Liturgica in 1983-85 and of the American Theological Society in 1996-97, he was honored by the publication of *Ecumenical Theology in Worship, Doctrine and Life: Essays Presented to Geoffrey Wainwright on his Sixtieth Birthday* (1999). He teaches across the entire range of Christian doctrine and is particularly interested in the truth claims of faith and theology.

Lacey C. Warner, *Assistant Professor of the Practice of Evangelism and Methodist Studies and the Royce and Jane Reynolds Teaching Fellow*. B.A. (Trinity University); M.Div. (Duke University); Ph.D. (Trinity College, University of Bristol).



Professor Warner's research interests in the historical theology of evangelism seek to inform and locate contemporary church practices within the larger Christian narrative. An aspect of her research focuses on nineteenth century women's church work, particularly evangelistic ministries, assumed by women within the Wesleyan heritage. The author of several articles examining the historical context and theological motivations of women in evangelistic ministries, Dr. Warner's dissertation addresses these themes within the late nineteenth century ministry of Methodist Deaconesses. Before coming to Duke, Dr. Warner taught at Garrett-Evangelical Theological Seminary as the E. Stanley Jones Assistant Professor of Evangelism. Dr. Warner is an ordained elder in the Texas Annual Conference of the United Methodist Church and has served urban congregations in the British Methodist Church.

Brett Webb-Mitchell, *Assistant Professor of Christian Nurture*. B.Mus.Th. (University of Kansas); M.Div. (Princeton Theological Seminary); Th.M. (Harvard University); Ph.D. (University of North Carolina at Chapel Hill).



Professor Webb-Mitchell's teaching interest has focused on the practices of educating Christians, practices which are theologically, biblically, historically, and theoretically laden. Ordained a minister in the Presbyterian Church (USA), he has worked in various church settings, as well as in diverse circumstances with people with disabilities. Along with numerous articles that have been published, he has also published three books on the church and people with disabilities, *God Plays Piano, Too: The Spiritual Lives of Disabled Children*; *Unexpected Guests at God's Banquet: Welcoming People with Disabilities into the Church*; and *Dancing with Disabilities*. His most recent publications are *Christly Gestures* and *Sacred Seasons*. He is currently working on two book projects: *From Development to Pilgrimage* and *Steps of a Pilgrim*.

Daphne A. Wiggins, *Assistant Professor of Congregational Studies*; B.A. (Eastern College); M.Div. (Eastern Theological Seminary); Ph.D. (Emory University).



An ordained minister of the American Baptist Churches, Dr. Wiggins has experience in the local church and as a university chaplain. She has researched the intersection of gender and religiosity in the context of the African-American church and her dissertation was titled "Where Somebody Knows My Name: The Social and Cultural Determinants of Church Attendance Among African-American Women." Her current research is an analysis of the rhetoric and practices pertaining to gender roles and ideology within African-American congregations.

William H. Willimon, *Professor of Christian Ministry*. B.A. (Wofford College); M.Div. (Yale University); S.T.D. (Emory University); D.Hum.Litt. (Wofford College); D.D. (Westminster College, LeHigh University, Campbell University, Lafayette College, Colgate University, Centre College).



Professor Willimon teaches courses in preaching and worship in addition to his duties as dean of Duke University Chapel. Before coming to Duke, he served as pastor in churches in Georgia and South Carolina. His research and publication includes work in liturgics, homiletics, and pastoral care. He is the author of 50 books, two of which have been selected by the Academy of Parish Clergy as "the most useful book for pastors" in the years in which they were published. He has served the church as an editor of new worship resources, curriculum writer, and as a member of the United Methodist Commission on Worship. He is on the editorial board of a number of professional journals, including *Quarterly Review* and *Christian Century* and he has lectured in the United States, Korea, and Europe. Professor Willimon is an elder in the South Carolina Conference of the United Methodist Church, and he was selected by a Baylor University survey as one of the "Twelve Most Effective Preachers in the English-Speaking World."

Admissions



ADMISSIONS INFORMATION

Telephone: (919) 660-3436 E-mail: admissions@div.duke.edu
Toll free: (888) GO 2 DUKE [(888) 462-3853] Web site: www.divinity.duke.edu
Fax: (919) 660-3535

OTHER FREQUENTLY CALLED TELEPHONE NUMBERS

Switchboard	(919) 660-3400
Black Church Studies	660-3444
Chaplain	660-3459
Cokesbury Bookstore	660-3417
Communications	660-3552
Continuing Education	660-3448
Dean's Office	660-3434
Development/Alumni Affairs	660-3456
Field Education	660-3440
Financial Aid	660-3442
Library	660-3450
Registry/Academic Dean	660-3428
Student Life	660-3558

Requirements and Procedures

The Divinity School is a fully accredited member of the Association of Theological Schools and is one of 13 accredited seminaries of the United Methodist Church. It considers candidates for admission who hold a bachelor's degree, or its equivalent, from a college approved by a regional accrediting body.

Preseminary Curriculum. The Divinity School follows the guidelines of the Association of Theological Schools with respect to undergraduate preparation for theological study. In general, this means a strong background in liberal arts, especially the humanities. A well-rounded background in English language and literature, history, philosophy, psychology, religion, social science, and foreign languages is especially desirable.

Application Procedures for Master of Divinity (M.Div.) and Master in Church Ministries (M.C.M.). Application forms, secured from the admissions office or downloaded from the Web site, should be filed six to 12 months in advance of the intended date of enrollment. *Completed applications (application and all supporting credentials) must be received in the admissions office by 5 p.m. November 1, 2002, for January 2003 enrollment and by 5 p.m. April 1, 2003, for August 2003 enrollment.* Offers of admission for the M.Div. and M.C.M. programs are made on a rolling admissions basis. When an application is complete and ready for committee, an admission decision should be reached, under normal circumstances, within two weeks.

The student should provide the following supporting documents and information: (1) one copy of the official transcript from each college, university, or seminary attended sent by the institution directly to the director of admissions; (2) one supplementary transcript, sent as soon as possible, showing completion of work that was in progress when the earlier transcript was made; and (3) the names of five persons who are best qualified to judge the applicant as a prospective student in the Divinity School and who will be contacted by the applicant for written letters of recommendation. Of these five references, two should be academic, two should be church (e.g. home pastor(s), campus minister, or denominational official), and one should be a general character reference.

Applicants for the Master of Church Ministries with a track in Health and Nursing Ministries must be registered nurses licensed or eligible for licensure in North Carolina. Applicants must supply, as one of their two academic references, a letter of recommendation from a former nursing supervisor or colleague, or member of the

faculty of the nursing school they attended, attesting to their professional conduct and competence.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$35 application fee must accompany the application, and the application cannot be processed without this fee. An application processing fee waiver is not available. Applicants are strongly urged to come for on-campus visits prior to final admission.

Admission Requirements. Those persons are encouraged to apply for the M. Div.:

1. who have or will have been awarded a bachelor's degree from a regionally accredited college or university prior to their intended date of enrollment;
 2. who have attained at least an overall B- (2.75 on 4.0 scale) academic average;
- and
3. who are committed to some form of ordained or lay ministry.

Applicants are evaluated on the basis of academic attainment, future promise for ministry, and vocational clarity and commitment.

Admission to Limited Program. Limited program designates a special relationship between the school and the student, designed to encourage and support academic achievement. Students may be admitted to limited program for a number of reasons, including an undergraduate degree in a program other than liberal arts or an undergraduate transcript that does not fully meet Divinity School standards.

Limited program means reduced schedules of work, with the amount determined by the senior associate dean for academic programs (ordinarily no more than three courses each of the first two semesters), and also includes a review of work at the end of each semester by the Committee on Academic Standing until limited program status is lifted.

Application Procedures for Master of Theological Studies Program (M.T.S.).

Application forms, which can be secured from the admissions office, should be filed seven to 12 months in advance of the intended date of enrollment. *Completed applications (including all supporting credentials) must be received in the admissions office by 5 p.m. February 3, 2003, for August 2003 enrollment.* Enrollment for the M.T.S. program is competitive, with a maximum of 15 to 20 students enrolling each August. Offers of admission for the August M.T.S. class are announced during the last week of February.

The student should provide the following supporting documents and information: (1) one copy of the official transcript from each college, university, or seminary attended sent by the institution directly to the director of admissions; (2) one supplementary transcript, sent as soon as possible, showing completion of work that was in progress when the earlier transcript was made; (3) the names of two college (or seminary) professors who are best qualified to judge the applicant as a prospective student in the Divinity School and who will be contacted by the student for written letters of recommendation; (4) the names of two persons willing to serve as general character references who will be contacted by the student for a written letter of recommendation; and (5) the name of one person who will serve as a church reference.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$35 application fee must accompany the application, and the application cannot be processed without this fee. An application processing fee waiver is not available. Applicants are strongly urged to come for on-campus visits prior to final admission.

Admission Requirements. Those persons are encouraged to apply for the M.T.S.:

1. who have been awarded a bachelor's degree from a regionally accredited college or university prior to their intended date of enrollment;

2. who have attained at least an overall B (3.0 on a 4.0 scale) academic average;
3. who demonstrate program goals commensurate with this degree program;
and
4. where applicable, who are committed to some form of lay ministry.



Application Procedures for Master of Theology Program (Th.M.). Application forms, which can be secured from the admissions office, should be filed six to 12 months in advance of the intended date of enrollment. *Completed applications (application and all supporting credentials) must be received in the admissions office by 5 p.m. November 1, 2002, for January 2003 enrollment and by 5 p.m. April 1, 2003, for August 2003 enrollment.* Offers of admission for the Th.M. program are made on a rolling admissions basis. When an application is complete and ready for committee, an admission decision should be reached, under normal circumstances, within two weeks.

The student should provide the following supporting documents and information: (1) one copy of the official transcript from each college, university, or seminary attended sent directly to the director of admissions by the institution; (2) one supplementary transcript, sent as soon as possible, from the seminary showing completion of work that was in progress when the earlier transcript was made; (3) the names of three seminary professors who are best qualified to judge the applicant as a prospective student in the Divinity School and who will be contacted by the student for written letters of recommendation, and (4) the name of one denominational official qualified to appraise the applicant's ministerial work who will be contacted by the student for a written letter of recommendation.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$35 application fee must accompany the application, and the application cannot be processed without this fee. An application processing fee waiver is not available. Applicants are strongly urged to come for on-campus visits prior to final admission.

Admission Requirements. Those persons are encouraged to apply for the Th.M.:

1. who have been awarded a bachelor's degree from a regionally accredited college or university;
2. who have or will have been awarded the M.Div. degree (or the equivalent) from an accredited theological institution;
3. who have attained at least an overall B+ (3.25 on a 4.0 scale) academic average in their foundational theology degree;
4. who desire to continue or resume their theological education for enhancement of professional competence in selected areas of study.

Other than one scholarship per year for an international student, Master of Theology students are not eligible for any form of financial assistance through the Divinity School. Applicants are strongly urged to come for on-campus visits prior to final admission.

Policies and Procedures for International Students. In recognition of the invaluable contributions that students from outside the United States bring to theological discourse and to community life, Duke Divinity School welcomes all fully qualified international students to apply for all degree programs. Although applications from international students are accepted for all degree programs, the Divinity School prefers, due to the contextual nature of ministry to a congregation and our commitment to the needs of the world church, that students pursue the Master of Divinity and the Master in Church Ministries degrees in their respective home countries or regions. *Completed applications (including all supporting credentials) for international students must be received in the admissions office by 5 p.m., October 1, 2002, for January 2003 enrollment, and 5 p.m., March 3, 2003, for August 2003 enrollment.*

International students must, in addition to the information required of all students, submit the following with the application materials: (1) If the student's native language is not English, certification of English proficiency must be demonstrated by scores from the Test of English as a Foreign Language (TOEFL). Applicants to the M.Div. and M.C.M. degrees must also submit scores from the Test of Spoken English (TSE). Both

tests are administered through the Educational Testing Service in Princeton, New Jersey. The Divinity School requires a TOEFL score of at least 580 on the paper-based test, or 237 on the computer-based test, and a TSE score of at least 50. An international student who completes an undergraduate degree at an accredited college/university in the United States may be allowed to waive these tests. (2) A statement of endorsement must be sent from an official (bishop, general secretary, etc.) of the student's native ecclesiastical body, affirming that ecclesiastical body's support for the student's pursuit of theological studies in the United States and welcoming the student into active ministry under its jurisdiction following the student's study in this country. (3) The Divinity School must have a statement demonstrating financial arrangements for the proposed term at the Divinity School. (Estimated minimum expenses per academic year for a single international student are \$25,386 (see section on financial information). Figures are based on 2001-2002 charges and are subject to change. Living costs for additional family members should be figured on the basis of a minimum \$400 per month for spouse and \$260 per month per child.

Following acceptance, all entering international students must submit the full amount of the first year's tuition to the Divinity School Financial Aid Office by no later than June 1 for Fall enrollment and November 1 for Spring enrollment. The International Office will not be notified to begin the visa application process until the Divinity School receives the full tuition deposit. These funds will then be deposited in the student's university bursar account. If the international student does not enroll, the full amount of these funds deposited in the student's bursar account will be refunded to the student or his/her funding source.

Policies and Procedures for Students With Disabilities. Duke University and the Divinity School are committed to equality of educational opportunities for qualified students with disabilities in compliance with Section 504 of the Federal Rehabilitation Act of 1973 and the Americans With Disabilities Act of 1990. A student seeking information regarding documentation guidelines and procedures for receiving consideration for reasonable accommodations should contact Dr. Emma Swain at the University's Office of Services for Students With Disabilities. Please call (919) 684-5917 or visit the Office's Web site at <http://aaswebsv.aas.duke.edu/skills/>.

Admission as a Special Student. Special student status is a restricted category of admission for persons who do not have need of a degree program and who desire access to the rich offerings of the Divinity School curriculum for particular purposes (courses are taken for credit). Special student status may be granted after a person has submitted an application and all transcripts of undergraduate academic work, and when all three letters of recommendation have been received from listed references. Completed applications (application and all supporting credentials) for special student status must be submitted by December 2, 2002, for January 2003 enrollment and July 1, 2003, for August 2003 enrollment. *Admission as a special student is for one year (two semesters) only. A student desiring to continue as a special student beyond the one-year limit must re-apply. If a student is United Methodist and pursuing deacon's orders as a special student, he or she must obtain approval from the admissions office to extend studies beyond the one-year limit. Admission as a special student is distinct from admission to a degree program. There is no obligation on the part of the Divinity School to offer admission to the Master of Divinity, Master in Church Ministries, or Master of Theological Studies degree programs to persons who have been previously accepted as special students. Special students are ineligible for any form of financial assistance through the Divinity School.*

Admission Acceptance. Applicants are expected to indicate their acceptance of admission within three weeks of notification and to confirm this with the payment of a non-refundable admission fee of \$75. Upon matriculation, this fee is applied to the first semester tuition charge.

To complete admission, students must provide a certificate of immunization and general health to the student health service. The admissions office must also receive a final transcript verifying the conferral of the undergraduate (for the M.Div., M.T.S. and M.C.M.) or seminary (for the Th.M.) degree.

Persons who do not matriculate at the time for which they were originally admitted forfeit admission unless they present a written request for deferral to the director of admissions. The application will then be placed in the deferred file and remain active for one calendar year. Deferrals of admission for the M.T.S. degree program are not permitted.

Transfer of Credit. Transfer of credit from theological schools accredited by the Association of Theological Schools is allowed by the Divinity School towards the Master of Divinity, Master in Church Ministry, and Master of Theological Studies degrees. Credit from another institution will normally be limited in the M.Div. program to one-third of the total number of credits required for graduation by the Divinity School and to one-quarter for the M.T.S. and M.C.M. Theological courses completed more than five years prior to the intended date of enrollment will not be considered for transfer credit. Only courses with a grade of B- or higher will be considered for transfer.

A student applying for a transfer from another seminary must include the following with the required application materials: (1) a statement of explanation and purpose for the proposed transfer; (2) a letter of honorable dismissal written by the academic dean or registrar of the seminary from which transfer is sought; (3) a letter of recommendation written by the director of either field education or student life of the seminary from which transfer is sought, and (4) on a separate sheet, a list designating all courses taken via the Internet, distance learning centers, extension centers, or other electronic media associated with the home seminary. Applicants for transfer into a degree program are evaluated on the same basis as other applicants.

Educational Requirements for United Methodist Elders and Deacons

During the 1996 General Conference of the United Methodist Church, legislation was passed enabling a new ordering of ministry with ordained orders for deacon and elder. Duke Divinity School offers the theological education necessary to complete the academic requirements for those persons who are considering either the order of deacon or the order of elder through the United Methodist Church. The following summary outlines the various routes of academic preparation within Duke's degree offerings or through Special Student status:

- **Elder's Orders** – As is true with most mainline denominations, the United Methodist Church requires completion of the Master of Divinity (M.Div.) degree for those seeking orders to "Word, Service, Sacrament, and Order" as an elder in full connection.
- **Deacon's Orders** – For those seeking ordination to "Word and Service" as a deacon in full connection, the United Methodist Church has provided three educational options:
 1. Completion of a basic theological degree (M.Div., M.C.M., M.T.S.) that includes the requirements for 24 credit hours (nine courses at Duke) in basic graduate theological studies (Theology, Old Testament, New Testament, Mission of the Church, Evangelism, Worship, Church History, and the two-semester class United Methodist Doctrine, Polity, and History).
 2. For those who already hold a professional master's degree in the area of specialized ministry in which the candidate will serve (M.S.W., M.A., etc.), the candidate must, in addition, complete 24 credit hours (nine courses at

Duke) in basic graduate theological studies at a graduate theological seminary recognized by the United Methodist University Senate. This academic route may be fulfilled as a Special Student.

3. For those age 35 or older, there is the possible alternate route to ordination as a deacon through professional certification or licensing and additional graduate credit in one's area of specialization, as well as the required 24 credit hours of basic graduate theological studies. This academic route may be fulfilled as a Special Student.

For more information on the various routes of theological education for ordination, a candidate is encouraged to contact the United Methodist Division of Ordained Ministry's Section on Elders (615-340-7416) or Section on Deacons (615-340-7371). Additionally, it is always prudent to maintain communication with one's own Annual Conference regarding respective conference's additional requirements for theological education and preparation for ministry.

Conduct of Students

Duke University expects and will require of all its students continuing loyal cooperation in developing and maintaining high standards of scholarship and conduct. The university wishes to emphasize its policy that all students are subject to the rules and regulations of the university currently in effect, or which are put into effect from time to time by the appropriate authorities of the university. Any student, in accepting admission, indicates willingness to subscribe to and be governed by these rules and regulations and acknowledges the right of the university to take such disciplinary action, including suspension and/or expulsion, as may be deemed appropriate, for failure to abide by such rules and regulations or for conduct adjudged unsatisfactory or detrimental to the university.

The Divinity School expects its students to participate in a communally shared concern for growth in life appropriate to Christian faith and to the dignity of their calling.

Readmission to Duke Divinity School

Persons seeking readmission to the Divinity School's degree programs must complete the following requirements: (1) submit a new application; (2) submit an additional statement detailing reasons for withdrawal and reasons for seeking readmission at this time, and describing activities and employment undertaken since withdrawal; (3) submit the names of at least three persons willing to serve as references who will be contacted by the student, one of which must be an ecclesiastical official; and (4) transcripts of all academic work undertaken since withdrawal from the Divinity School.

These new materials, supplemented by the individual's original application and Divinity School academic and field education files, will be reviewed by the members of the admissions committee for an admission decision. An interview with the director of admissions prior to the processing of the application for readmission is encouraged and may be required. Any questions about readmission procedures should be addressed to the director of admissions. Applications for readmission will be evaluated on the basis of academic attainment, future promise for the ministry, and vocational clarity and commitment.

Student Life



Corporate Worship

One of the most important aspects of training for Christian life is vigorous, inspiring, and varied participation in corporate worship. The corporate worship of the Divinity School, under the guidance of the Divinity School chaplain, is centered in York Chapel. Seven services are held weekly: services of morning prayer on Monday through Friday, a service of Word on Wednesday, and a service of Word and Table on Thursday. The Divinity Choir sings regularly for weekday worship. Faculty members, administrators, and students share joint responsibility for these services that express the variety and diversity of theological and liturgical traditions represented in the community.

The Divinity School enjoys a particularly close relationship with Duke Chapel. Throughout the year, Divinity School administrators and faculty, as well as guests of national and international stature, preach at Sunday morning worship services. Each year many of our students join the 200-plus member Duke Chapel Choir that provides choral music on Sunday mornings and special music programs throughout the academic year, including an annual Christmas performance of Handel's *Messiah*. Divinity students and faculty also contribute to the leadership of the ministry of Duke Chapel by chairing and serving on standing committees: Faith and the Arts, Supportive Ministries, Worship, Prophetic Concerns, and Leadership and Development.

Students are also strongly encouraged to involve themselves in the life of a local church community, either through the field education program or on one's own initiative.

Spiritual Formation Groups

The curriculum of Duke Divinity School seeks to cultivate – as one unified reality – a life of prayer, a life of study, and a life of service. Central to this reality is the experience of spiritual formation through prayer in small groups. Entering M.Div. and M.C.M. students (optional for M.T.S. students) participate in a year-long immersion in groups of seven to eight colleagues led by a local pastor or staff member. These groups meet weekly for an hour to share concerns, to discuss how to be formed as disciples, how to be faithful in one's spiritual life, to reflect theologically on the nature of Christian service, and, primarily, to pray together. Additionally, this opportunity is intended to help prepare seminary students for the challenge of being spiritual leaders in their own respective contexts of ministry. Many students continue this invaluable first-year experience by participation in a variety of student-initiated spiritual formation groups during their second and third years.

Student Activities and Organizations

"We the students of the Divinity School of Duke University covenant together to be a community of faith under the Gospel of Jesus Christ. We seek to be faithful to the Gospel, to live a life of grace and justice, and to make known to the world the love of

God for the world" (Preamble, Constitution of the Student Association). In the absence of common living and dining accommodations, community life in the Divinity School centers on a number of organizations and activities.

The Student Association. The Student Association is comprised of all students in the Divinity School. The Association is served by the Student Life Ministry (SLM), an organization with a threefold purpose:

1. to express itself as a community of faith in witness and fellowship;
2. to provide student programs, activities, and services; and
3. to collect and raise money, through dues and other channels, to help accomplish these purposes.

Members of the SLM are students who are nominated and elected annually by the student body. Within the SLM, there are several ministry teams designed to provide students with opportunities to express and share personal, professional, and spiritual development with each other. These include:

The Basin and Towel Ministry Team is responsible for offering the community opportunities to participate in educational programs, spiritual/theological reflection, and outreach and service focused on the scriptural call to social justice and compassion.

The Campus Relations Ministry Team is responsible for facilitating interaction between the Divinity School and the greater university. Divinity School representation at the Graduate and Professional Student Council meetings will be provided by members of this team. The team helps create opportunities for fellowship with graduate students from other programs, provides interdisciplinary academic programming, and helps keep Divinity students informed of larger campus issues and activities.

The Community Care Ministry Team is responsible for hospitality and nurture within the Divinity School community. This includes maintaining the community Prayer Board, meeting regularly to pray for the Divinity School community, and working with the Office of the Divinity School chaplain to coordinate appropriate responses to students in crisis or with special needs.

The Fellowship Ministry Team plans community-wide events for students and faculty and their families. The activities include social gatherings during orientation, meals and parties at holiday times, and fellowship times throughout the school terms. The team also sponsors "Live at the Lampstand," a popular monthly event through which students, faculty, and staff share their various musical and artistic talents with the entire community.

The Spiritual Formation Ministry Team will assist the Divinity School chaplain with the promotion of spiritual formation within the Divinity School by helping coordinate and oversee student-led spiritual formation groups, as well as providing other appropriate programming.

The Student Publications Ministry Team is responsible for oversight of student publications, including the student newspaper, *The Between Times (TBT)*.

In addition to these ministry teams, the following student organizations receive funding from and/or have representation in the SLM:

Black Seminarians' Union. This organization's purpose is to ensure the development of a theological perspective commensurate with the Gospel of Jesus Christ and relevant to the needs of black seminarians and the black church. Its goal is to improve the quality of life theologically, academically, spiritually, politically, and socially for the entire Divinity School community.

Church Educators Fellowship. As a professional organization for persons who serve or intend to serve as professional Christian educators, CEF interprets the role of

the Christian educator in the total ministry of the church and provides support, fellowship, and professional relationships. In addition to monthly program meetings, a Christian education emphasis week is held each spring.

Divinity Choir. Membership is open to all qualified students. The choir sings regularly for weekday worship and at special seasonal programs and services. New members are chosen by informal auditions that are arranged for all who are interested.

Divinity Spouses. This organization provides social, spiritual, and educational activities for married students and their spouses with the aim of helping spouses know that they are also important, contributing, and welcomed members of the Divinity School community.

Internationally Minded People of Faith (IMPF). A group for international students and students with interest in international study and mission that meets for fellowship and to discuss experiences and issues.

Order of St. Luke. Formed to recover the worship and sacramental practice that has sustained the church since its formation in apostolic times, the Order of St. Luke is a religious order within the United Methodist Church. Members seek to recover the spiritual disciplines of John and Charles Wesley as a means of perceiving and fulfilling the church's mission. Membership in the order is open to all seminarians.

Sacred Dance Group. A group of students who participate in the leadership of community worship through the expression of dance.

Sacred Worth. The purpose of this group is to serve the Divinity School community by increasing awareness of lesbians and gays in the church. All members of the community are invited to participate, and the group seeks to promote understanding about homosexuality in the church through various opportunities for discussion and dialogue.

Spiritual Formation Groups. While students advance in the area of academics, they have a corresponding need to attend to their spiritual development. In addition to the required spiritual formation groups for entering M.Div. and M.C.M. students, there are several student-initiated small groups for upperclass students. These groups meet regularly throughout the academic year to nurture spiritual growth. Students, faculty, and staff are all invited to participate.

Student Pastors' Association. Students actively serving their denominations in an ordained or lay capacity have the opportunity to meet, to share, to plan, and to act on their common needs and concerns.

The Between Times. This student newspaper reports on activities, posts information on field education opportunities, and announces important events in the community. The paper also gives students a forum for voicing opinions, perspectives, and ideas.

Theological Student Fellowship. TSF is a student group formed for students who seek to understand, study, and discuss evangelical perspectives on issues in theological education and the church. Meetings are bi-weekly.

Ubuntu Groups. Spiritual formation groups of 10 to 12 students which meet on a weekly basis to discuss the impact of race on individual lives, the Divinity School, and society at large.

Women's Center. The Women's Center serves the entire Divinity School community through a focus on the special needs and contributions of women in ministry in and to the church and society. The office, coordinated by two women students, is a resource center for the whole community, in addition to a support and action center for women in particular.

Faculty Committees. The student body is also represented on various faculty committees. Students serve with faculty and administration on the Admissions, Field Education Policy, Financial Aid Policy, Worship, Fine Arts, Lectures, and other committees.

Graduate and Professional Student Council (GPSC). The organization which represents and advocates for the interests and needs of graduate and professional students at Duke University. Divinity students who are interested are encouraged to participate in this body. For more information, please see the following Web site: www.duke.edu/gpsc. For general information about Duke University graduate and professional student life, see the following Web site: www.gradschool.duke.edu

Living Accommodations

Off-Campus Housing. The majority of Divinity students live in off-campus apartment complexes because of their proximity to the school and their competitive rental rates. Off-campus rental properties are not inspected or approved by Duke University, nor does the university or its agents negotiate with owners for students. For assistance with off-campus housing options for graduate and professional students, please contact *Duke Community Housing* at (919) 660-1785 or visit the Web site: www.communityhousing.duke.edu. For assistance with Divinity School roommates, contact the Admissions Office of the Divinity School.

On-Campus Housing. Limited on-campus housing is available for single and married (with or without children) graduate students at Central Campus Apartments and Townhouse Apartments. In recognition of the unique challenges that face entering international students, priority for assignment to graduate student housing will be awarded to those students who arrive from abroad on student visa status. Applications received from domestic students prior to May 1 will be wait-listed. After May 1, space that has not yet been assigned to international students will be made available to domestic students in the order in which applications were received. **All students who request University housing are strongly encouraged to apply early.** For more information, contact Housing Administration, 218 Alexander Street, Apt. B., Durham, NC 27705, (919) 684-4304.

Students with disabilities who wish to explore the possibility of reasonable accommodations in on-campus housing should contact Dr. Emma Swain at the Office of Services for Students with Disabilities at (919) 684-5917.

Residential Advisor On-Campus Housing. On-campus housing is available to graduate students who serve in residential advisor (R.A.) positions. This program includes free room and a stipend. Many Divinity students find this a helpful way to finance their theological education and to get involved in the larger university community. Students interested in serving as residential advisors should contact the Residential Life Office, Box 90946, 200 Crowell Hall, Duke University, Durham, NC 27708-0946, (919) 684-6313. Residential advisor applications are normally due the last week in January, and advisors are selected in March for the following academic year. However, interested students admitted to the Divinity School after March should contact the Residential Life Office in the event that openings are still available.

Food Services. Food service facilities located throughout the Duke campus include both point plan and cash operations. Details are available from the Food Services Business Office, Box 90847, Durham, NC 27708, (919) 660-3900. West Campus dining facilities include the the Great Hall, the Loop, Alpine, and the Oak Room, all located in West Campus Union Building. Fast food operations are also located in the Bryan Center. Duke University Food Services is a leading employer on campus and hires students in

almost every food operation. A listing of open positions and areas is available from the Student Labor Services Office, 302 West Campus Union Building.

Child Care Resources

Duke University's Office of Human Resources/Employee and Family Programs and the non-profit Durham Child Care Council co-sponsor a Web page designed to assist interested persons in choosing quality child care or early education programs in the Durham area. The following Internet address— www.childcare.duke.edu— will connect you with this helpful site. Interested persons might also wish to contact the Durham Child Care Council at the following phone number: (919) 403-6950.

Student Health

The aim of the university health service is to provide medical care and health advice necessary to help the student enjoy the university community. To serve this purpose, both the university health service clinic and the university infirmary are available for student health care needs.

The main components of the health service include the university health service clinic, located in the Pickens Building on Erwin Road, and the university infirmary in Duke Hospital South. Emergency transportation, if required, can be obtained from the Duke campus police. Residential staff personnel or Divinity School administrators should be consulted whenever possible for assistance in obtaining emergency treatment.

The facilities of the university health service clinic are available during both regular and summer sessions to all currently enrolled full-time and part-time degree students. The facilities of the university infirmary are available during the regular sessions, from the opening of the university in the fall until graduation day in the spring, to all currently enrolled full-time and part-time degree students. **All currently enrolled full-time and part-time degree candidates are assessed a mandatory student health fee each semester (in the 2001-2002 academic year, the fee was \$239 per semester). Non-degree students are not assessed the fee. For more information on the student health fee, visit <http://healthydevil.studentaffairs.duke.edu/>.**

The university has also made available a single student health insurance plan (\$814 in the 2001-2002 academic year) and a family plan (for an additional \$1,747 in the 2001-2002 academic year) for major medical care for all full- and part-time degree students for a 12-month period (all prices are subject to change). Each full- or part-time degree student must purchase this student insurance or complete the waiver statement indicating that he/she is covered by other generally comparable insurance. The family insurance plan also covers basic health care for the family at Duke health care facilities at 90 percent of the usual, customary, and reasonable allowance after the deductible has been satisfied. For more information on the insurance plans, please contact the plan administrator: Hill, Chesson, and Associates, P.O. Box 52207, Durham, NC 27717-2207, (919) 489-7426 or visit the Web site: www.hillchesson.com

Students With Disabilities. Duke University and The Divinity School are committed to equality of educational opportunities for qualified students with disabilities in compliance with Section 504 of the Federal Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990. A student seeking information regarding documentation guidelines and procedures for receiving consideration for reasonable accommodations should contact Dr. Emma Swain at the University's Office of Services for Students with Disabilities. Please call (919) 684-5917 or visit the Office's Web site at <http://aaswebsv.aas.duke.edu/skills/OSSDwebsite/>. The Divinity School's Disabilities Services Liaison is Gregory F. Duncan, associate dean for student services.

Counseling and Psychological Services. Counseling and Psychological Services

(CAPS) is a component of student services that provides a coordinated, comprehensive range of counseling and developmental services to assist and promote the personal growth of Duke students. The professional staff is composed of psychologists, clinical social workers, and psychiatrists experienced in working with students of all ages. They are also available to the entire university community for consultation, educational activities in student development, and mental health issues affecting not only individual students but the campus community as a whole.

CAPS maintains a policy of strict confidentiality concerning information about each student's contact with the CAPS staff. There are no charges for initial evaluation, brief counseling/psychotherapy, or self-development seminars. Appointments may be made by calling 660-1000 or coming by the office in 214 Page Building, West Campus, between 8 a.m. and 5 p.m., Monday through Friday. If a student's concern needs immediate attention, that should be made known to the secretary, and every effort will be made to arrange for the student to talk with a staff member at the earliest possible time.

Harassment Policy. In order to create and maintain an environment in which everyone can work and learn free from harassment, inequitable treatment and unlawful discrimination, Duke University has adopted a far-reaching harassment policy. This policy applies to all persons who are enrolled or employed at Duke University while they are on campus or are participating in a university-sponsored activity off-campus. The policy covers not only sexual harassment issues, and not only harassment against individuals in protected classes such as race, gender, and disability, but harassment of any kind that meets the threshold of severity or persistence. The University's Office of Institutional Equity is responsible for administering the harassment policy. Additionally, each school at the University has designated Harassment Prevention Advisors (HPA) who are responsible for receiving complaints and offering advice on an informal basis. The Divinity School's Harassment Prevention Advisors are Dr. Lacey Warner, assistant professor of the practice of evangelism and Methodist studies, and Gregory F. Duncan, associate dean for student services. For more information on Duke's Harassment Policy or to view the Harassment Policy, please visit the following Web site: www.duke.edu/web/equity/harass.htm.

Sexual Assault Support Services. Located in the Duke Women's Center, the Office of Sexual Assault Support Services offers advocacy, support, information resources in the university, and a crisis information and referral line (681-6882) for victims of sexual assault and past sexual violence. S.A.S.S. offers support groups for survivors and their friends or partners, as well as on-going educational programs to alert students to problems of interpersonal violence. For more information, call the Duke Women's Center at 684-3897.

Motor Vehicle Registration

Students possessing or maintaining a motor vehicle at Duke University must register it at the beginning of the academic year for purposes of parking. If a motor vehicle is acquired and maintained/parked after academic registration, it must be registered within five calendar days after operation on the campus begins. *The following figures are based on fees for the 2001-2002 academic year:* Resident students (for example, resident advisors) are required to pay an annual fee of \$160 for each motor vehicle or \$47 for each two-wheeled motor vehicle. Non-resident or commuting students are required to pay an annual fee of \$85 for each motor vehicle or \$47 for each two-wheeled motor vehicle. Resident students initially registering after January 1 for the spring semester are required to pay \$107 for a motor vehicle or \$30 for a two-wheeled motor vehicle. Non-resident or commuting students registering after January 1 for the spring

semester are required to pay \$54 for a motor vehicle or \$30 for a two-wheeled motor vehicle.

Students may register vehicles at University Parking Services (2010 Campus Drive) or at the Divinity School during Orientation. At the time of registration the student will need: license plate number, social security number, local address and phone number, and year/make/color of motor vehicle. The fee can be paid by check or cash.

If a motor vehicle or a two-wheeled motor vehicle is removed from the campus permanently and the decal is returned to the traffic office prior to January 19, there will be a refund of one-half of the fee paid for registration of the vehicle.

Campus Security

The Duke University Police Department provides comprehensive law enforcement and security services to all components of Duke University. Under the federal Campus Security Act (20 U.S.C. 1092f), prospective students may obtain a copy of the university's annual security report by visiting the Duke University Police Department at 502 Oregon St., Durham, N.C. or by calling (919) 684-3350. You can also visit the Duke Police Department Web site at www.duke.edu/web/police/sec_1.htm. This report includes campus crime statistics and the university's safety and security policies.

Cultural Resources

Divinity School students enjoy access to the many resources of the university community, particularly in the area of the performing arts. Two active campus film societies sponsor screenings of major motion pictures on Saturday and Sunday evenings. Other films of a classical nature are offered on Tuesday through Thursday nights, with free films for children scheduled every other Saturday morning. Opportunities in music, dance, and drama are provided by the following: the Duke Artists Series, Broadway at Duke, the Chamber Arts Society, Hoof 'n Horn, the Duke University Collegium Musicum, Duke Players, Duke Dance, the Duke University Symphony Orchestra and the Wind Symphony, the Duke University Jazz Ensemble, the Ciompi Quartet, Dance Black, and the Modern Black Mass Choir, among others.

Athletic Programs

In addition to unrestricted access to all university athletic and recreational facilities, Divinity students enjoy other benefits from Duke's commitment to college athletics. The university is a member of the Atlantic Coast Conference of the National Collegiate Athletic Association, and offers intercollegiate competition in a variety of sports. Admission to all intercollegiate athletic events except men's basketball is free to graduate and professional students using their university I.D. cards. Season tickets to men's basketball games are subject to a camp-out and lottery system operated by the Graduate and Professional School Council. The university supports a strong intramural program in which the Divinity School participates enthusiastically. In recent seasons the school has fielded teams in football, men's, women's, and co-rec basketball, volleyball, soccer, and softball.

Financial Information



Fees and Expenses

Master of Divinity, Master of Theological Studies, and Master in Church Ministries Candidates. The table below lists basic minimum expenditures. In addition to the fees cited here, there is an admission deposit fee of \$75 that is applied to the first term bill as a credit. See relevant section on admissions for details.

	<i>Per Semester</i>	<i>Per Year</i>
Tuition - M.Div., M.T.S., and M.C.M. (Projected)	\$6,120	\$12,240
Student Health Fee	248	496
Student Representation Association Fee	24	48
Recreational Facilities Fee	25	50

Tuition will be charged at the projected rate of \$1,530 per course. The figures shown are for a program carrying eight courses per year. Students will be charged for additional course enrollments.

Master of Theology Candidates. A student who is a candidate for the Th.M. degree will be liable for tuition on the basis of eight courses at the rate of \$1,530 per course. All other costs and regulations for the Th.M. degree are the same as those for the M.Div. degree. Th.M. students are not ordinarily eligible for institutional financial aid, although they may qualify for federal loans.

Special Student. A special student is one who is enrolled for academic credit, but who is not a candidate for a degree at that time. The tuition will be charged on a course basis. No financial aid is available.

International Students. All entering international students must submit the full amount of the first year's tuition to the Divinity School financial aid office by no later than June 1 for Fall enrollment and November 1 for Spring enrollment. (See further details in the admissions section entitled "Policies and Procedures for International Students"). All returning international students are required to make an appointment with the financial aid office prior to June 1 to review funding sources for the upcoming academic year (including field education grants, outside resources, scholarships, and other employment). If there are funding concerns, the international office will help the student explore work authorization and visa options.

Audit Fee. Anyone seeking to audit a course in the Divinity School must, with the consent of the instructor concerned, secure permission from the senior associate dean's office. In accordance with the general university practice, a fee of \$100 per course will be charged to all auditors who are not enrolled as full-time students.

Late Registration Fee. Continuing students who fail to register during the registration period must pay a fee of \$50 to the bursar.

Course Continuation Fee. In instances where a student has registered for but not

completed all the courses or requirements for their program, a \$100 fee is required. Register for CCF 101,102.

Estimated Total Costs. The total cost for nine months (including tuition for eight courses, all applicable fees, books, room, board and other living expenses) for a student to attend Duke Divinity School varies according to individual tastes and requirements; however, experience indicates that a student may expect to spend an average of \$25,386.

Housing Fees. Estimated minimum off-campus housing cost for a single student (one-bedroom apartment) will be approximately \$4,050 during 2002-2003. A shared apartment in an off-campus, privately owned apartment complex averages \$375-\$435 per person per month in rent and utilities.

Rates for Central Campus Apartments will be quoted to applying students upon request to the manager of apartments and property. Refunds on housing fees will be made in accordance with the established schedules of the university.

Athletic Fee. Divinity School students may secure admission to all regularly scheduled university athletic contests (except men's varsity basketball games) held on the university grounds during the entire academic year simply by presenting the student identification card. Season tickets to the men's varsity basketball games are secured through a lottery system and cost approximately \$150 per season.

Motor Vehicle Registration Fee. During the 2001-2002 academic year there was a \$85 registration fee for all automobiles (\$47 for two-wheeled motor vehicles) used on campus. Students who register their automobile will not be charged for registration of a motorcycle. For specifics see the chapter "Student Life."

Payment and Penalty. Invoices for tuition, fees, and other charges will be sent by the bursar's office and are payable by the invoice due date. As a part of the agreement of admission to Duke University, a student is required to pay all invoices as presented. If full payment is not received, a late payment charge as described below will be assessed on the next invoice and certain restrictions as stated below will be applied. A monthly tuition payment plan is now available through Tuition Management Systems. For more information on this plan, please call 1-800-722-4867 or write to Tuition Management Systems, P.O. Box 3013, Cedar Rapids, Iowa 52406-9114.

If payment in the amount of the total amount due on the student invoice is not received by the invoice due date, a penalty charge will be accrued from the billing date of the invoice. The penalty charge will be at a rate of 1.33 percent per month (16 percent per annum) applied to the past due balance on the student invoice. The past due balance is defined as the previous balance less any payments and credits received during the current month and also any student loan memo credits, related to the previous balance, which appear on the invoice.

An individual will be in default of this agreement if the total amount due on the student invoice is not paid in full by the invoice due date. An individual who is in default will not be allowed to register for classes, receive a transcript of academic records, have academic credits certified, be granted a leave of absence, or receive a diploma at graduation. In addition, an individual in default may be subject to withdrawal from school.

Refunds of tuition and fees are governed by the following policy:

1. In the event of death, a full tuition and fees refund will be granted.
2. In all other cases of withdrawal from school, tuition will be refunded according to the following schedule: withdrawal before the opening of classes— a full refund; withdrawal during the first or second week— 80 percent; withdrawal during the third through fifth week— 60 percent; withdrawal during the sixth week— 20 percent; withdrawal after the sixth

week— no refund. No refund will be granted for reduction in course load after the drop-add period.

Tuition or other charges paid from grants or loans will be restored to those funds on the same pro rata basis and will be refunded to the student or carried forward.

These regulations apply to all Divinity School students— degree candidates, special students, and auditors.

Debts. No records are released, and no students are considered by the faculty as candidates for graduation, until they have settled with the bursar for all indebtedness. Bills may be sent to parents or guardians provided the bursar has been requested in writing to do so. Failure to pay all university charges on or before the times specified by the university for the semester will bar the student from class attendance until the account is settled in full.

Student Financial Aid

A student should select a school on the basis of educational opportunity. At the same time, financial consideration will be a legitimate and often pressing concern. Each student should formulate at least a tentative plan for financing the entire seminary education. Although the exact method of financing the full theological degree may not be assured at the beginning, a student should have a clear understanding of the expenses and available sources of income for the first year and the assurance that there exist ways of financing subsequent years.

As Duke Divinity School seeks to handle its financial resources with a view toward Christian charity and stewardship, the school expects responsibility and integrity of students befitting their Christian commitment. While the financial aid office is willing to aid students with financial counsel, the student and the student's family will bear a significant share of the educational expenses. In addition to personal and family resources, earnings, and loans, a student may seek financial assistance from his or her local church, civic groups, and foundations. The Divinity School financial aid may include scholarships, grants, field education grants, employment, or loans. Students should plan a financial program that incurs as little indebtedness as possible. Most Divinity School students receive some form of financial assistance, and students need to be mindful that such aid is a privilege to be enjoyed thanks to the many benefactors who have graciously given funds to the school.

The total amount of aid available through the Divinity School is limited. Further, the conditions set forth by the individual or institutional donors determine the circumstances under which the grants can be made. *Almost without exception, the donors require ecclesiastical endorsement and/or declaration of ministerial vocational aim.*

In the interest of providing reasonable accommodations under the Americans with Disabilities Act, the Divinity School will permit students with appropriately documented disabilities that prevent them from carrying a full course load (minimally three courses per semester) to enroll in either one or two courses per semester and retain eligibility for Divinity School financial assistance. Such accommodation will be authorized by the associate dean for student services. Contested decisions regarding this accommodation may be brought before the financial aid appeals committee. Students so authorized are free to reduce their course load accordingly while maintaining Divinity School, and, where applicable and permitted, other forms of financial assistance. Students so authorized to enroll less than full time and retain eligibility for Divinity School financial aid are expected to return to full-time enrollment if and/or when their medical condition improves sufficiently to permit it.

Students who have questions about the Divinity School's response to their financial aid request should first contact the financial aid office. Where desired, students may file an appeals form for full review by the financial aid appeals committee.

Tuition Grants. Grants for M.Div. and M.C.M. students, ranging up to \$4,040 in the first year and \$2,696 in succeeding years, are offered in amounts commensurate with

demonstrated need as determined by a review of financial aid application materials. Several tuition grants based on demonstrated need and ranging up to \$2,696 per year are awarded to M.T.S. students in the first and second years of study. Because of the purpose of and educational objectives of the school, resources for tuition grants are primarily available to students with declared aims leading to ordination or recognized lay ministries.

The principles regarding the disbursement of institutional grants are as follows:

1. Tuition grants are recommended on the basis of demonstrated need and availability of funds. All students must file a Divinity School Application for Financial Aid, the Free Application for Federal Student Aid (FAFSA), and previous year federal income tax documents, which substantiate need and provide full information on potential resources. In order to receive tuition grant assistance from the Divinity School, a student must be enrolled for at least three courses per semester and maintain an overall academic average of 2.0 or higher. Falsification of a financial aid application is a serious offense subject to the provisions of the Divinity School's Judicial Procedures.
2. Grants will be made within the limits of the conditions set forth governing each source.
3. The conditions at the beginning of the academic year determining financial needs shall be the governing criteria for the year. Financial aid programs are set up on a yearly basis, except for those students who may enter the second semester and/or those few whose status may change.
4. Financial aid grants are made on an academic-year basis. The assistance may consist of tuition grants, field education grants, employment, and loans. A new application must be filed each year.
5. Tuition grants are ballooned for the first year of study to assist students as much as possible through their transitional first year at Duke. *Consequently, grants for the second and third years of study will be less than those awarded for the critical first year.*
6. Financial aid application forms are available through the Divinity School financial aid office. Financial aid application deadlines are April 1 for entering M.T.S. students and May 1 for M.Div., M.C.M., and returning M.T.S. students. Notification will be given after committee approval. Student pastors serving United Methodist churches can be notified after the pastoral charge and annual conference determine salary schedules. Financial aid applications for students anticipating fall matriculation are reviewed beginning the prior February.
7. Ordinarily, tuition grants are not available for the first semester for students who enter in January; however, entering January students can apply for federal student loans, and, if available, federal work study. These students can apply in the spring for the following academic year's Duke financial aid.
8. Ordinarily, tuition grants are not available beyond six semesters for a student enrolled in four courses per semester (eight for students enrolled in three courses per semester).
9. Financial aid resources for M.T.S. students are limited. Candidates are encouraged to apply early.
10. Special students and Th.M. students (with the exception of one international scholar annually) are not eligible for any form of financial assistance from the Divinity School. Th.M. students are eligible to apply for denominational and federal loans.

Merit Scholarship Program

A limited number of merit scholarships are available to encourage qualified students to pursue their preparation for the Christian ministry. Scholarships are awarded only to students entering in fall semester and are not deferrable. Students applying for admission to the M.Div., M.C.M., and M.T.S. degrees are automatically considered for scholarships. Merit scholarships are awarded for August admission on the basis of merit and require full-time enrollment. To retain scholarships, students must maintain satisfactory academic progress as defined in this section.

Satisfactory Academic Progress for Students with Merit Scholarships

The principles regarding Satisfactory Academic Progress are as follows:

1. If a scholarship student's GPA declines over two consecutive semesters but remains above the 3.0 GPA threshold, a consultation with the academic dean and associate dean for student services will be required.
2. If a scholarship student's cumulative GPA at the end of each academic year (August to May) falls in the range from 2.5 to under 3.0, the student will be placed on scholarship probation for the first semester of the next academic year:
 - a) Students on probation must inform and receive approval from the academic dean re: courses registered for during the probationary semester; such students will be required to follow the paradigm.
 - b) The student's cumulative GPA must be above the 3.0 threshold at the end of the probationary semester; if not, the student forfeits the scholarship. If the cumulative GPA exceeds the 3.0 threshold following the probationary semester, the student retains the scholarship.
 - c) Only one probationary semester is granted during a student's tenure at the Divinity School. Consequently, if the cumulative GPA of a scholarship student who has already been on probation falls below 3.0 a second time, the student must forfeit the scholarship.
3. A scholarship student whose cumulative GPA at the end of each academic year (August to May) falls below 2.5 automatically forfeits the scholarship with no probationary period allowed.
4. Academic misconduct (cheating, plagiarism, etc.) may result in scholarship forfeiture.

Divinity Fellowships. Divinity Fellowships, ranging up to \$12,240 (100 percent of tuition) per year are awarded to entering M.Div. and M.C.M. students. To be considered, students must have a minimum cumulative 3.5 GPA from their undergraduate or graduate program and have started the candidacy process for ordination in the UMC or the process that leads to ordination in another denomination. Recipients must enroll in four courses per semester. Divinity Fellows will also participate in at least one sustained-learning forum with clergy, laity, faculty, and selected master's and doctoral students. Fellows will also receive a full-time summer field education placement in one of 15 teaching congregations from across the country.

Duke Scholarships. Duke Scholarships, ranging up to \$12,240 per year (100 percent of first year tuition), are awarded to both entering and returning students who demonstrate outstanding academic achievement and exceptional promise for either ordained or diaconal/lay ministry. Up to eight scholarships are awarded annually to entering Master of Divinity and Master in Church Ministries candidates. Up to three additional scholarships are offered to rising middler students in these programs (who have completed at least seven courses). The scholarship will be renewed each year so

long as the recipient (1) maintains satisfactory academic progress and (2) is growing in his or her understanding, skills, and commitment to the ministry of the church. The specific amount of the scholarship will vary according to the recipient's academic course load and will not exceed \$12,240 for the academic year.

Ray C. Petry Scholarships. Up to four Petry scholarships, ranging up to \$12,240 per year (100 percent of tuition) are awarded to entering M.T.S. students on the basis of academic excellence and promise of significant future contributions in the field of religious studies. The Petry Scholarships are renewable in the second year of study assuming the recipient maintains satisfactory academic progress. The specific amount of the scholarship will vary according to the recipient's academic course load and will not exceed \$12,240 per academic year.

Distinguished Service Scholarships. Up to five Distinguished Service Scholarships, ranging up to \$9,180 (75 percent of tuition) per year, are awarded to entering Master of Divinity and Master in Church Ministries students who combine outstanding leadership and service in the church with strong academic achievement. These scholarships are renewable in the second and third years of study assuming the recipients (1) exhibit continued ministerial promise and growth as reflected in participation in field education and the life of the Divinity School and Durham communities and (2) maintain satisfactory academic progress. The specific amount of the scholarship will vary according to the recipient's academic course load and will not exceed \$9,180 for the academic year.

Dean's Scholarships. Up to 12 Dean's Scholarships, ranging up to \$9,180 per year (75 percent of tuition), are awarded to entering Master of Divinity and Master in Church Ministries students. Factors taken into account include ethnic origin, missional responsibilities for the church at home and abroad, and denominational needs. These scholarships are renewable in the second and third years of study assuming the recipients (1) exhibit continued growth in the understanding of and commitment to Christian ministry and (2) maintains satisfactory academic progress. The specific amount of the scholarship will vary according to the recipient's academic course load and will not exceed \$9,180 for the academic year.

Martin Luther King, Jr. Memorial Endowed Fund Scholarships. Up to five scholarships annually are given to entering students who belong to ethnic minorities. These scholarships reward outstanding promise for ministry and strong academic performance. The scholarship award is a minimum of \$2,000 and is not renewable for the second and third years of study.

International Student Scholarships. In cooperation with the Crusade Scholarship Committee of the United Methodist Church and other authorized church agencies, international students are selected and admitted to courses of study. Scholarships for such students are provided from the Lewis Clarence Kerner Scholarship Fund and from individual churches and private philanthropy. The Divinity School offers one scholarship per year to an international student in the Master of Theology degree program. The scholarship offers up to one year's full tuition.

Other Scholarship Awards. Named scholarships funded by permanent endowments as listed on the pages following are awarded annually. In addition, the Divinity School receives funds designated for scholarships each year from several other sources including the Dickson Foundation of Mount Holly, North Carolina; the Will Ervin Fund of Richlands, North Carolina; the H.E.S., Inc. of Los Angeles, California; the Magee Christian Education Foundation of Bloomsburg, Pennsylvania; and numerous individuals and service organizations.

Financial Resources

Personal. In order that both the Divinity School and churches may be able to extend the use of their limited funds to as many students as possible, a student who desires a theological education should be willing to defray as far as possible the cost of such an education. Resources may include savings, earnings, gifts, support or loans, and if married, earnings of a spouse. In calculating anticipated income, the student first considers personal resources.

Church. Many local churches, conferences, or other governing bodies provide gifts and grants for theological education, such as ministerial education funds that provide grants and/or service loans to theological students. The student makes application to the home church, annual conference, presbytery, or other governing body. The financial aid office cooperates with these church agencies in making recommendations and in handling the funds. United Methodist students and others must be under the care of the appropriate church body to be eligible for church support. The school cannot compensate for a student's indisposition to receive church funds when such are available on application through the Annual Conference Ministerial Education Fund or other agencies.

The Divinity School, as a member school of the Association of United Methodist Theological Schools, takes cognizance of and subscribes to recommended policy and practice regarding the administration of United Methodist Church funds for student financial aid as adopted by the association, June 1, 1970, and as bearing upon tuition grants, as follows:

Resources for tuition grants, scholarships, or the like are primarily available to students with declared vocational aims leading to ordination or recognized lay ministries and supported by commendation or endorsement of appropriate church representatives. At the same time, we believe that consideration for a tuition grant may be accorded to students who adequately indicate conscientious concern to explore, through seminary studies, a recognized church-related vocation. Finally, it is our judgment that, where the above-mentioned conditions are deemed to be absent respecting a candidate for admission, the decision to admit such a candidate should be without the assurance of any tuition subsidy deriving from church funds (AUMTS Minutes, June 1, 1970).

Field Education Grants. Varying amounts ranging from \$6,400 (academic year) to a maximum of \$9,200 (summer) are made available through the Divinity School and The Duke Endowment to students who are approved to participate in the field education program. The offices of field education and financial aid work together in determining placement and grant amount. This program includes the summer interns, winter interns, and student pastors. See full description under the section on field education. Full-time students not participating in the field education program may work up to 20 hours per week in outside employment. Persons participating in the field education program, either summer or winter, may not engage in other forms of employment.

Pre-Enrollment Ministry Discernment Placements. A 10-week rural church placement in North Carolina is available for up to eight entering United Methodist Master of Divinity students during the summer prior to their enrollment in the Fall semester. The Duke Endowment will provide a \$3,350 salary and a \$4,150 scholarship. The church will provide room, board, and travel expenses. (Please see the Field Education section for further details.)

The Duke Endowment Student Pastor Grants. United Methodist students serving under episcopal appointment as student pastors in the state of North Carolina may qualify for tuition assistance of no more than \$4,700 through The Duke Endowment. Please see the Field Education section for further details.

Loans. Loan funds held in trust by the university, as well as United Methodist student loans and funds supplied by the federal government, are available to qualified students. The application should be submitted by July 1.

Unless otherwise indicated, all correspondence concerning financial aid should be directed to: Financial Aid Office, Duke University Divinity School, Box 90969, Durham, North Carolina 27708-0969.

Employment. Students or spouses desiring employment with the university should apply to the Duke University Employment Office. Students or spouses make their own arrangements for employment either in the city of Durham or on campus.

Endowed Funds

Certain special funds have been established as endowments, the income from which is used to provide financial aid through scholarships and field education grants for students, support for professorships, library resources, and enhancement of the Divinity School program. The funds listed below serve as essential resources for the preparation of persons for leadership in Christian ministry. Individuals do not apply for any of these funds. All awards are made through appropriate committee action according to university guidelines.

The African-American Alumni Legacy Scholarship Endowment Fund was established in 2000 by graduates and friends to honor the memories of Joseph Bethea, Herbert Edwards, C. Eric Lincoln, Samuel Proctor, and Grant Shockley. The fund helps to affirm the breadth and value of experiences at Duke, and to make it possible for new generations of leadership to be trained in the great traditions of the Black church.

The Aldersgate Endowed Scholarship Fund was established in 1989 by Lucy and J. Wesley Jones of Fayetteville, North Carolina, through a major matching gift challenge that yielded subsequent generous contributions to the fund by graduates and friends of the Divinity School. The fund is currently the largest single endowed resource for student financial aid. The Aldersgate name celebrates the times of spiritual insight essential for faithful Christian ministry.

The Alexander Scholarship Endowment Fund was established in 1992 by Milton Donald Alexander, Jr., of Blythewood, South Carolina, to honor his family and to encourage excellence in the preparation for Christian ministry. The fund gives priority to students from South Carolina.

The Alumni Scholarship Fund was established in 1976 by the graduates of the Divinity School to provide financial support for ministerial candidates.

The Martha Anne Hills Andrews and John Spell Andrews Scholarship Fund was established in 1985 by Don W. Andrews in memory of his wife, Martha Anne, Divinity School Class of 1982, and their son, John. The fund income provides student scholarships, with preference given to women and men from South Carolina.

The R. Ernest Atkinson Legacy was established in 1952 under the will of the Reverend R. Ernest Atkinson, Trinity College Class of 1917, Richmond, Virginia, for ministerial student assistance.

The Avera Bible Fund was established in 1895 by a gift of Mrs. L. B. McCullers in memory of her husband, Willis H. Avera. The income is for the purchase of books for the Divinity School library and for the support of the Avera Bible Lectures.

The Louis W. and Evelyn Bailey Memorial Fund was established in 1958 by the Reverend Dr. A. Purnell Bailey, Class of 1948, in memory of his parents. The income is to be used for books for the Divinity School Library.

The George L. Balentine Scholarship Endowment Fund was established in 1991 by Geraldine Wells of Raleigh, North Carolina, to honor her pastor and to provide resources especially for students from the Baptist traditions who are seeking to become effective leaders and faithful pastors.

The Chancie and Thelma Barclift Scholarship Endowment Fund was established in 1986 by Dr. and Mrs. T. Harold Crowder, Jr., of South Boston, Virginia, in memory of Mrs. Crowder's parents who were church leaders in North Carolina for over 50 years. The income from the fund provides assistance for persons from North Carolina who intend parish ministry in the United Methodist Church.

The Elizabeth Snyder Bisanar Scholarship Fund was established in 1995 by G. Norman Bisanar of Concord, North Carolina, in memory of his wife. It provides financial aid resources for students, especially United Methodists, who are preparing for full-time Christian service.

The Hargrove, Sr., and Kelly Bess Moneyhun Bowles Fund was established in 1983 by John Bowles, Hargrove Bowles, Jr., R. Kelly Bowles, and James Bowles in memory of their parents. Income from the fund is for scholarship assistance in the Divinity School.

The H. Hawkins Bradley Scholarship Endowment Fund was established in 1993 by Mr. Bradley of Raleigh, North Carolina, to provide support for students from North Carolina and Virginia who are preparing for parish ministry in the United Methodist Church.

The Fred W. Bradshaw Fund was established in 1975 through a bequest from Fred W. Bradshaw of Charlotte, North Carolina, to be utilized for the enrichment of the educational program of the Divinity School, especially to support distinguished visiting scholars and outstanding students.

The Brandaleone Family Scholarship Endowment Fund was established in 1999 by Sara Hall Brandaleone, Women's College Class of 1965, and her husband, Bruce H. Brandaleone of Potomac, Maryland, parents of Christopher Hall Brandaleone, Trinity College Class of 2003. The fund is for Divinity student scholarships.

The Campbell-Dowse Endowment Fund was established in 1992 by a gift from the Scarritt Foundation of Nashville, Tennessee, to underwrite the Campbell-Dowse Program in Spirituality. The fund bears the names of Melba Moorman Campbell and Bonita Moorman Dowse, United Methodist laywomen whose keen interest in spirituality and leadership for the church has been matched by their generous contributions for an educational resource of remarkable quality.

The Dennis M. Campbell Endowment on Ministry was established in 1997 by colleagues and friends of Dr. Campbell in commemoration of his service as dean of the Divinity School from 1982 to 1997. The fund income is to provide vital resources for the study and teaching of ministry, especially related to pastoral leadership, the professions and ordained ministry, the relation of vocation to character, urban ministry, and the ecumenical and global mission of the church.

The Walter G. Canipe Scholarship Endowment Fund was established in 1990 by Walter Canipe of Charlotte, North Carolina, to honor his family and to provide substantial resources for men and women preparing for parish ministry.

The Emma McAfee Cannon Scholarship was established in 1969 by Bishop William R. Cannon in memory of his mother, Emma McAfee Cannon, and is designated

to assist students from the North Carolina Annual Conference of the United Methodist Church who are studying for the pastoral ministry and planning to serve in the North Carolina Conference.

The John W. Carlton Scholarship Endowment Fund was established in 1997 by friends of Dr. Carlton, Divinity School Class of 1950 and Graduate School Class of 1955, who was a renowned preacher, teacher and scholar. The scholarships are for Baptist students or others from the free church tradition.

The Marjorie B. and Robert W. Carr, Jr. Endowment Fund was established in 2001 by Dr. Carr, Divinity School Class of 1992, and her husband, School of Engineering Class of 1971, as an unrestricted endowment for use at the discretion of the Dean of the Divinity School.

The Centenary Scholarship Endowment Fund was established in 2000 by Mrs. Helen Copenhaver Hanes of Winston-Salem, North Carolina, to encourage excellence in ministerial education and to celebrate the outreach and leadership of Centenary United Methodist Church, where she and her family are long-time members.

The Endowment for the Center for Studies in the Wesleyan Tradition was established in 1979 to support programs designed to advance teaching, research, and publication in Wesleyan history and theology.

The Jean H. and Arthur R. Charlesworth Fund was established in 1977 by Mrs. Charlesworth of Durham, North Carolina, for the support of the Divinity School library in its collection of materials on the study of Christian origins.

The Clark Fund for Emergency Assistance was established in 1986 by Mrs. Kenneth W. Clark as a discretionary aid resource to help meet the needs of students who experience unforeseen crises due to serious illness, injury, or family emergencies.

The Kenneth Willis Clark Lectureship Fund was established in 1984 by Mrs. Adelaide Dickinson Clark in memory of her husband, Kenneth W. Clark, professor of New Testament in the Divinity School, 1931-67. The fund provides for distinguished lectureships in New Testament studies and textual criticism.

The Class of 1944 Endowment Fund was established in 1994 by contributions from the members of the Divinity School Class of 1944 to commemorate the fiftieth anniversary of their graduation and to provide each year in perpetuity significant support from the class for the unrestricted Annual Fund of the Divinity School.

The James T. and Alice Mead Cleland Chair of Preaching was established by friends and students of James T. Cleland to create a chair of preaching in his honor. He was dean of the Duke University Chapel from 1955 to 1973 and professor of preaching in the Divinity School. The endowment was fully funded by a bequest from Mrs. Cleland at her death in 1998.

The Calvin W. and Jo Ann Carter Clem Endowment Fund was established in 1989 by Divinity School Class of 1985 graduates Carter Dale and Kelly Ann Haugh Clem, of Jacksonville, Alabama, in memory of his parents. The fund income provides resources to enrich the educational experiences of students, especially with regard to travel and study seminars which encounter the Third World.

The E. M. Cole Fund was established in 1920 by Eugene M. Cole, a United Methodist layman of Charlotte, North Carolina, to support the education of ministers.

The Lela H. Coltrane Scholarship was established in 1980 by Mrs. David S. Coltrane of Raleigh, North Carolina, and friends of Mrs. Coltrane, to encourage excellence in ministry.

The John Hammond and Kay Sugg Crum Scholarship Endowment Fund for Prophetic Ministries was established in 2000 by Dr. Crum, Divinity School Class of

1956, and his wife, of Littleton, North Carolina. The fund assists the education of students for an informed Christian activism that moves beyond social service and confronts both systems and prejudices for constructive change.

The Robert Earl Cushman Endowment Fund was established in 1980 to create a professorship in honor of Robert Earl Cushman, research professor of systematic theology and dean of the Divinity School, 1958-71.

The W. Mark and Sandra Sayre Craig Endowment Fund was established in 1998 by W. Mark Craig, Divinity School Class of 1972, and his wife, Sandra, Graduate School Class of 1971, of Dallas, Texas. It is for unrestricted support. Mark Craig served for six years as a member of the Divinity School's Board of Visitors including two years as chairman.

The Isobel Craven Drill Scholarship Endowment Fund was established in 1993 by Mrs. Drill, Trinity College Class of 1937 and a trustee emerita, of St. Augustine, Florida. The fund income is for need-based financial aid. Mrs. Drill is the great-granddaughter of Braxton Craven, the first president of Trinity College.

The Benjamin Newton Duke Scholarship Endowment Fund was established in 2001 by The Duke Endowment, Charlotte, North Carolina, to encourage excellence in ministerial education and to provide outstanding pastoral leadership for churches in the Carolinas. The scholarship honors the life and work of Benjamin Newton Duke (1859-1929) whose appreciation for Methodist ministers was especially well known. Along with his father and his brother, Mr. Duke provided generous philanthropic support over many years that sustained Trinity College and enabled it to become Duke University.

The Duke Care at the End of Life Endowment was established in 2000 by the board of directors of the Foundation for End of Life Care, Miami, Florida, for the unrestricted support of the Duke Institute on Care at the End of Life.

The Henry C. Duncan Fund was established in 1982 by the Men of the Village Chapel, Pinehurst, North Carolina, to honor their pastor, Chaplain Henry C. Duncan, a member of the Divinity School Class of 1949. Income from the fund is used for scholarships.

The Irving Ray Dunlap Scholarship Endowment Fund was established in 1993 by Paul R. Dunlap of Kitty Hawk, North Carolina, in memory of his father, a missionary to China and pastor of Evangelical United Brethren churches in Pennsylvania. The fund income is to provide support for older students, especially those preparing for a second career in parish ministry.

The Lora R. Dysart Fund was established in 1989 by a bequest in the will of Mrs. Dysart, late of Morganton, North Carolina, to provide financial aid for needy students.

The N. Edward Edgerton Fund was established in 1939 by N. Edward Edgerton, Trinity College Class of 1921, of Raleigh, North Carolina, for the support of ministerial education.

The Thomas Carl Ethridge Endowment Fund was established in 1990 by William C. Ethridge of Raleigh, North Carolina, in memory of his father. Income from this fund assists the Divinity School library.

The Donn Michael Farris Endowment Fund was established in 1992 by Mrs. Lyndal D. Leonard of Durham, North Carolina, to honor Professor Farris for his 42 years of distinguished service as the Divinity School librarian. The fund will provide annual unrestricted income for the library.

The Randolph R. and Shirley D. Few Scholarship Endowment Fund was established in 1987 by Mr. and Mrs. Few of Durham, North Carolina, to provide

assistance for ministerial students from the North Carolina Conference of the United Methodist Church.

The George D. Finch Scholarship Fund was established in 1972 by George David Finch, Trinity College Class of 1924, of Thomasville, North Carolina, for the support of ministerial education.

The Albert F. and Rebecca S. Fisher Endowment Fund was established in 1996 by the Trustees of The Duke Endowment of Charlotte, North Carolina, to commemorate 22 years of service by Albert F. Fisher with the Rural Church Division. It provides student financial aid for the Divinity School.

The Edgar B. Fisher Memorial Scholarship Endowment Fund was established in 1987 by the family of Dr. Fisher to commemorate his life of distinguished service in ministry and to provide assistance for men and women preparing to be United Methodist pastors in North Carolina.

The Fitzgerald Family Endowment Fund was established in 1995 by F. Owen Fitzgerald, Jr., Divinity School Class of 1954, of Raleigh, North Carolina, with appreciation for the educational ties of his family with Duke University. The fund income is for the unrestricted support of the Divinity School.

The Bernard R. Fitzgerald Scholarship Endowment Fund was established in 1998 by an anonymous couple, self-described as "devoted friends and grateful parishioners," to celebrate the life and ministerial service of Bernard R. Fitzgerald, a 1953 alumnus of the Divinity School. The scholarship is to support excellence in ministerial education.

The Mary Owens Bell Fitzgerald Scholarship Endowment Fund was established in 1992 by F. Owen Fitzgerald, Jr., Divinity School Class of 1954, of Raleigh, North Carolina, to honor his wife and to provide support for study abroad by students who are preparing for United Methodist parish ministry.

The Ned Fitzgerald Scholarship Endowment Fund was established in 2001 by an anonymous donor to encourage Baptist women to pursue ministerial education and to honor Ned Fitzgerald, who encouraged his daughters to fulfill their potential. Preference in awarding the scholarship shall be given to Baptist women students from North Carolina, South Carolina, or Virginia.

The Shelley Abbey Fogleman Scholarship Endowment Fund was established in 1989 by L. Jan Fogleman of Durham, North Carolina. It is in memory of his wife, Shelley, Divinity School Class of 1983, and their children, Sarah Elizabeth, Hannah Rebekah, and Stephen Michael. The fund income provides scholarships for women, with preference given to those who are mothers of young children.

The Jimmy and Helen Garland Scholarship Endowment Fund was established in 2001 by their children, Patricia A. Garland of Richmond and James D. Garland, Jr. of South Boston, Virginia, to provide scholarship support for Baptist students from Virginia who are enrolled in the Divinity School and to honor their parents.

The L. Brunson George, Sr. Endowment Fund was established in 1993 by Mrs. Evelyn Dacus George of Hermitage, Tennessee, in memory of her husband who was a member of the Divinity School Class of 1933 and a United Methodist pastor. The fund income is for unrestricted support.

The Lucille P. and Edward C. Giles Scholarship Endowment Fund was established in 1997 by the Board of Trustees of the Lucille P. and Edward C. Giles Foundation of Charlotte, North Carolina. The scholarship is a witness to the priorities of faith and learning which were important to the late Mr. and Mrs. Giles.

The Clara S. Godwin Endowment Fund was established in 1993 by the Divinity School and friends at her retirement as director of finance and administration to honor

Mrs. Godwin's 24 years of service. Income from the fund is for unrestricted support.

The Joseph L. Goehring Memorial Endowment Fund was established in 1998 by David J. Goehring, Divinity School Class of 1977, to honor the life, service, and Christian example of his late father. The fund income is to provide unrestricted support for the Divinity School.

The Richard A. Goodling Memorial Endowment Fund was established in 1989 by John P. Jaquette, Jr., Divinity School Classes of 1968 and 1970, of Scotia, New York, to honor Dr. Goodling who, from 1959 until his death in 1986, was professor of pastoral psychology in the Divinity School. The fund income is designated for lectures and seminars in the field of pastoral care.

The W. Kenneth and Martha O. Goodson Fund was established in 1981 to honor Bishop Goodson, Divinity School Class of 1937 and retired Bishop of the United Methodist Church, and Mrs. Goodson. The fund was doubled in 1985 by a major gift for scholarships and parish ministry support from Bishop and Mrs. Goodson.

The Tom and Virginia Graves Scholarship Endowment Fund was established in 1998 by Thomas W. Graves, Trinity College Class of 1962 and Law School Class of 1965, and Sara T. Graves, Women's College Class of 1965, of Raleigh, North Carolina. The scholarship is to honor the memory of his parents and to support education for excellence in leadership for the church.

The William Williams Graves and Gladys Wells Graves Scholarship Endowment Fund was established in 1997 by Thomas W. Graves, Trinity College Class of 1935, of Wilson, North Carolina, to honor the memory of his parents and to support education for excellence in leadership for the church. Several generations of the Graves family have earned degrees from Duke University.

The Lee Kilgo Groome Scholarship Endowment Fund was established in 1996 by Mr. Groome of Travelers Rest, South Carolina, to affirm higher education and Christian ministry and to celebrate the ties of his family with Duke University. His great-grandfather was John Carlisle Kilgo, a president of Trinity College and a bishop of the Methodist Episcopal Church, South, and his grandmother was Fannie Kilgo Groome. The fund income is for scholarship support of students enrolled in the Divinity School.

The Ned and Carmen Hagggar Scholarship Fund was established in 1985 by Carmen Hagggar of Pinehurst, North Carolina, through her son, Alexander J. Hagggar, to support theological education at Duke.

The P. Huber Hanes Scholarship was established by the late P. Huber Hanes of Winston-Salem, North Carolina, Trinity College Class of 1900, as a scholarship fund for Duke University, a portion of which is used to provide financial assistance for Divinity School students.

The Richard R. Hanner, Jr., Scholarship was established in 1973 by friends of the late Richard R. Hanner, Jr., Trinity College Class of 1953, to support advanced work in Christian education.

The Russell S. and Julia G. Harrison Scholarship Fund was established in 1980 by Russell S. Harrison, Divinity School Class of 1934, and his wife, Julia G. Harrison. The fund supports persons from the North Carolina Conference of the United Methodist Church preparing for ordained ministry as local church pastors.

The Hart Family Scholarship Endowment Fund was established in 2002 by Elizabeth A. Hart of Orlando, Florida, to encourage excellence in ministerial education and to honor the memory of her parents, J. Gordon Hart and Dorothy L. Hart. The fund gives priority to United Methodist students from Florida.

The Harvey Fund was established in 1982 by C. Felix Harvey and Margaret Blount Harvey, Trinity College Class of 1943, of Kinston, North Carolina, to provide scholarship assistance for students preparing for parish ministry.

The Stuart C. Henry Collection Endowment Fund was established by the Class of 1975 to honor Professor Henry. Income from the fund is used to enhance the collection of books on American Christianity. Substantial additional contributions to this fund have been made by Miss Marion D. Mullins of Fort Worth, Texas.

The Stuart C. Henry Endowment Fund was established in 1999 by Mr. James W. Crawford and his wife, Mrs. Harriet Cannon Crawford, of Henderson, North Carolina, along with other members of the Cannon family, in memory of Professor Henry who had been their pastor and friend in Concord, North Carolina. The fund supports a program in religion and the arts for the Divinity School.

The Stuart C. Henry Scholarship Fund was established in 1986 by Mr. and Mrs. A. Morris Williams, Jr., of Gladwyne, Pennsylvania, to honor the distinguished teaching career of Professor Henry and to provide assistance for students, with preference given to those affiliated with the Presbyterian Church.

The Chesley Carlisle Herbert, Jr. Endowment Fund was established in 1993 by Mrs. Elizabeth Rose Herbert of Charlotte, North Carolina, Mr. and Mrs. George F. Pickett of Atlanta, Georgia, and Dr. Chesley C. Herbert III of San Francisco, California, in memory of Dr. Herbert. A member of the Trinity College Class of 1926 and the Divinity School Class of 1929, he served as a minister in the Western North Carolina Conference of the United Methodist Church. The income from the fund is for unrestricted support.

The Clair M. and Mary Durham Herndon Memorial Scholarship Endowment Fund was established in 1997 by the Board of Trustees of the C. M. Herndon Foundation of Durham, North Carolina, to celebrate the commitments of Mr. and Mrs. Herndon to Christian faith and higher education. The fund income provides resources for student scholarships.

The Frederick Herzog Memorial Endowment Fund was established in 1997 by gifts from his wife, Dr. Kristin Herzog, and friends in memory of Frederick Herzog, who was professor of systematic theology in the Divinity School from 1960 until his death in 1995. The fund income is for unrestricted support until its principal achieves the level for restricted purposes, at which time it will be for the support of Latin American students and theologians who come to study in the Divinity School and for programs which sustain and enhance dialogue with the church in Latin America.

The T. Furman and Donna Williams Hewitt Endowment Fund was established in 2001 by the Baptist House Board of Directors and other friends to honor the service of T. Furman Hewitt, Graduate School Class of 1977, as the director of the Baptist House program through its first decade, and his wife, Donna, an assistant clinical professor in the School of Nursing. The fund provides unrestricted support.

The Franklin Simpson Hickman Memorial Fund was established in 1966 by Mrs. Vera Castell Hickman in memory of her husband, Franklin S. Hickman, who served as professor of the psychology of religion, the dean of the Chapel of Duke University, and the first preacher to the university. The fund income supports a regular visiting lecturer in preaching and provides financial aid to students who wish to specialize in the psychology of religion.

The Calvin Hill Scholarship Endowment Fund was established in 1998 in his honor by Mr. Hill's son, Grant Hill, Trinity College Class of 1994, and his wife, Janet Hill, of Great Falls, Virginia. Mr. Hill serves on the Divinity School Board of Visitors.

The Hyde-Tucker Scholarship Endowment Fund was established in 1996 by

William H. Tucker III, of Yardley, Pennsylvania, in memory of the late Joseph R. Hyde, Sr., a Memphis, Tennessee, businessman and family friend who helped provide for his education, and in honor of his mother, Evelyn O. Tucker. The fund income is to provide financial support for students preparing for ordained Christian ministry in parochial or mission contexts in the Episcopal Church, U.S.A.

The Geraldine Dysart Ingram Endowment Fund was established in 1990 by Margaret A. Dysart of Asheville, North Carolina, to honor her daughter, Geraldine D. Ingram, Divinity School Class of 1982. The fund income is used for scholarships or grants-in-aid, with preference given to women who are preparing for ministry as a second career.

The George M. Ivey Scholarship Fund was established in 1948 by a gift of George M. Ivey, Trinity College Class of 1920, of Charlotte, North Carolina, for the support of ministerial education.

The George Washington Ivey Professorship, with initial funding by the Western North Carolina Conference of the United Methodist Church and later funding by George M. Ivey, George M. Ivey, Jr., Leon Ivey, and the Ivey Trust, is the oldest named professorship in the Divinity School.

The Robert L. Jerome Memorial Endowment Fund was established in 1989 by Jean Porter Jerome of Smithfield, North Carolina, to honor the life and ministerial service of her late husband, a graduate of Trinity College Class of 1926 and the Divinity School Class of 1929. The fund provides financial assistance primarily to international students.

The Johnson-Whitaker Scholarship Fund was established in 1995 by Lynda J. and Scott L. Whitaker of Gainesville, Florida, in honor of her parents, Jesse and Marjorie Johnson, and their son, Nathan Clarke Whitaker, Trinity College Class of 1991. The fund is to glorify God by providing financial support for students preparing for ordained Christian ministry.

The L. Gregory and Susan Pendleton Jones Endowment Fund was established in 2001 by the Mary G. Stange Charitable Trust of Troy, Michigan, to honor the distinguished service and leadership of Dr. L. Gregory Jones, the eleventh Dean of the Divinity School, and his wife, the Reverend Susan Pendleton Jones. The fund is to provide discretionary resources for the area of greatest financial need during any year.

The Jameson Jones Memorial Fund was established in 1982 by a bequest and memorial gifts following the untimely death of Jameson Jones, dean of the Divinity School, 1981-82. The fund provides for the enrichment of programs and study opportunities.

The Leonidas Merritt and Susan Pickens Jones Endowment Fund was established in 2000 by Mr. and Mrs. Jones of Raleigh, North Carolina, to celebrate four generations of Jones and Pickens family members whose lives and spirits have been shaped decisively by vital associations with the United Methodist Church and Duke University. The fund is to provide continuing education support for program participants in *The Duke Institute on Care at the End of Life* who are either graduates of the Divinity School, current students of the Divinity School, or in the ministry, giving preference to those associated with the North Carolina Conference of the United Methodist Church.

The Charles E. Jordan Scholarship Fund was established in 1969 by the family of Charles E. Jordan, former vice-president of Duke University, to support the education of ministers.

The Henry Harrison Jordan Memorial Endowment Fund was established in 1947 by his sons, Charles, Everett, Henry, and Frank Jordan, to provide general support for

the Divinity School library and for a special loan library collection to assist rural church pastors.

The Jordan-Sprinkle Scholarship Endowment Fund was established in 1990 by Margaret Jordan Sprinkle of Winston-Salem, North Carolina, honoring her late husband, Henry C. Sprinkle, and their families. The fund is to encourage training for distinguished pastoral leadership.

The William Arthur Kale, Jr., Memorial Fund was established in 1964 by Professor and Mrs. William Arthur Kale, Sr., for the purchase of books and other materials in the area of fine arts and religious musicology for the perpetual enrichment of the holdings of the Divinity School library. William Arthur Kale, Jr., was a member of the Duke University Chapel Choir.

The Amos Ragan Kearns Professorship was established in 1970 by a gift from the late Amos Ragan Kearns of High Point, North Carolina, for a chair in religion.

The Lewis Clarence Kerner Scholarship was established in 1959 by Beatrice Kerner Reavis of Henderson, North Carolina, in memory of her brother and designated for the assistance of native or foreign-born students preparing for service in world Christian mission.

The Elizabeth Ayres Kimrey Memorial Scholarship Endowment Fund was established in 1998 by the Board of Trustees of Centenary United Methodist Church of Greensboro, North Carolina, to remember the life and philanthropy of Mrs. Kimrey. The scholarship gives priority to students from Greensboro and to United Methodists.

The Carl H. and Mary E. King Memorial Fund was established in 1976 by family and friends of Carl and Mary King, distinguished church leaders in Western North Carolina Methodism, to support students preparing for educational ministry in the parish.

The Martin Luther King, Jr., Memorial Scholarship Endowment Fund was established in 1990 by a grant from the Pine Tree Foundation of Gladwyne, Pennsylvania, at the request of Ruth and A. Morris Williams, Jr. The endowment commemorates the life and work of Dr. King and is a resource for African-American students who will be leaders of the church.

The Sally B. Kirby Scholarship Endowment Fund was established in 1989 by Wallace H. Kirby, Divinity School Class of 1954, of Durham, North Carolina, as a memorial to his wife. Priority use of the fund income is for scholarships in the Master in Church Ministries degree program.

The Milton Davies Kirkland Scholarship Endowment Fund was established in 1991 by Mr. Kirkland, Divinity School Class of 1990, of Harrisonburg, Virginia, in appreciation for the United Methodist Church and Duke Divinity School. The fund will give priority to United Methodists from the Virginia Annual Conference.

The James Allen and Sally Templeman Knight Scholarship Endowment Fund was established in 1989 by James A. Knight, Divinity School Class of 1944, of New Orleans, Louisiana, to provide student financial aid, especially for United Methodist students from South Carolina who intend parish ministry.

The John Haden Lane Memorial Scholarship was established in 1968 by the family of John H. Lane to provide support for education in Christian ministry, including chaplaincy and other specialized work.

The Louie Mae Hughes Langford Scholarship Endowment Fund was established in 1988 by Dr. and Mrs. Thomas A. Langford in memory of his mother.

The Thomas A. and Ann Marie Langford Fund was established in 1981 in honor of Dr. Thomas A. Langford, dean of the Divinity School, 1971-81, and Mrs. Langford.

The Thomas A. Langford Professorship in Divinity Endowment Fund was established in 1994 by friends and colleagues to honor the service of Dr. Langford: alumnus, distinguished professor, dean of the Divinity School, provost of the university, and trustee of The Duke Endowment.

The Laurinburg Christian Education Fund was established in 1948 by members of the First United Methodist Church, Laurinburg, North Carolina, for ministerial education.

The Harriet V. Leonard Scholarship Endowment Fund was established in 1992 by Mrs. Lyndal D. Leonard of Durham, North Carolina, to honor her daughter, retiring as the reference librarian for the Divinity School, and to provide scholarships for women with a priority for those who are beginning a second career.

The James and Estelle S. Leonard Scholarship Endowment Fund was established in 1991 by Mr. and Mrs. Leonard of Seminole, Florida, to provide ministerial scholarships for United Methodist students who have achieved scholastic excellence and who are preparing for parish ministry. Priority is given to persons who have participated in the Ministerial Course of Study School or those who are from the Western North Carolina Conference of the United Methodist Church.

The John Joseph Lewis Fund was established in 1982 by Colonel Marion S. Lewis, Trinity College Class of 1918, of Charleston, South Carolina, to honor his father, a circuit-riding Methodist preacher. The fund income provides scholarship support.

The Phil Emmanuel and Vertie Alexander Lipe Scholarship Endowment Fund was established in 2000 by Mr. and Mrs. Joseph A. Lipe of Charlotte, North Carolina, to honor Mr. Lipe's parents and to provide financial assistance for students who demonstrate particular promise for pastoral leadership.

The D. M. Litaker Scholarship was originally established by Charles H. Litaker in 1946 in honor of his father, Dr. D. M. Litaker, Trinity College Class of 1890, and was specified for the Divinity School in 1977 by the Litaker family. The income is for support of persons preparing for ministry in the Western North Carolina Annual Conference of the United Methodist Church.

The Calvin M. Little Scholarship Fund was established in 1985 by the members of the First United Methodist Church, Mt. Gilead, North Carolina, to commemorate a generous bequest from Mr. Little and to affirm the important relationships between the church and the Divinity School.

The Carlyle Marney Scholarship Endowment Fund was established in 1997 to honor the life and work of the distinguished preacher/theologian. Marney Scholarships support Baptist students or others from the free church tradition.

The Robert B. and Mary Alice Massey Endowment Fund was established in 1980 by Mr. and Mrs. Massey of Jacksonville, Florida, for the support of excellence in ministry.

The McClanahan Endowment Fund was established in 1993 by Arthur Lee McClanahan, Divinity School Class of 1975, of Fairfield, Connecticut, to provide funds for the Divinity School library for the purchase of materials in practical theology in the area of evangelism.

The Robert McCormack Scholarship was established by the trustees of The Duke Endowment to honor Robert McCormack, chairman of the board of The Duke Endowment at the time of his death in 1982. It provides support for students from rural United Methodist parishes.

The J. H. McCracken Memorial Scholarship Fund was established in 1947 by Dr. J. H. McCracken, Jr., of Durham, North Carolina, in memory of his father, the Reverend Jacob Holt McCracken, a Methodist minister who served churches in North Carolina

for 50 years.

The Endowment for Mission Outreach Initiatives was established in 2000 by Dr. and Mrs. J. Wesley Jones of Fayetteville, North Carolina, to provide resources for Divinity students to experience mission service in the United States and abroad.

The C. Graham and Gradie Ellen E. Mitchum Fund was established in 1985 by Dr. and Mrs. Kenneth E. Mitchum of Pittsboro, North Carolina, in memory of his father, a lay preacher, and in honor of his mother. The fund provides scholarships for students who have significant financial needs and a strong commitment for ministry in the local church.

The J. Alex and Vivian G. Mull Scholarship Endowment Fund was established in 1987 by the grant committee of the Mull Foundation of Morganton, North Carolina, as a memorial to Mr. and Mrs. J. Alex Mull who were leaders in education, business, and the church. Priority is given to students from Burke County, North Carolina.

The Myers Park Scholarship Fund was established in 1948 by members of the Myers Park United Methodist Church, Charlotte, North Carolina, for ministerial education.

The Needham-Hauser Scholarship Endowment Fund was established in 1986 by Duke University graduates Eugene W. Needham and his wife, Antoinette Hauser Needham, of Pfafftown, North Carolina, to provide assistance for students committed to the parish ministry. Preference is given to persons from the Western North Carolina Conference of the United Methodist Church.

The W. Fletcher Nelson Scholarship was established in 1980 by friends of W. Fletcher Nelson, Duke Divinity School Class of 1930, of Morganton, North Carolina. He was responsible for the fund-raising efforts which enabled renovations and the building of a new wing of the Divinity School.

The W. R. Odell Scholarship was established in 1946 by the Forest Hills United Methodist Church, Concord, North Carolina, to honor Mr. Odell, a distinguished layman.

The Roy and Rae P. Old Scholarship Fund was established in 1984 by Marshall R. Old, Divinity School Class of 1975, of Moyock, North Carolina, to honor his parents and to provide assistance for students preparing for service in parish ministry.

The Ormond Memorial Fund was established in 1924 by Dr. J. M. Ormond, Trinity College Class of 1902, and Mrs. Ormond, in memory of his parents, Mr. and Mrs. J. J. Ormond. The fund income maintains the collection of books on the rural church.

The J. M. Ormond Endowment Fund was established in 1951 by the North Carolina Conference of the United Methodist Church to honor Dr. Ormond, long-time professor of practical theology and director of the Rural Church Program under The Duke Endowment, 1923-1948. The fund income helps to support the J. M. Ormond Center for Research, Planning, and Development, which directs church and community studies and research on the nature and functioning of the church. The Ormond Center has a particular focus upon rural United Methodist Churches in North Carolina.

The Parish Ministry Fund was established in 1968 to provide continuing education opportunities for selected parish ministers and lay leaders from the Western North Carolina Conference of the United Methodist Church. The fund sponsors seminars and short study courses and makes special grants for full-time study leaves. The program is administered by the Divinity School with the assistance of the Parish Ministry Fund's Board of Directors.

The Emma Leah Watson and George W. Perrett Scholarship was established in 1984 by Mrs. Perrett of Greensboro, North Carolina, to provide scholarships for students preparing for the ministry in the local church.

The Ray C. Petry Scholarship Endowment Fund was established in 1989 by Dr. Petry, James B. Duke Professor Emeritus of Church History, of Dayton, Ohio, to encourage colleagues and students in their pursuit of excellence.

The Marshall I. Pickens Scholarship Endowment Fund was established in 1991 by The Duke Endowment of Charlotte, North Carolina, to honor Mr. Pickens, Trinity College Class of 1924, and to celebrate his distinguished 53 year career with The Duke Endowment, one of the nation's largest private foundations.

The Cornelius Miller and Emma Watts Pickens Memorial Fund was initiated in 1966 by the Pickens brothers to honor their parents. The fund income helps to support the Divinity School Media Center.

The Maude Simpson Pitts Scholarship Endowment Fund was established in 1986 by Mr. and Mrs. Noah O. Pitts, Jr., of Morganton, North Carolina, in memory of his mother. The fund provides support for students who are committed to parish ministry.

The Paul B. and Margaret A. Porter Scholarship Endowment Fund was established in 1999 by Mr. and Mrs. Porter of Shelby, North Carolina, with a priority for students from the Western North Carolina Conference of the United Methodist Church who are preparing for parish ministry there.

The Myrtle R. and Fred L. Proctor, Sr. Scholarship Endowment Fund was established in 1996 by Mr. and Mrs. Proctor of Greensboro, North Carolina, to support ministerial education and to honor their long-time friend and former pastor, Wilson O. Weldon, a Duke alumnus and trustee emeritus. The fund income is to provide financial support for students enrolled in the Divinity School with priority for men and women from North Carolina.

The Jennie and Ross Puette Scholarship Endowment Fund was established in 1999 by Mrs. Mary Elizabeth Francis of Charlotte, North Carolina, in loving memory of her parents and with appreciation for the influence of their faithful Christian service.

The Mary Eunice Query Endowed Scholarship Fund was established in 1979 by Miss Query of Boone, North Carolina, for Divinity School student financial aid.

The William Kellon Quick Endowment for Studies in Methodism and the Wesleyan Tradition was established in 1985 by Mr. and Mrs. Stanley S. Kresge of Pontiac, Michigan, to support teaching, research, and publication in Methodist studies and to honor their pastor, William K. Quick, Divinity School Class of 1958.

The William Kellon Quick Scholarship Endowment Fund was established in 1998 to honor the ministry of Dr. Quick, a member of the Divinity Class of 1958, on his retirement from Metropolitan United Methodist Church in Detroit, Michigan. It was funded by an initial major gift from Eric and Candace Law of Berkley, Michigan, and with matching challenge gifts from many friends and parishioners.

The Winifred M. and John K. Reid Endowed Scholarship Fund was established in 1977 by Mrs. Reid of Rutherfordton, North Carolina, to provide financial aid to second- and third-year students who are committed to pastoral or institutional ministry in the United Methodist Church.

The Jane and Royce Reynolds Professorship in Evangelism, established in 1997 by Mr. and Mrs. Reynolds of Greensboro, North Carolina, provides annual support for teaching evangelism in the Divinity School. The endowment is administered by the Foundation for Evangelism at Lake Junaluska, North Carolina, which seeks to fund these professorships in every United Methodist theological seminary.

The Bill and Nancy Rhodenhiser Endowment Fund was established in 2000 by Dr. and Mrs. Rhodenhiser of Richmond, Virginia, for unrestricted support with priority preference for the support of lectures and other program endeavors of the Baptist House of Studies.

The Simon and Nancy Rich Scholarship Endowment Fund was established in 2001 by Simon B. Rich, Jr., Trinity College Class of 1967, and Nancy Aikens Rich, Women's College Class of 1969, of Redding, Connecticut. The fund encourages excellence in ministerial education and celebrates the many ties between the Rich family and Duke University.

The McMurry S. Richey Endowment Fund was established in 1994 by Russell E. Richey, Douglas G. Richey, and Thomas S. Richey (Law School, Class of 1975) to honor their father and to commemorate the many years of service by members of the Richey family on the Divinity School faculty. McMurry S. Richey (Trinity College, Class of 1936; Divinity School, Class of 1939; Graduate School, Class of 1954) is a professor emeritus of theology and Christian nurture; and Russell Richey is former professor of church history and associate dean for academic affairs. The fund income is for unrestricted purposes.

The Henry Haywood Robbins Scholarship Endowment Fund was established in 1989 by Mr. and Mrs. Edwin B. Robbins of Pascagoula, Mississippi, in memory of his father, who attended Trinity College in the 1890s and was a Methodist pastor in western North Carolina, and his brother, H. Haywood Robbins, Jr., Law School Class of 1932, who was an attorney in Charlotte, North Carolina.

The Roberts-Earnhardt Endowment Fund was established in 1991 by Daniel T. Earnhardt, Trinity College Class of 1962, Divinity School classes of 1965 and 1966, of Greenville, North Carolina, to honor his parents, Daniel Edwin and Esther Roberts Earnhardt. The fund provides unrestricted resources for the Divinity School library.

The Norwood and Pauline Gray Robinson Faculty Support Endowment Fund was established in 2002 by their sons, Edward N. Robinson, Jr., J. Gray Robinson, Michael L. Robinson, and Mark A. Robinson, other family, and friends. The purpose is to support Divinity School faculty teaching and research in the field of New Testament studies, to affirm the good lives of their parents, Norwood Robinson (Law School Class of 1952) and Pauline Gray Robinson, and to celebrate the many ties between their families, Duke University, and the United Methodist Church.

The Gilbert T. Rowe Memorial Scholarship Fund was established in 1960 through the generosity of alumni and friends of the Divinity School to honor the memory of Dr. Rowe, professor of systematic theology.

The Elbert Russell Scholarship was established in 1942 by the Alumni Association of the Divinity School in honor of Dr. Russell, professor of biblical theology and dean of the Divinity School, 1928-1941.

The Saint Teresa of Avila Endowment Fund was established by an anonymous graduate of the Divinity School to provide resources for the study and practice of the spiritual disciplines.

The Schroeder, Wildey, Yusin Scholarship Endowment Fund was established in 2000 by Jane Wildey Yusin and her daughter, Wendy Yusin, of Shirley, New York, to honor their family and to provide financial aid for United Methodist students.

The Sam F. Segnar Scholarship Endowment Fund was established in 1998 by the Textron Foundation to honor Mr. Segnar, a native of Houston, Texas, and a director of Textron, Inc. The scholarship, to be funded through a planned gift, is for evangelical United Methodist students and those who have been named as John Wesley Fellows.

The John W. Shackford Endowment Fund was established in 1985 by Margaret S. Turbyfill, Trinity College Class of 1940, of Newport News, Virginia, to provide student scholarships in memory of her father, John W. Shackford, who was a leader in religious education with the former Methodist Episcopal Church, South.

The Freida Bennett Shaulis Scholarship Endowment Fund was established in 1999 by Elwood M. Shaulis of Whispering Pines, North Carolina, to honor his wife and her family.

The E. Clifford and Jane S. Shoaf Endowment Fund was established in 1993 by Mr. Shoaf, Divinity School Class of 1953, and his wife of Edenton, North Carolina, to provide funds for the Divinity School library especially to enhance the research materials in Methodist studies. He served during 1972-78 as director of field education for the Divinity School.

The Gaston Elvin Small Family Fund was established in 1984 by Mr. and Mrs. Gaston E. Small, Jr., of Elizabeth City, North Carolina. As an unrestricted endowment, the fund honors the Small family and their strong ties with Duke University, the Divinity School, and the United Methodist Church.

The Dolly L. Spence Memorial Scholarship Fund was established in 1984 by Royall H. Spence, Sr. of Greensboro, North Carolina, in memory of his wife and to provide financial support for ministerial students.

The Hersey E. and Bessie Spence Fund was established in 1973 by a gift from the estate of Hersey E. and Bessie Spence and designated to establish a chair in Christian education.

The Hersey E. Spence Scholarship was established in 1947 by the Steele Street United Methodist Church of Sanford, North Carolina, in honor of their former pastor and late professor in the Divinity School.

The David Johnson and Mary Woodson Sprott Fund was established in 1982 by the Sprott family of Winter Park, Florida, to provide student scholarships in appreciation of Duke-educated ministers.

The Donald H. and Mary G. Stange Memorial Endowment Fund on Medicine and Christian Faith was established in 1999 by the Mary G. Stange Charitable Trust to underwrite a program on medicine and the Christian faith in the Duke Institute on Care at the End of Life that fosters dialogue and learning among religious and healthcare professionals with a particular emphasis on the Roman Catholic tradition.

The Emorie and Norman Stockton Scholarship Endowment Fund was established in 1988 by Bishop and Mrs. Thomas B. Stockton, Divinity School Class of 1955, of Richmond, Virginia, in memory of his parents.

The Thomas B. and Jean Stevens Stockton Scholarship Endowment Fund was established in 1999 by the Stockton children and their spouses to support excellence in ministerial education and to honor Bishop Stockton, Divinity School Class of 1955, and Mrs. Stockton.

The James T. and Ellyn Pell Tanner Scholarship Endowment Fund was established in 1998 by Mr. and Mrs. Tanner of Rutherfordton, North Carolina. The scholarship gives priority to Divinity students whose undergraduate degree is from the University of North Carolina at Chapel Hill and to those who are affiliated with the Western North Carolina Conference of the United Methodist Church. Mr. Tanner is a former chairman of the Divinity School Board of Visitors and current chairman of the Parish Ministry Fund, which underwrites continuing education for ministry and leadership.

The Texas Scholarship Endowment Fund was established in 1998 by Divinity School alumni and friends from the state of Texas for students who are from Texas and who intend ministerial service there. Priority is given to United Methodists.

The Fletcher and Kathryn Thomasson Scholarship Fund was established in 1998 by Sara T. Graves, Women's College Class of 1965, and Thomas W. Graves, Trinity College Class of 1962 and Law School Class of 1965, of Raleigh, North Carolina. The

scholarship is to honor the memory of Sara's parents and to support education for excellence in leadership for the church.

The Earl McCrary Thompson Scholarship was established in 1974 in honor of the late Earl McCrary Thompson, Trinity College Class of 1919, to support education for ministry.

The Marcus Q. Tuttle Scholarship Endowment Fund was established in 1997 by Marianne T. Sanders, Women's College Class of 1951, and her husband George, Trinity College Class of 1948, of Hilton Head Island, South Carolina. The scholarship remembers the life and ministry of her father, Mark Tuttle, Trinity College Class of 1923, who served for many years in the Western North Carolina Conference of the United Methodist Church.

The Janet S. and James W. Ummer Scholarship Endowment Fund was established in 1999 by Janet S. Ummer, Graduate School Class of 1971, and her husband, James W. Ummer, Law School Class of 1972, of Pittsburgh, Pennsylvania. The scholarship gives priority to students from the Presbyterian tradition.

The Walter McGowan and Minnie Daniel Upchurch Fund was established in 1971 by W. M. Upchurch, Jr., an alumnus of Duke University and a member of its board of trustees, honoring his parents. The fund income is used for the purchase of materials in the area of sacred music and is supplementary to a collection of materials given by Mr. Upchurch to the Divinity School library.

The T. C. Vaughan Memorial Endowment Fund was established in 1990 by Dr. Thomas J. Vaughan of Lexington, Kentucky, to honor his great-grandfather, a circuit-riding Methodist preacher, and with gratitude for the effectiveness of Duke alumni in ministry. The fund is an unrestricted income source for the Divinity School, which means it may be applied to scholarships, library acquisitions, building needs, or general programs.

The Harold G. Wallace Scholarship Endowment Fund was established in 2002 by Hugh A. Westbrook (Divinity School Class of 1970) and his wife, Carole Shields, of Miami, Florida, to honor the distinguished service to Duke and longtime personal friendship of Harold G. Wallace (Divinity School Class of 1971) who served 1999-2002 as chairman of the Divinity School Board of Visitors. The fund will support African-American students with priority given to graduates of Claflin University, Harold Wallace's undergraduate alma mater.

Wilson O. and Margaret L. Weldon Fund was established in 1983 by a friend to honor Dr. Weldon, Divinity School Class of 1934 and trustee-emeritus of Duke University, and Mrs. Weldon. Income from the fund is for student scholarships.

The Wesley Endowment Fund was established in 1999 by Mr. and Mrs. Eric A. Law of Berkley, Michigan, to support and encourage new projects in the Divinity School, particularly in the fields of urban ministry, the arts, and global initiatives. It is named to honor the memory of an extraordinary eighteenth-century English clergy family, Susanna and Samuel Wesley and two of their sons, Charles Wesley and John Wesley, whose vision and work inaugurated the Methodist movement.

The A. Morris and Annabel Williams Fund for Parish Ministry was established in 1983 by Mr. and Mrs. A. Morris Williams, Jr., of Gladwyne, Pennsylvania, both graduates of Duke University. This fund honors A. Morris Williams, Divinity School Class of 1932, and the late Mrs. Williams. Income from the fund is designated for scholarships, continuing education, and creative program support for persons committed to Christian ministry through the local church.

The Ruth W. and A. Morris Williams, Jr. Professorship was established in 1988

by Mr. and Mrs. A. Morris Williams, Jr., of Gladwyne, Pennsylvania, both graduates of Duke University. The endowment income is restricted for use by the Divinity School for a professorship in the field of parish ministry studies.

The C. Carl Woods, Jr. Family Scholarship Endowment Fund was established in 1988 by Mr. Woods of Durham, North Carolina, to celebrate the many ties between three generations of his family and Duke University.

The Jane H. and Kenneth F. Wooten, Jr. Scholarship Endowment Fund was established in 1999 by Jane Herring Wooten, Medical School Class of 1943, and her husband, Kenneth F. Wooten, Jr., Law School Class of 1947, of Raleigh, North Carolina. The scholarship, to be funded through a planned gift, will especially benefit United Methodist students from the North Carolina Conference.

Additional Resources

The Duke Endowment, established in 1924, provides field education grants through the Rural Church Division for students of the Divinity School who serve in rural United Methodist churches under the endowment and field education program.

The Foundation for Evangelism, based at Lake Junaluska, North Carolina, provides generous annual support for the teaching of evangelism through expendable income from the Jane and Royce Reynolds Professorship endowment.

The James A. Gray Fund was presented to the Divinity School in 1947 by James A. Gray of Winston-Salem, North Carolina, for use in expanding and maintaining its educational services.

The United Methodist Church makes a substantial contribution to the Divinity School by designating a percentage of its Ministerial Education Fund and World Service Offerings for theological education. The General Board of Higher Education and Ministry makes available annually two national United Methodist scholarships.

The Dempster Graduate Fellowships are awarded annually by the United Methodist Board of Higher Education and Ministry to graduates of United Methodist theological schools who are engaged in programs of study leading to the Ph.D. degree in religion. A number of Divinity School graduates have held these fellowships.

The Program in Theology and Medicine provides special funding with the Westbrook Scholarship and Colliflower Scholarship. The Westbrook Scholarship grants are for up to two entering Th.M. students based on academic excellence and promise of significant future contributions in the field of theology and medicine. The Colliflower Scholarship grants are for two M.C.M. students in the health and nursing ministries track for up to two years. The scholarship is awarded based on academic excellence and promise of significant contributions in the field of health and nursing ministries.

Field Education



A Program for Ministerial Formation

Field education is a vital and exciting component of the Divinity School's academic program. Ministry contexts provide abundant opportunity for action as well as reflection, enabling students to work with their personal and spiritual gifts and experiences as well as the rich conceptual material offered by the Divinity School. In these settings students are typically (1) working to clarify and test their calls to ordained or lay ministry; (2) exploring ministerial roles and identity; (3) building and strengthening the diverse skills required for ministry; and (4) learning to understand and approach ministry theologically as well as psychologically, sociologically, and organizationally.

Field Education Credit Requirements

Two units of approved field education placement are required for graduation in the Master of Divinity degree program and one for the Master in Church Ministries program. The Master of Theology and Master of Theological Studies degrees have no field requirements. A unit is defined by one term placement, either a full-time summer term of 10 or 12 weeks or an academic term of 30 weeks at minimally 10 hours per week. To be approved, the field setting must provide ministerial identity and role, distinct ministerial tasks, qualified on-site supervision, a service-learning covenant, regular supervision conferences, and effective evaluation.

To qualify for credit the student must apply and be approved for a credited placement, develop and complete a learning covenant with acceptable quality of work, cooperate with the supervisor, and prepare an evaluation of the experience. Evaluation will be done by the field supervisor, student, lay committee, and field education staff. The student's faculty advisor will review the evaluations and render the appropriate credit towards graduation.

Prerequisite for the initial field placement is enrollment in or completion of one of the designated Church's Ministry electives. Prerequisite for the second placement in the M.Div. program is completion of 16 academic credits and the first field placement. The first placement must be completed within 12 months of the completion of the Church's Ministry course, the second following the middler evaluation.

Guiding Ministerial Formation

Development of readiness for ministry is the responsibility of each student. If the field education staff has reservations about a student's readiness for a field placement, they will specify requirements preparatory to the assignment. If the student requests, a committee consisting of the student's faculty adviser, a member of the Field Education

Committee, and a member of the field education staff will review the staff's decision. Divinity School admissions materials, faculty perceptions, evaluation by the field education staff, and, if necessary, additional professional evaluation will be used. This committee will approve the field assignment or refer the student to remedial avenues of personal and professional development, including, if necessary, a leave of absence or withdrawal from school. Such action will be referred to the Academic Policies Committee for inclusion in assessment of that student's progress toward graduation. When, for whatever reason, a student's evaluation from a field setting raises questions about his/her ministerial learning and/or growth, or his/her use of the setting for those purposes, the same committee may be convened to assess the student and the experience in order to make appropriate recommendations to the Academic Policies Committee.

Field Settings for Ministerial Formation

Students may elect to meet their field learning requirement in one of several ways. They may volunteer in ministry. The setting must meet the requirements set by the Divinity School, but students, with the direction of the office of field education, have latitude in selecting their settings. They must invest a minimum of 300 hours in preparation and presence, a minimum of 10 and a maximum of 30 weeks in the setting, and comply with the requirements specified by the Divinity School.

Students may use a setting where they have found employment by a congregation or church agency (self-initiated placement). Again, approval by the office of field education for credit, 300 hours of preparation and presence, at least 10 hours per week, plus compliance with Divinity School requirements regarding setting, supervision, and structure are required.

Field placements are often made in settings that have been developed and approved by the Divinity School. These offer opportunities for ministerial service with supervision, appropriate identity, and evaluation. All these settings meet field placement requirements.

A variety of ministry settings is available for particular student goals: parish settings (rural, suburban, and urban patterns); institutional settings (public housing, mental retardation centers, and retirement homes); campus ministry settings (positions on the campuses of a variety of schools) urban ministries, and overseas congregations.

While the Divinity School offers this rich diversity of settings for personal and ministerial formation, the large majority of placements fall in local churches in small communities. Because of the Divinity School's ties with the United Methodist Church, most field placements occur in that tradition. However, the Divinity School will do everything possible to assist every student in finding at least one placement in his or her own denominational tradition. Each student is required to complete one credit in a local church setting, unless permitted by the Field Education Committee to do otherwise.

Student pastors may use their call or appointment for placement credit by registering with the field education office, participating in an assigned mentoring group, and submitting requisite evaluation materials.

Master of Divinity students may use a basic unit of clinical pastoral education to meet one placement requirement.

Pre-Enrollment Ministry Discernment Program

Each year, during the summer prior to enrollment, the Divinity School offers up to 10 entering United Methodist Master of Divinity students an opportunity to explore the nature of the church, the role of ministry, their personal 'gifts and graces' for ministry, their persons in relation to the office of ministry and the implications of these experiences for their emerging Christian vocation.

Anticipating the first year of theological education and the first field education placement, this program provides students close-range introduction to the nature and dynamics of the practice of ministry under trained and committed pastoral supervisors and lay persons. Orientation events and theological reflection exercises conducted at three-week intervals together with in-course Divinity students provide critical support and learning opportunities which enhance the process of spiritual, vocational and personal discernment. Honest perspective from pastors and laity on the students' use of this opportunity gives students an early read on their potential for leadership in the community of faith.

These experiences fall exclusively within United Methodist congregations in the state of North Carolina, primarily in rural or semi-rural settings. They provide a \$3,450 salary, a \$4,200 scholarship, and room, board and travel expense for the 10-week term. Ordinarily, 10-week terms begin the Memorial Day weekend and conclude the second Sunday of August. In order to participate in this program, students must have access to personal transportation and be available to serve anywhere in North Carolina.

Since the Ministry Discernment Program occurs prior to enrollment at Duke Divinity School and, thus, participants have neither enrolled in nor completed the prerequisite Church Ministry elective, *such placements will not receive field education placement credit.*

Internship Program

A full-time internship embraces both a full-time salaried position and a learning commitment in a single context over a six- to 12-month period. These opportunities provide in-depth practice of ministry skills particular to the student's field placement setting and vocational goals. Internships must encompass an advanced level of specialized field experience that is more complex and extensive in its serving and learning potential than the basic field education short-term placement. The internship may be individually designed to meet the needs and interests of the student, provided that the plan includes a student learning covenant, approved supervisory standards, and an investigation-research project acceptable to the assigned faculty adviser. When these components are satisfactorily met and the evaluation reports are filed, credit for up to two courses may be assigned to the internship. No additional academic credit may be accumulated during the intern year. Grading for the two course credits will be on a pass/fail basis.

Internship settings may be student-initiated or negotiated by the school. In either case an agency contract covering all agreements must be made and filed with the office of field education. Types of settings occasionally available for internship placement include campus ministry and college chaplaincy positions; parish ministry positions such as associate pastor or director of education; and institutional positions.

To be eligible to register for an internship, the student must have completed at least one-half of his/her degree program and be registered as a student in good standing in the Divinity School. Application forms and processing for internships will be done through the office of field education.

Students Serving As Pastors

Students frequently serve as pastors of churches or part-time associates during the period of their study in the Divinity School. These appointments or calls are arranged by the appropriate denominational official or body. The Divinity School recognizes this arrangement and recommends that the student consult with the office of field education, as agent of the dean, before accepting an appointment as pastor or associate pastor.

The office of field education cannot arrange these appointments or calls. This is within the jurisdiction of denominational authorities, and students should initiate their

own arrangements. The office of field education, however, requires a student application for appointment prior to accepting one. The office also provides area church officials with recommendations for students upon request.

Students who serve in these capacities ordinarily may enroll in no more than three courses per semester, thus requiring eight semesters to complete the Master of Divinity degree. Student pastors are not permitted to enroll in summer study of any kind. Relaxation of this requirement requires the permission (on the appropriate form) of the supervising church official, the pastor-parish or other personnel committee, the field education staff, and the senior associate dean for academic programs. Students are strongly and actively discouraged from attempting to commute more than 50 miles one-way on a daily basis. Extensive commuting will jeopardize the student's academic program, health, ministry, and family life.

In keeping with the goal of the school to develop competence in ministry, students should use their pastoral appointments as learning contexts. Student pastor mentoring groups, comprised of four to six students together with a learned pastor, meet weekly for counsel, direction, and critical theological reflection. Biennial evaluation is required in the pastor's parish. If all the conditions outlined for credit are met, and all reports are completed and filed at the appropriate time, credit may be extended. If, however, the parish setting proves inadequate for the student's needs for ministerial growth and development, the field education staff will convene a review committee consisting of the student's faculty advisor, a member of the Field Education Committee, and one of the field education staff to review the student's needs and take appropriate action to assist the student in growth. Examples of such action are: requiring an alternative field experience, or a basic unit of clinical pastoral education, psychological evaluation, personal therapy, spiritual direction, and leave of absence from the school.

Clinical Pastoral Education Policy

Beginning with the Fall semester, 2002, students will have the following options for completing a unit in Clinical Pastoral Education (CPE). The new policy applies to CPE units taken either during the academic year or during the summer.

CPE WITHOUT ACADEMIC CREDIT

- 1. Conference/Judicatory Requirement** – Many denominational conferences and judicatories are now requiring candidates for ministry to complete a unit of clinical pastoral education in an accredited CPE center. To satisfy this requirement, a student may enroll in an accredited Association of Clinical Pastoral Educators (ACPE) CPE program of his/her choice. The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit. The student is also responsible for having the CPE center mail directly to the office of field education the original or certified copy of the supervisor's final evaluation indicating the unit was successfully completed and a full unit of CPE credit extended. The office of field education will be responsible for notifying the student's appropriate denominational/judicatory officials regarding successful completion of the required CPE unit.
- 2. Field Education Requirement** – Students may also use a unit of clinical pastoral education to fulfill the first or the second field education requirement. In this case, a student must initially consult with the director of field education and then enroll in an accredited ACPE CPE program. The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit. The student is also responsible for having the CPE center mail directly to the office of field education the original or certified copy of the supervisor's final evaluation indicating the

unit was successfully completed and a full unit of CPE credit extended. The office of field education will then notify the Divinity School registry to this effect, and field education credit will be recorded. For the first field education credit, CPE must be concurrent with or within 12 months following the Church's Ministry elective. For the second field education placement, CPE must be taken following the middler year evaluation. Field education credit for a CPE unit is granted on the basis of the office of field education staff's approval of both the program and experience.

- 3. Personal/Professional Growth** – Students may enroll in a unit of clinical pastoral education for the sole purpose of personal growth and professional/pastoral skills development (no judicatory and/or field education credits are needed/requested). The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit.

CPE WITH ACADEMIC CREDIT

- 1. Academic Credit** – In all cases above, if a student also desires *academic* credit (2 course credits) for an accredited clinical pastoral education unit, then he/she must register for CPE 100 or CPE 200 during the Divinity School course registration period. The student will be responsible for the Divinity School tuition costs related to the CPE unit's two-course equivalency. The Divinity School tuition charge for these two course credits will be at the current Divinity School tuition rate at the time the academic credit is officially recorded on the student's record. The respective CPE center's fee will be paid by the Divinity School (up to \$450 – if the center's fee is more than \$450, the student is responsible for the difference). The student is also responsible for having the CPE center mail directly to the office of field education the original or certified copy of the supervisor's final evaluation indicating the unit was successfully completed and a full unit of CPE credit extended. The office of field education will then notify the Divinity School registry to this effect, and academic credit for two courses will be recorded.

The Divinity School will consider academic credit for CPE units completed in prior semesters. However, the Divinity School will not reimburse the student for CPE center fees incurred. In these cases, the student will pay the current Divinity School tuition rate at the time the academic credit is officially recorded on the student's record. Approval of the academic credit for a CPE unit from an ACPE accredited agency will be determined by the director of field education and the academic dean.

International Programs



A Global Perspective for Duke Divinity School

We need to ensure that all our students will have exposure to international ideas and information during their time here. This can be accomplished in a number of ways— by encouraging them to spend time abroad, by increasing the number of students and faculty who come to Duke from other countries, by designing courses and extracurricular programs with an international dimension. Most fundamentally, however, we must cease to think of “international” experiences as exotic, separate from our basic experience each day. We should make international links and contexts an integral part of the way we think and live at Duke; we should work past special enclaves and earmarked programs towards the day when everything we do will be informed by our global consciousness.

President Nannerl O. Keohane, *Inaugural Address*, October 23, 1993

As an institution within the church the Divinity School seeks to contribute to and learn from the life of the church in a wider world. This desire to contribute and to learn takes its shape from Christ's invitation to share in God's love for the world. Through its international engagements, the Divinity School also seeks to respond to God's call for unity in diversity among the churches and in the world. As an *institution that educates and forms students for ministry*, the Divinity School seeks to engage students with the life of the church in a wider world as part of their education and formation. The Divinity School also seeks to play a full part in *the internationalization of Duke University*. Besides giving students an ever deeper appreciation for the international context of their lives, the Divinity School encourages faculty to develop cross-cultural research programs that in turn inform course development and teaching.

The Home Country. Duke Divinity School continues to attract students from other countries who make a significant contribution to the community. Every year, we have about 10 international students from several different countries. Because of financial limitations and the maturation of higher theological institutions in other parts of the world, a majority of the international students come for a shorter period of time and for advanced degrees.

Furthermore, the Lecture Program Committee brings a succession of distinguished scholars and church leaders to speak in the Divinity School. Among these have been Lesslie Newbigin and Gustavo Gutierrez.

In addition to courses in world Christianity (including Theology in Context: The Church in Latin America, Theologies of Third World Women, and Liberation Theologies) and courses in the history of religion under the graduate program, various other departments offer courses related to international studies: War in the Christian Tradition, Ethics in World Religions, Marxist Ideology and Christian Faith, and Food and Hunger, among others. Professor Geoffrey Wainwright from Great Britain, Peter Storey from South Africa, Teresa Berger and Reinhard Hütter from Germany, and Bishop Daniel Arichea of the Philippines add an international and ecumenical flavor to the faculty.

Travel Seminars. For a number of years, under the supervision of the Center for Continuing Education, faculty members have led travel seminars to study the role of

the church in significant areas of social and cultural development.

An inter-seminary travel seminar to the Middle East, involving several Duke students, is offered to sites in Jordan and Israel.



Study Abroad. At the present time the one regular, on-going program of study abroad is an exchange with the University of Bonn, Germany. Each year one German student is enrolled for a year at Duke, while an American student is selected to study in Bonn. This program, carried on for many years, has been augmented by faculty seminars.

Duke University is one of the supporting members of the American Schools of Oriental Research. Accordingly, students and faculty in the Divinity School have the privilege of attending the Albright Institute of Oriental Research in Jerusalem, the American Center of Oriental Research in Amman, and other similar institutions without charge for tuition. They may also compete for the four fellowships offered annually by the schools.

The Canterbury Study Abroad program, "Anglican Spirituality Course," supervised by Dr. Michael Battle, brings divinity students from around the world to explore Anglican spirituality in light of diverse cultures and nations at Canterbury Cathedral in England for three weeks.

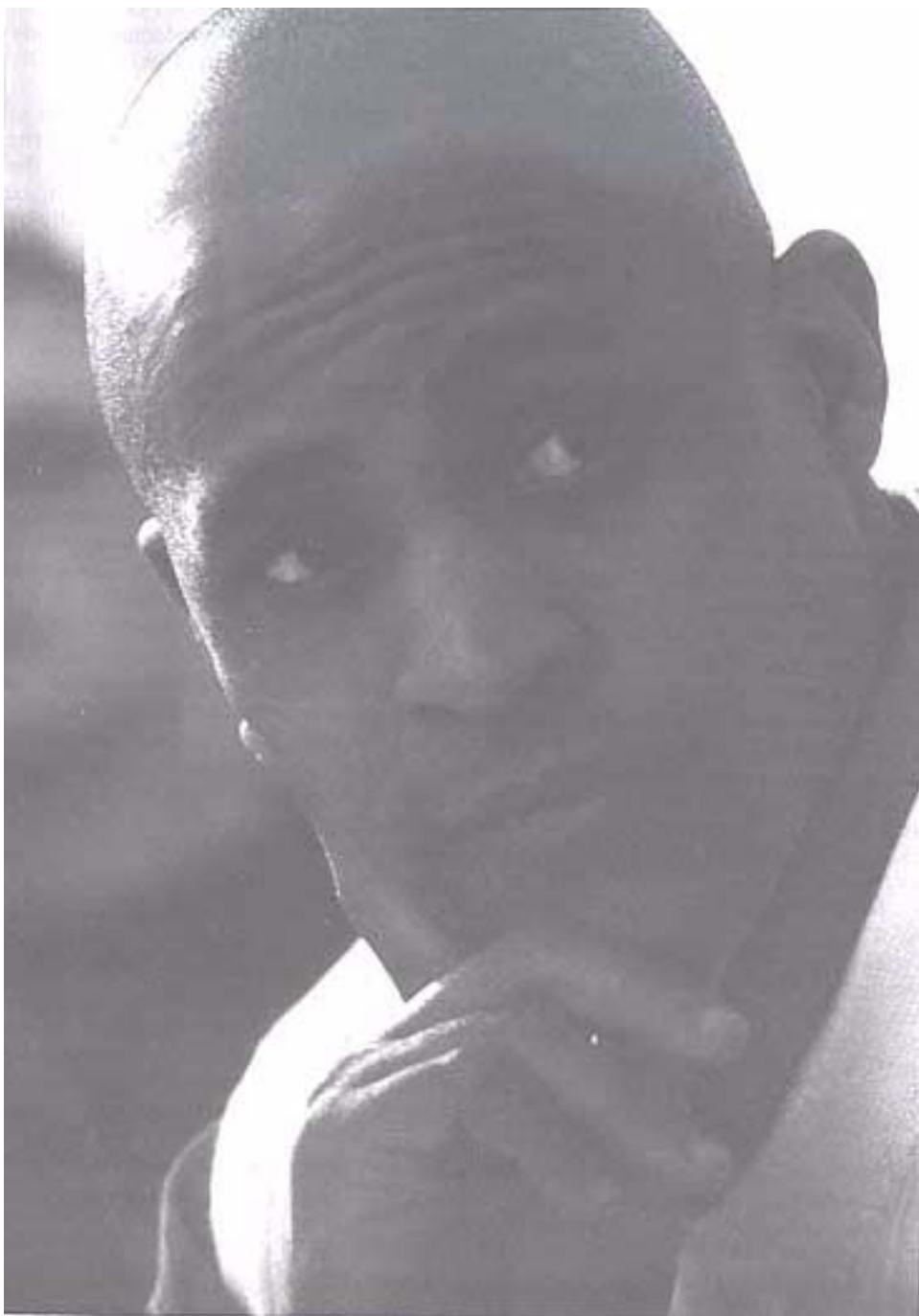
Individual students from time to time have made private arrangements for study abroad. This study has most often taken place in England or Scotland, with academic credit usually transferable toward the Duke degree. Most recently, one of our students fulfilled her field education requirement through working for a semester within the Anglican Church in Mozambique, while two others spent a year in Cochabamba, Bolivia, working in a shelter for women and children on the streets of the city. Invitations have been extended from such widely-scattered institutions as Wesley College, Bristol, England; Trinity Theological College, Singapore; United Theological College, Bangalore, South India; and the School of Theology, Sao Paulo, Brazil. The International Studies Committee will assist with contacts and information for individual proposals.

International Service. The involvement of Duke Divinity School with international institutions and cultures has always gone beyond one-way educational opportunities. Over the years, faculty, alumnae and alumni, and students have lived and worked in locations abroad, under both ecclesiastical and secular auspices. For the past 10 years both in-course and graduating United Methodist students have served for one year as pastor of a British Methodist circuit. Each year two to six persons are serving in these settings. The latest listings include approximately 100 seminary graduates in ministry overseas.

Divinity students often participate in international service projects on a short-term basis. Several have taken part in evangelistic or construction work-teams, chiefly in the Caribbean. Baptist students have the opportunity to study at the Baptist Theological Seminary in Zimbabwe and to do internships in the Baptist churches of Zimbabwe. Faculty, too, are engaged in a variety of activities outside the United States. In addition to innumerable conferences and lectures in Canada and Europe, professors have taught and given papers in countries of the Two-Thirds World: for example, Professor Wainwright in Ireland, Israel, Singapore, Australia and New Zealand. Professor Hauerwas delivered the prestigious Gifford Lectures in 2001 at the University of Saint Andrews, Scotland.

Students and faculty participate in regular exchanges with the seminary of John Wesley College in South Africa as part of a new partnership between the Divinity School and the Methodist Church of Southern Africa.

Black Church Studies



The Office of Black Church Studies

The office of black church studies has three principal objectives: (1) to assist black students in deriving the greatest possible value from theological education; (2) to call the entire Divinity School community to serious and realistic dialogue with the Black Church and the black community; and (3) to foster an appreciation for the epistemic and prophetic distinctiveness of the black religious experience. In keeping with these objectives, the office of black church studies provides the following programs, activities, and services:

Academic Study. American theological education has long ignored the concerns and contributions of the black religious experience, a circumstance that the Divinity School curriculum addresses through (1) offering courses whose content and methods draw upon scholarship about and by African-Americans and (2) the inclusion of African-American scholarship in courses throughout the curriculum.

Preaching and Lecture Series. Fall and Spring preaching and lecture series provide frequent opportunities to hear outstanding black preachers in Divinity School classes and worship services. The Gardner C. Taylor Preaching Series brings outstanding black preachers to the campus, and the Martin Luther King, Jr. Lecture Series brings to the Divinity School community lecturers of national stature to address the issues of justice, peace, and liberation in relation to the insights of the Gospel and the black religious experience.

Continuing Education. In cooperation with the Center for Continuing Education, the office of black church studies provides several programs for black pastors in the region, including the Gardner C. Taylor Black Preaching Series, the Martin Luther King, Jr. Lecture Series, and seminars that address concerns of the Black Church. Occasional conferences, colloquies, symposia, and the Annual Convocation and Pastors' School supplement these offerings.

There are opportunities for academic study for all qualified black pastors and lay persons. The extensive holdings of the Divinity School Library are also available upon application to the librarian of the Divinity School.

Church Relationships. Through the office of black church studies, the Divinity School reaches out to the black churches in the Triangle area. Such relationships not only afford excellent field settings for ministerial study and work, but they also provide a laboratory in which both blacks and whites together can gain wider knowledge of, deeper appreciation for, and increased sensitivity to the black religious tradition.

The office of black church studies also acts as a liaison with several clergy and community groups including the Interdenominational Ministerial Alliance and the Durham Ministerial Association.

The office of black church studies provides counsel and advice to prospective black seminarians in undergraduate schools and encourages inquiries concerning study opportunities available at Duke Divinity School. For further information, contact the Office of the Director of Black Church Studies, Duke Divinity School, Box 90967, Durham, North Carolina 27708-0967.

Continuing Education



The Center for Continuing Education

Through the Center for Continuing Education the Divinity School offers extensive opportunities in education for the church's ministry. Persons of all communions and traditions wishing to pursue learning opportunities are invited to participate in Center for Continuing Education programs.

A year-round program of residential seminars and conferences, retreats and lectures provides lifelong learning for clergy and laity. Outstanding Divinity School faculty and visiting lecturers lead continuing education events, lending their individual and corporate expertise to the learning process. Programs include classes that focus on the study of specific books of the Bible or contemporary theological and ethical issues, as well as workshops designed to enhance the effective practice of ministry. Programs specific to the United Methodist tradition and process of higher education are also offered. Through program diversity, the Divinity School offers opportunities to a wide range of persons engaged in the ministry of the church.

The Convocation and Pastors' School

The annual Divinity School Convocation and Pastors' School, a cooperative endeavor with the North Carolina and Western North Carolina Conferences of the United Methodist Church through the Board of Managers of the Pastors' School, brings together ministers, laypersons, students, and faculty for a series of lectures, sermons, and courses, along with alumni/ae reunions and social occasions. The 2002 Convocation will be held Oct. 14-16.

The James A. Gray Lectures. These annual lectures, established in 1950 as part of a bequest made in 1947 by James A. Gray of Winston-Salem, N. C., are delivered during the Divinity School Convocation and Pastors' School.

The Franklin S. Hickman Lectures. This lectureship was established in 1966 as part of a bequest by Mrs. Franklin S. Hickman in memory of her late husband, Dr. Franklin Simpson Hickman, professor of psychology of religion, Duke Divinity School, and dean of the Chapel, Duke University. This lectureship enables the Divinity School to bring practicing ministers of extraordinary qualities to lecture and preach in the Convocation and Pastors' School and to participate in Divinity School classes, worship, and informal sessions with students and faculty.

Annual Lectures

The Kenneth Willis Clark Lectures. Established in 1984, the Kenneth Willis Clark Lectureship Fund honors the life and work of Reverend Professor Kenneth Willis Clark, a Divinity School faculty member for 36 years. Each year this fund enables the Divinity

School to offer a distinguished program with special emphasis on New Testament studies and textual criticism.

The Jameson Jones Lectures. A legacy of the ninth dean of the Divinity School, the Jameson Jones Fund provides for an annual lecture in the practice of ministry. An annual seminar in preaching is offered in conjunction with the named lectures.

Lay Education

Duke Divinity School provides opportunities for study by laity throughout the year and around the state of North Carolina. Featured programs include biannual Duke Laity Weekends and the Lay Academy of Religion. Each Laity Weekend features members of the Divinity School faculty teaching classes in their areas of expertise, ranging from biblical studies to contemporary issues of faith. The Lay Academy of Religion offers periodic classes in Bible, comparative religions, theology, Christian ethics and other selected topics.

Duke Youth Academy for Christian Formation

The Youth Academy for Christian Formation seeks to revive interest in theological formation and education as both profession and passion among the nation's most promising youth. A two-week summer program funded by Lilly Endowment, Inc. provides the opportunity for talented youth to pursue an intense process of theological learning and study. Through Christian practices of worship, prayer, hospitality, service, study and solitude, youth form habits and develop tools for theological reflection, ethical and moral decision making, and discernment for Christian living. The Youth Academy is open to youth of all communions who exhibit a love of learning and a desire for God.

Royce and Jane Reynolds Program in Church Leadership

The Reynolds Program in Church Leadership is a focused effort for renewal in the United Methodist Church through leadership development. The centerpiece of the Reynolds Program is a yearlong, intensive course of study for effective clergy resulting in a Certificate in Church Leadership. The certificate program is a collaborative effort between the Divinity School and the Center for Creative Leadership, an international, nonprofit educational institution committed to enhancing the understanding and development of leadership, located in Greensboro, North Carolina. Twenty-four pastors are selected every year to participate in the certificate program.

Learned Clergy Initiative: Sustained Learning Opportunities

The Learned Clergy Initiative sponsored by Lilly Endowment, Inc. provides funding for four annual seminars centered on developing the moral and theological imagination for church leadership, particularly through the formation and sustenance of reflective communities. These interrelated programs are local, regional and national in scope. Both clergy and laity will be invited to participate with Divinity School faculty and students in sessions on cultivating good habits of study, reflection, and conversation.

Seminars and Conferences

The Center for Continuing Education offers a number of seminars and conferences throughout the year. Seminars are opportunities for small-group learning and focused study, while conferences present opportunities for broader consideration. Seminars and conferences are designed for clergy, laity or both.

Ministry in the Vicinity

Ministers and churches in the vicinity of Duke University are especially welcome to avail themselves of continuing theological education programs, facilities, and other services of the Divinity School and its faculty and students. They are invited to attend public lectures, visit with distinguished lecturers, participate in in-residence seminars and conferences, audit selected courses, and use the resources of the Divinity School library. Divinity School faculty, staff and students are generally available for preaching, teaching and other services in churches of the community and region.

For more information about programs offered through the Center for Continuing Education, please call (919) 660-3448, toll-free (888) 845-4216, e-mail div-conted@duke.edu or visit the Divinity School Web site www.divinity.duke.edu.

Additional Study Opportunities



The J. M. Ormond Center for Research, Planning, and Development

This center was established in memory of the late Dr. J. M. Ormond, professor of practical theology of Duke Divinity School and director of the Rural Church Program under The Duke Endowment, 1923-48. The North Carolina Annual Conference established the J. M. Ormond Fund in 1951 as part of the special effort of the North Carolina and the Western North Carolina Conferences of the United Methodist Church to provide additional programs at the Divinity School. It is jointly supported by the Ormond Fund and the Rural Church section of The Duke Endowment.

The center has three purposes. First, it assists the church in its ministry by providing research and planning services. Second, it contributes through basic research to the understanding of the nature and functioning of the church. Staff are currently engaged in a major project, *Pulpit & Pew: Research on Pastoral Leadership*. Third, it provides training for ministerial students in church and community studies. Emphasis is given to research and planning studies of rural United Methodist churches in North Carolina. Funds are available to underwrite consultative and research services of the Center for Duke Endowment eligible rural churches who request assistance.

Pulpit & Pew: Research on Pastoral Leadership

Pulpit & Pew: Research on Pastoral Leadership is a four-year project (1999-2003) of the Divinity School's J. M. Ormond Center and funded by a grant from Lilly Endowment, Inc. Through a variety of research initiatives, *Pulpit & Pew* aims to provide answers to three sets of questions: (1) What is the state of pastoral leadership, Protestant and Catholic, at the present time, and what do current trends portend for the future? (2) What is good pastoral leadership? Can we describe it? How does it come into being? (3) What can be done to call forth, nurture, and support good pastoral leadership? Project news and reports can be found at www.pulpitandpew.duke.edu.

Programs in Pastoral Care

Programs in pastoral care beyond the studies incorporated in the M.Div. curriculum are provided in cooperation with Duke University Medical Center. Three such programs are available.

1. The Master of Theology degree with a major in pastoral care is ordinarily a calendar-year program beginning the first full week in June. However, upon the recommendation of the staff, candidates with a quarter or more of clinical pastoral education may begin their program in September. The candidate may plan one of three programs or concentrations:
 - a. concentration in pastoral theology relating pastoral care and

theological understanding to professional ministry, especially the parish, through coursework and supervised field or clinical experience.

- b. concentration in pastoral care and an introduction to the field of pastoral counseling through course work and a residency year in clinical pastoral education.
- c. concentration in pastoral supervision through course work and a supervisory clinical pastoral education program.

A quarter of clinical pastoral education is considered a prerequisite for all programs. Students who wish to complete the residency year in CPE and earn a Master of Theology degree will normally need a minimum of 18 months to complete the program.

Students in CPE may not have other field education appointments or employment. However, a CPE unit will, when satisfactorily completed, count as one field education unit if taken in relation to either Field Education Seminar I or II. Only one field education requirement may be fulfilled by CPE.

In the context of clinical pastoral education, various professional goals may be sought, including general understanding and skills in pastoral care and specialization in clinical pastoral supervision. Persons specializing in clinical pastoral supervision will advance toward certification with the Association for Clinical Pastoral Education, Inc.

2. Single units of clinical pastoral education are offered each summer (beginning the first week in June and running for 10 weeks) and concurrent with the Fall and Spring semesters in the Medical Center. Single units of parish-based clinical pastoral education may be available concurrent with the Fall and Spring semesters. When the unit is completed within one semester, the student may take two other courses in the regular M.Div. program. Only one unit (2 course credits) may be applied to the M.Div. or M.C.M. Students are reminded that ordinarily no more than five courses out of 24 for the M.Div. degree should be taken in any one subdivision.
3. A one-year certificate or nondegree residency program in clinical pastoral education is available through the Duke Medical Center for persons who hold the Master of Divinity degree or the equivalent. Such training usually provides four units of certified clinical pastoral education credit. These persons may enroll in the Divinity School as special students for a course or two each semester.

Admission to either a single unit or the residency program of Clinical Pastoral Education is distinct from admission to the Divinity School. Applications for CPE enrollment are available in the pastoral services office, Duke Medical Center.

For further information concerning any of these programs, write to the Senior Associate Dean for Academic Affairs, Duke Divinity School. See the section on the Master of Theology degree program.

Women's Studies at Duke University

Divinity School students of all degree programs are encouraged to undertake a women's studies concentration as a part of their program. The concentration represents a body of interdisciplinary work in feminist scholarship separate from work on women in ministry. Students undertaking a women's studies certificate are assumed to have at least one undergraduate course in history, literature, sociology or psychology in order to begin concentration. Students interested in undertaking a concentration need to consult the women's studies brochure as well as the special hand-out on "Graduate Work in Women's Studies" issued annually by the program. They must also make an

appointment to talk with the director. The purpose of this initial contact is to lay out a plan of study in women's studies that will coordinate with the course work in the Divinity School and to declare formally the intention to earn a certificate, ensuring a place in the core course, WST 211.

Divinity School students who have had a significant interruption in their educational program, returning to the university after gaining extensive life experience, and those who have worked professionally in women-centered services outside the university, earn the certificate by taking at least 3 courses:

- WST 211, A History of Feminist Thought, an interdisciplinary seminar focusing on materials by and about women over time;
- XTIANTHE 214, Feminist Theology, a course which presents the methodological issues of combining gender analysis with theological reflection and covers major feminist theologies by treating each of the traditional doctrines of systematic theology in terms of the pertinent feminist issues identified by these works;
- one additional course that is listed with the program, either within the Divinity School or from another university department.

Divinity students who have entered Duke with less than five years of non-collegiate experience and no work history in women-centered services earn the certificate by taking at least 4 courses:

- WST 211;
- XTIANTHE 214;
- two additional courses that are listed with the program, one of which must be offered by a department outside the Divinity School. This outside course may be cross-listed with the Divinity School and another department or professional school.

These policies are effective for those earning the graduate certification in Women's Studies after October 1, 1991.

(For relation of this opportunity to requirements of the several degree programs, see section on the curriculum. Note especially the "Required Limited Elective" in Theologies in Context that is part of the M.Div. degree.)

Denominational Studies

The Divinity School offers the full array of courses required for elder's and deacon's orders in the United Methodist Church (see below for particulars). It also offers courses in the history and polity of other denominations substantially represented in the student population. Baptist, Christian (Disciples of Christ), Episcopal, Presbyterian, and United Church of Christ courses occur on a regular, usually two-year cycle. Courses on other traditions have been arranged when needed and when staffing was available.

In 1989, the Divinity School began creating advisory committees on denominational studies. Three have been established to date, a Committee on Presbyterian Studies, a Committee on Baptist Studies (now known as the Board of Directors of the Baptist House of Studies), and a Committee on Episcopal Studies. Others may be established if needed.

The task of such committees is to take under care the persons from the respective traditions who are preparing for diverse ministries at Duke Divinity School. That care shall consist of advising students; counseling and preparing candidates for judicatory examinations or interviews; advising the Divinity School on the curricular and extra-curricular needs of those students; participating as appropriate and necessary in teaching of courses designed with students from the respective tradition in mind; creating an atmosphere at Duke University conducive to the effective preparation of that denomination's ministers; and holding events, services, and workshops

instrumental toward the transmission of denominational practice, tradition, and doctrine.

Theology and Medicine Program

The Theology and Medicine Program at Duke Divinity School reflects a commitment to the Christian practices of caring for the sick and dying. Building on a 30-year tradition of collaboration with the Duke University Medical Center, the Divinity School offers innovative programs to develop and sustain practices among caregivers and patients that are consistent with the central Christian virtue of charity. The Theology and Medicine program seeks to revive and sustain the historical link between Christian faith and health care. For as long as the church has existed, Christians have been caring for the sick and suffering as a fundamental expression of the compassionate love of God.

Health and Nursing Ministries Program

The Divinity School and the Duke School of Nursing have created a joint program in Health and Nursing Ministries. This program offers a strong foundation in both theology and advanced practice nursing with a specific focus on parish nursing. Both schools seek to address two important challenges of contemporary health care: (1) In the face of expanding and increasingly sophisticated technology, how can caregivers offer a caring presence to human suffering? and (2) How can health promotion and disease prevention be enhanced in light of our understanding of persons as whole human beings? Recognizing that the nursing profession and the church share a commitment to both of these, the Health and Nursing Ministries Program was established to educate nurses for ministry in the local congregation and in partnership with health care systems. Three different joint programs of study that may be taken either full-time or part-time have been developed in addition to a Post-Master's Certificate Program.

Master in Church Ministries/*Health and Nursing Ministries Track*

Offered by the Divinity School, this two-year (full-time) degree program will prepare nurses to serve as health care ministers in local congregations. The curriculum provides for the integration of a substantial theological education with a solid foundation of advanced nursing education. With course work in biblical studies, theology and ethics, history of Christianity and pastoral care, health promotion and disease prevention, community-based health care and diagnostic skills, nurses will be prepared to work as parish nurses and health systems parish nurse coordinators. The typical applicant for this degree will be an accomplished, experienced nurse who desires and understands the need for substantial theological education as preparation for ministry in the local church. One summer is required to fulfill the year-long 300-hour clinical field experience.

Master of Science in Nursing/*Major in Health and Nursing Ministries*

Offered by the School of Nursing, this two-year (full-time) degree is designed to offer students significant advanced nursing preparation as clinicians, clinical investigators and coordinators of health and nursing ministries while equipping them with a basic theological education offered by the Divinity School. Graduates of this program will be prepared to serve as parish nurses, health systems parish nurse coordinators, health systems care managers, and community health nurses. The typical applicant for this degree will be an accomplished nurse with a desire and aptitude for advanced nursing who also understands the value of a basic core theological education. One summer is required to fulfill the year-long 300-hour clinical field experience.

Dual Degree Master in Church Ministries and Master of Science in Nursing

This three-year (full-time) dual degree program is offered jointly by the schools of Divinity and Nursing for those students who desire both thorough preparation in advanced nursing practice and significant theological study. Graduates of this program will be prepared to develop, implement, and coordinate comprehensive parish and community-based nursing programs. The typical applicant for this degree will be a nurse who sees the need for both advanced clinical education and substantial theological preparation, and is interested in advancing the scope of parish nursing practice at a conceptual level. The 300-hour clinical field experience begins during the summer session after the first year and continues through the spring of the second year. All requirements must be met for admission to both the Divinity School and the School of Nursing.

Post-Master's Certificate in Health and Nursing Ministries

The Post-Master's Certificate in Health and Nursing is designed to educate nurses who have earned the MSN in another clinical specialty and now desire the theological and nursing education necessary to prepare them to serve as congregational health ministers. Students in this program take courses both in the Divinity School and the School of Nursing and may pursue the certificate on either a full-time or part-time basis.

Duke Institute on Care at the End of Life

The Duke Institute on Care at the End of Life is founded on the conviction that good care for the dying and the grieving includes, but goes far beyond, sophisticated medical technology, medical expertise and business efficiency. Rather, the notion of "dying well" flows from traditional virtues of charity and compassion. When death is seen as a basic part of life, care for the dying becomes a ritual focus for families, friends and community members. By contrast, too many of us today see death as a failure. If we hope to recover the practice of dying well, we must attend to the complexities of the social, cultural, moral, theological, public policy and economic issues involved in living and dying.

The Duke Institute on Care at the End of Life was created to address such complexities. Its mission is to improve the care of suffering and dying patients through interdisciplinary scholarship, teaching and outreach. The institute, based in the Divinity School, draws together Duke scholars from the Medical Center, the college of Arts and Sciences and other schools of the university. Reaching beyond Duke, the institute will be in partnership with the University of North Carolina at Chapel Hill's School of Social Work, North Carolina Central University, St. Christopher's Hospice, and King's College in London, England, among others.

Core faculty for the institute contribute expertise in theology, medicine, nursing, social work, and the humanities. The institute funds scholarships for students who are focused on care at the end of life in theology and medicine, pastoral theology and the Health and Nursing Ministries Program. The institute also coordinates educational symposia, develops end-of-life curricula, and supports visiting scholars. Through its research grants program, the institute funds innovative scholarship in palliative and end-of-life care.

The institute is dedicated to learning how best to meet the end-of-life needs of all communities, including diverse and previously underserved groups. Public education is a vital component of all the institute's programs, as the institute is committed to enhancing meaningful public dialogue about the complex issues surrounding care at the end of life.

Curriculum



Degree Programs

The academic work of the Divinity School presently embraces four degree programs: the Master of Divinity degree (M.Div.), ordinarily of three academic years; a one-year program beyond the basic degree, the Master of Theology (Th.M.); and two programs of two academic years, one leading to the degree of Master in Church Ministries (M.C.M.) and the other to the degree of Master of Theological Studies (M.T.S.).

The first three are graduate-professional degrees; the M.T.S., inaugurated in September of 1987, is a general academic degree. Admission to candidacy for any of these degrees presupposes the completion of a Bachelor's degree or its equivalent.

Students preparing for ordination into the Christian ministry and requiring appropriate graduate-professional education will enroll for the Master of Divinity degree. Students whose acquired academic standing, under this basic degree program, entitles them to further specialized study may advance their command of selected theological disciplines by applying for an additional year of studies leading to the Master of Theology degree. Together, these two degree programs constitute a sequence. Although the Master of Divinity degree fulfills requirements for ordination by prevailing ecclesiastical standards, the Th.M. program may assist in assuring a larger measure of professional preparation. Application for admission to the Th.M. program is open to graduates of other schools who have completed the basic theological degree.

The Master in Church Ministries degree program is designed to prepare qualified persons for ministries in local churches or other organizations. It is appropriate for those persons seeking ordination as deacons in the United Methodist Church. The course of study is arranged to provide grounding in biblical, historical, and theological disciplines as essential background for instruction in and exercise of professional competence in curricular planning, teaching methods, and supervision of educational programs for various age groups. The M.T.S. provides an introduction to the theological disciplines as foundation for a graduate research degree (Ph.D); preparation for lay religious degrees other than Christian education; grounding for teaching, research, or practice in another field (*e.g.*, history, psychology, music); enhancement of institutional roles; and personal enrichment.

The specific requirements for each of these degrees are found in the succeeding pages. Completed course work cannot be credited toward more than one degree. Reciprocal transfer of credit for course work taken under the M.Div., M.C.M., or M.T.S. programs requires the permission of the senior associate dean for academic programs.

With few exceptions, most courses in the *Bulletin of Duke University: The Divinity School* carrying a 200 number or above and belonging to the fields noted above are applicable to doctoral programs of study. These courses are open to qualified M.Div., Th.M., M.C.M., or M.T.S. students by permission of the instructor.

Qualified persons who desire to pursue studies leading to the degree of M.A. or Ph.D. in religion, under the administration of the Graduate School, are advised to apply to the dean of that school. Inquiries concerning fellowships or specific requirements of the Program of Graduate Studies in Religion may be addressed to the director, 209 Gray Building.

Administration of the Curriculum

Students are required at the time of each registration period to plan their course of study with the consultation and approval of their assigned faculty advisers. Such programs are subject to the review and approval of the Committee on Academic Policies, the dean, and the senior associate dean for academic programs. It is the responsibility of each student to see that all requirements for graduation (and for ecclesiastical ordination) are met, and that any special permission granted to deviate from the normal program is properly recorded in the personal files in the registry.

Grading System. The Divinity School employs the grading scale with the letters, *A, B, C, D*, that have been defined as follows: *A*, excellent; *B*, good; *C*, satisfactory; *D*, passing; *F*, failure; *WI*, withdrew illness; *W*, withdrew, discretion of the dean; *WF*, withdrew failing; *I*, incomplete; *P*, passed; *NC*, noncredit; *Z*, year course. At the discretion of the instructor, individuals or classes may in certain instances be graded simply as pass or fail. Such *P/F* grades shall be limited to no more than 25 percent of a student's total curriculum at Duke and will not be figured in the grade point average. Pass/fail must be elected before the end of drop/add for any enrollment period.

The denotations are defined as follows according to quality points: *A*, 4; *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.

In the core or foundational courses, the grading is as follows: *A, B, C*, and *F*. The grade of *D* does not exist in core or foundational courses. Students are required to obtain the grade of *C-* or better in order to pass a core or foundational course. Students earning a grade lower than a *C-* in a core or foundational course shall be obliged to retake the course for credit and pass the course with a grade of *C-* or better. [See the relevant pages in the *Bulletin of the Divinity School* for specified core or foundational courses.]

Advanced Placement. Students may, on the basis of undergraduate courses, a religion major, or other substantial preparation, be given advanced placement in one or more of the eight required subjects. Such placement normally presumes at least two college courses in a given area (*e.g.*, Old Testament) with a satisfactory grade average and permits the student to fulfill the requirement by electing an advanced course in the same area (*e.g.*, an advanced Old Testament course in place of Old Testament 11).

Limited Program. Students whose work after admission is not satisfactory may be placed on limited programs by the Academic Policies Committee and are required to reduce their course loads or to make other academic adjustments. Students who during the first year of Divinity School maintain less than a *C* (2.0) average, including failures, ordinarily will be required to withdraw from the school.

Incompletes. A student may petition the senior associate dean for academic programs to receive a grade of incomplete in a course. This petition must be filed in writing on the prescribed form with the registry on or before the last official day of classes of the semester in question. Such permission may be granted when a student, through some circumstances beyond control, such as illness, has been hindered from meeting the course requirements. Adjudication of the petition will rest with the associate dean and the instructor concerned. The associate dean will communicate in writing to the student regarding the joint decision and any conditions attached thereto. An incomplete becomes either an *F* or a permanent incomplete unless it is removed through completion of assigned work by the following dates: for incompletes incurred in Fall semester courses, February 1; for incompletes incurred in Spring semester courses, September 1. The grade of permanent incomplete is reserved for instances in which the student's work in the course was substantial and of passing quality.



Change of Courses or Withdrawal. Students are permitted to change their course registrations, without incurring a penalty, during the prescribed drop/add period at the beginning of each semester. The adding of a course during the second week of drop/add requires the permission of the instructor of that course. Any refund of tuition related to withdrawals will be according to the published schedule.

No student will be permitted to withdraw from a course after one-half of the semester without incurring failure, except for causes adjudged by the senior associate dean for academic programs to be beyond the student's control. Conditions of genuine emergency and not considerations of convenience will be determinative in considering requests, which must be submitted in writing on academic petition forms.

Leave of Absence. A student wishing to take a leave of absence for one or two semesters, and intending to return to a degree program in the Divinity School, should so notify the senior associate dean for academic programs in writing in advance. No leave of absence will be granted for more than one full academic year, although an emergency extension may be requested from the senior associate dean for academic programs.

Withdrawals from School. Students deciding to withdraw from the Divinity School, for whatever reason, should consult with their faculty advisers and the senior

associate dean for academic programs, and must file a written statement of withdrawal prior to departure. All students who have officially withdrawn or whose leave of absence extends beyond one academic year but who wish later to return to the Divinity School will be required to reapply for admission, and provide whatever documentation is required by the director of admissions.

Directed Study. Students may, with permission of their faculty advisers and the instructors involved, take one or two units of Directed Study, preferably not in the same semester. These independent study courses under individual faculty supervision are ordinarily in subjects at an advanced level which cover material not available in the regular curriculum. Students wishing to take more than two courses by directed study must have permission from the senior associate dean for academic programs in consultation with the student's faculty adviser and the instructor who agrees to direct that study.

Cognate Courses. Students may, in consultation with their faculty advisers, take up to two graduate level courses in other departments of Duke University or at the University of North Carolina. Permission for more than two such cognate courses must be secured from the senior associate dean for academic programs. Courses in Duke's Department of Religion do not count within this limit.

Graduation with Distinction. Students who achieve a grade point average of 3.85 for overall academic records in the M.Div., M.T.S., and M.C.M. programs are granted the degree *summa cum laude*. Students with a grade point average of 3.65 or above are awarded their degrees, *magna cum laude*. Such distinction is calculated on the basis of letter grades only, totaling at least three-quarters of all courses taken at Duke, and will be indicated on the student's diploma.

Part-Time Students. Students taking less than three courses in any given semester are considered part-time students and are ineligible for financial aid from the school.

Auditors. Full-time students paying for at least three courses are permitted to audit additional courses at no extra cost, if space permits, with the approval of the instructor of the class. Special students, part-time students, or persons not candidates for degrees in the university are charged an audit fee for each such course.

The Basic Theological Degree-Master of Divinity

The faculty of the Divinity School views the curriculum as dynamic, not static; constantly endeavors to review the curriculum as a whole and to tailor individual courses to meet the needs of a rapidly changing world; and periodically commits itself to overall curricular change. Major curricular revisions were instituted in 1948, 1959, and 1967. Another such revision took effect in September of 1987.

This degree program is structured to elicit a positive response to: (1) the challenge to provide an adequate professional education for ministry; (2) the needed variability of ministries in today's complex world; (3) the norms of university education; and (4) the Christian tradition.

Aims of the Curriculum. The aims of the basic degree program focus on four goals, which should be strongly advanced during the seminary years.

1. The Christian Tradition. To acquire a basic understanding of the biblical, historical, and theological heritage.
2. Self-Understanding. To progress in personal and professional maturity, personal identity, professional competency, and a sensitivity to the world in which we minister.
3. Thinking Theologically. To have the ability to reflect upon major theological and social issues and to define current issues in theological terms and theological issues in contemporary secular terms.

4. Ministering-in-Context. To have the ability to conceptualize and participate effectively in some form of contemporary ministry.

Goals of such scope cannot be neatly programmed in any curriculum, and the degree of achievement (in seminary and beyond) will vary with individuals and their own motives and incentives.

The Basic Curriculum General Description. Graduation requirements for the Master of Divinity degree consist of satisfactory completion of 24 courses, with an overall grade point average of C (2.0) or better: eight basic courses or their equivalent; four limited electives; 12 electives; two units of approved field education; and three evaluations.

The basic curriculum provides for foundational courses in biblical, historical, theological, and ministerial studies representative of the tradition and regarded as indispensable background for subsequent elective work and individual program information. These required courses total eight of the 24 courses necessary for graduation. They are Old Testament 11, New Testament 18, Church History 13 and 14, American Christianity 28, Christian Theology 32, Christian Ethics 33, and Preaching 30. At least one course must be elected from each of four designated lists of offerings (available at registration) in advanced Church's Ministry, Biblical Studies, Black Church Studies, and Theologies in Context (the latter covers such fields as Women's Studies, World Christianity, and Liberation Theology). The opportunity of advanced standing adds further variability to the academic program, depending upon the nature and quality of the student's undergraduate academic work. Twelve courses, half of the required total, are available for working out an individualized program of studies leading to specialized preparation in academic depth and to professional ministerial competence.

Required courses may be staffed by one or more professors and are planned to treat subject matter both in scope and depth at the graduate level.

The formulation of the student's course of studies is guided by certain broad but normative recommendations for area distribution of courses and by the advice and counsel of appointed faculty advisers or authorized directors.

Students and advisers are directed to read diligently the paragraphs on elective studies and professional aims and distribution of elective studies in the section on administration of the curriculum.

All academic programs are subject to review and emendation by the dean and the senior associate dean for academic programs for the fulfillment of the aims of the curriculum. The declared vocational and professional objective of the student is of central importance both to the student and to the faculty adviser in planning the student's comprehensive study program.

Six semesters of residential study are ordinarily required for the completion of the degree. With permission of the senior associate dean for academic programs, certified nonresidential study, not exceeding the equivalent of eight courses, may be permitted to a candidate for the basic degree.

The normal academic load is four courses per semester. A student with demonstrated competence may, with the consent of the academic adviser and the senior associate dean for academic programs, enroll for an additional course in the middler and senior years.

General Features of the Basic Curriculum. The following is a brief summary of the basic curriculum:

1. Twenty-four courses and six or more semesters of residency are required for graduation. A normal academic load is four courses per semester.

2. Each student is required to complete two approved assignments in field education (with or without remuneration) under supervision. Such assignments might include an internship, a summer of full-time work, two semesters of part-time work, or involvement in church or community service. The essential criteria for graduation credits are that the amount and quality of supervision be approved by the office of field education, and that the student be required to evaluate and correlate the experience directly.
3. Each student is required to attend and participate in a spiritual formation small group during his/her first year of study.

Admission to candidacy for the Master of Divinity degree is admission to the regular program of studies. The suggested paradigm defines the normal sequence of the student's developing program. Students enrolled for less than three courses are considered part-time and are not eligible for institutional financial aid.

The curriculum intends to serve graduate-professional aims with maximum flexibility. Twelve elective courses are available and may be programmed to satisfy vocational and professional preferences. In planning a course of study, the student, in consultation with the adviser, should choose a program that will give a broad understanding and appreciation of future professional responsibilities. Members of the faculty and staff welcome inquiries.

Professional ministries include those of the parish, preaching, teaching, and pastoral care; ministries of education in local churches and higher education; missions; campus ministry; specialized urban and rural ministries; chaplaincies, hospital, institutional, industrial, and military; teaching; religious journalism; audiovisual communications; church agencies; and ecumenical ministries at home and abroad. For many of these, further specialized training will necessarily be sought elsewhere beyond the basic degree. For all of these ministries the student's program of studies can be shaped for the particular ministry in view.

Students are encouraged to elect at least one course in each of the following areas or subdivisions of the curriculum beyond the required courses: American Christianity; history of religion; Christian education; world Christianity and ecumenics; biblical exegesis; pastoral care; Christian ethics; worship and preaching; and care of the parish (including church and community). Such advanced courses should be selected with a view to the individual's vocational and professional aims and in consultation with the student's faculty adviser. Students are also encouraged to concentrate, usually in not more than five courses in any one subdivision of the curriculum, in an area directly related to their vocational and professional intention. The program of each student is subject to review and revision by action of the faculty adviser, the committee on academic standing, the senior associate dean for academic programs, or the dean.

Evaluation/Self-evaluation. The successful completion of the M.Div. program rests upon three components: (1) grades; (2) field education; (3) faculty evaluation. Three points of evaluation/self-evaluation occur. One, after the first field assignment. Two, after the second field assignment. Both the first and second evaluations involve a conference with the student's faculty advisor. When the field education report is delivered to the field education office, the student will make copies and deliver it to his or her advisor. When the faculty advisor receives the field education report from the student, the advisor will examine the report and set up an appointment with the student to review the field education experience and the performance of the student. In consultation with the director of field education, the professor will render the grade P/F (pass or fail) for the student's field education requirement.

The third evaluation, normally after the third semester, reviews the student's progress to date in classroom and field learning and assesses the student's readiness to

complete the Master of Divinity program. Specifically examined are the student's (1) understanding of his/her Christian vocation, (2) self perception as a person in ministry, (3) command of skills of ministry, and (4) ability to integrate practice and theology of ministry.

The instruments to be used for the third include (1) a seven to 10-page typewritten self-evaluation document; (2) field education reports and related data, (3) a self-evaluation of academic performance with a transcript; (4) an episode of ministry such as a verbatim, a sermon, a case study, a church program, etc., which indicates some aspect of a theology of ministry; and (5) a 45 minute oral exam over all the materials. The evaluation is a graduation requirement which must be satisfied as any other requirement. Students who require significant additional work as judged by the evaluator will have to complete that work prior to graduation.

Information from the evaluation is protected by the statutes concerning privacy and confidentiality. It will not be shared by the Divinity School with any extra-university party except upon written release of the student and then only in summary fashion.

SUGGESTED M.DIV. CURRICULAR PARADIGM

Junior Year

Fall Semester

Church's Ministry Limited Elective
 Church History 13
 Old Testament 11
 CM Small Group CHURMIN 1
 Elective
 Field Education I

Spring Semester

Christian Theology 32
 Church History 14
 New Testament 18
 CM Small Group CHURMIN 2
 Elective

Middler Year

Fall Semester

Christian Ethics 33
 Preaching 30 (or Elective)
 Elective
 Elective
 Field Education 2

Spring Semester

Elective
 Preaching 30 (or Elective)
 American Christianity 28
 Elective
 (Evaluation 3)

Senior Year

Fall Semester

Elective
 Elective
 Elective
 Elective

Spring Semester

Elective
 Elective
 Elective
 Elective

Required Limited Electives:

One course in the Church's Ministry and participation in CHURMIN 1 and 2 (from designated list).

One course in Black Church Studies (from designated list).

One course from Theologies in Context (from designated list of courses treating Women's Studies, World Christianity, Liberation Theology).

One additional course in Scripture.

The third requirement in Scripture may be met in one of the following ways:

(1) by the biblical language sequences OLDTEST 115-16 or NEWTEST 103-4 (or an advanced language course in which a formal exegetical paper is required); (2) by an English exegesis course in which a formal exegetical paper is required (the courses to be specified in registration materials); (3) by a Greek or Hebrew exegesis course.

Field Education. Two units of approved field education are required; they may be winter term placements (30 weeks) or summer placements (10-12 weeks).

Student Pastors and Others with Heavy Outside Employment. Students in candidacy for the Master of Divinity degree who serve as full-time pastors or work more than 15 hours per week in addition to their academic schedule are advised that their degree programs will usually require a fourth academic year.

Modification of this schedule requires the approval of the senior associate dean for academic programs on recommendation of the director of field education.

1. Students with pastoral charges or comparable extracurricular responsibilities ordinarily will enroll for not more than three courses.
2. Students who accept pastoral charges in their middler or senior year are required to have the prior approval of the director of field education. Such students will be required to restrict their course work in accordance with regulation 1 above.
3. Modifications of these regulations will be scrupulously administered. Academic achievement, normally a B average, must be demonstrated before any modification of these requirements is allowed. Because adequate indication of the student's academic proficiency is not available before the completion of the first academic year, no modification of regulation 1 is possible for junior students.
4. Students who secure minor employment outside the channels of the office of field education are required to inform the director of field education. Students carrying an outside employment work load of more than 15 hours per week will be required to limit their academic load.
5. Ordinarily a student may not commute more than 50 miles (one way). Students living farther away than this will be required to stay in Durham during the academic week.
6. Student assistant pastors (not pastors-in-charge) may enroll for a full academic load if they are not on limited program, if their work is under the supervision of the director of field education, and if their field duties involve no more than fifteen hours per week.

Study Abroad. Study abroad, with transferable credit toward graduation, may be allowed for a candidate for the Master of Divinity degree by approval of the senior associate dean for academic programs. A strong academic record is a prerequisite. Ordinarily, permission for such study may be granted to students who have completed the work of the middler year. Both the institution abroad and a specific course of study proposed must have the prior approval of the senior associate dean for academic programs. Required courses and the two field education units must usually be completed at Duke.

Transfer Credits. Transfer of credit to the Divinity School of Duke University, leading to candidacy for the degree of Master of Divinity, will normally be limited to one-third of the academic credits (in proportional evaluation) required for fulfillment of degree candidacy (see the chapter, "Admissions"). *Courses in which the student received a grade lower than B- will not be considered for transfer credit. Theological courses completed more than five years prior to the intended date of enrollment will not be considered for transfer credit.*

Ordination Requirements. Students preparing for ordination are strongly advised to ascertain early in their seminary program the precise ordination requirements of their denomination.

United Methodist students must fulfill educational requirements in the Discipline by completing the year-long course on Methodist doctrine, history, and polity (PARISH 159 and 160), plus one course in evangelism. Most annual conferences also require one or more courses in preaching and worship and/or clinical pastoral education.

Students from other denominations should consult with their appropriate church bodies for specific requirements, which may include biblical languages. Polity courses for certain other denominations may be offered from time to time by faculty members or local clergy on prior request.

Continuation Requirements. The following are the continuation requirements for students enrolled in the M.Div. degree program:

1. The student must maintain a cumulative grade point average of 2.0. If a student falls below this level he or she may be dismissed or warned and placed on limited program. This means that the student may enroll in no more than three courses.
2. At the end of the second semester the student on limited program who does not attain a cumulative GPA of 2.0 is dismissed. In exceptional cases a student who shows substantial improvement the second semester but does not quite attain a GPA of 2.0 may be given a third semester to do so.
3. The progress of all students is reviewed at the end of every semester by the Academic Standing Committee.

The M.Div. degree must be completed within six years (12 semesters). The minimum time in which a degree can be completed is three years (six semesters).

To be classified as full time, a student must be enrolled in three or more courses in a semester.

M.Div. with a Concentration in Christian Education. Persons wishing a Master of Divinity degree with a concentration in Christian education will complete the stated requirements of the M.Div. curriculum. In addition, they would ordinarily take XTIANEDU 80 in the first semester of the junior year; XTIANEDU 132 in the first semester of the middler year; XTIANEDU 250, the Senior Symposium in Christian Education, in the second semester of the senior year; and two other Christian education courses. They would also complete one field education unit in a Christian education setting.

Certificate in Baptist Studies. Students in the M.Div. and M.C.M. programs interested in a certificate in Baptist Studies should declare that interest, on matriculation, to the director of Baptist Studies and/or the associate dean for academic programs. They will be assigned a Baptist faculty advisor. The requirements for the certificate are: (1) completion of three courses in Baptist studies ("The Free Church," "Free Church Theology," and a third course which may include a special topics in Free Church Studies or another elective approved by the director of the Baptist House) and (2) middler evaluation by a Baptist faculty member. It is also preferable that at least one field education placement be in a Baptist setting.

Certificate in Anglican Studies. Students in the M.Div. program may, on the recommendation of the committee on Anglican studies, receive a certificate in Anglican studies provided that in their first year they declare their intent to qualify for the certificate to their advisor or the senior associate dean for academic programs; participate actively and regularly throughout their program in the community of

Anglican students and especially in the community’s worship life; elect the two semester sequence in Anglican studies (PARISH 155-56F), Christian Worship (LTS 78), and English Reformation (CHURHST 126)— or their equivalents; complete at least one field education placement successfully in an Episcopal setting; and satisfy their middler evaluation with a faculty member knowledgeable in the Anglican tradition.

The Master in Church Ministries Degree

The Program. The Master in Church Ministries permits students to work in specified tracks. Five have been considered as options— Christian education, health and nursing ministry, spirituality, church music, and church administration— and paradigms for the first three are outlined below. The tracks are intended to prepare persons for several of the specialized ministries now exercised in Protestant life and particularly those recognized for deacons by the United Methodist Church. Each provides opportunities for enquiry and guidance for students who want serious academic study about the church and its ministries and structures for apprenticeship and supervision appropriate for the distinct practices and specializations of ministry. The degree is governed by Association of Theological School rubrics for “Basic Programs Oriented Toward Ministerial Leadership.” (See ATS Bulletin 44, Part 1, Procedures Related to Membership and Accreditation, 110-113.) The degree conforms to SACS criteria. All tracks in the program share a common design and set of standard requirements: Church’s Ministry (CHURMIN) limited electives, a CHURMIN small group component, and a senior final evaluation; core requirements of Church History 13 and 14; Old Testament 11 and New Testament 18; Christian Theology 32 and Christian Ethics 33; additional core requirements in the track; at least one supervised and approved field placement, an apprenticeship in the area of specialization.

Admission. Applications for admission to the Master in Church Ministries program are evaluated by standards and procedures outlined in the Admissions section of this bulletin and are comparable to those employed for the Master of Divinity degree.

I. The Christian education track within the Master in Church Ministries is designed to prepare persons for ministries as program directors, as directors of religious education, or as deacons. This track requires two full years of course work, 16 courses, two colloquia, and an approved field education placement.

Year One

Fall

Church’s Ministry Limited Elective

Church History 13

Old Testament 11

CM Small Group CHURMIN 1

Intro. to Christian Ed, XTIANEDU 80

Colloquium XTIANEDU 4A

Spring

Christian Theology 32

Church History 14

New Testament 18

Small Group CHURMIN 2

Human Develpmt, XTIANEDU 179

Year Two

Christian Ethics 33

Curriculum and Pedagogy, XTIANEDU 132

Elective

Elective or (Christian Worship 78)

Colloquium XTIANEDU 4B

Christian Ed. Seminar 250

Elective

Elective

Elective

The two colloquia, XTIANEDU 4 A & B, are noncredit but required courses devoted to exploration of vocational issues and special topics. These two colloquia, CHURMIN Limited Elective, Spiritual Formation small group (CHURMIN 1/CHURMIN 2), and the Senior Seminar, XTIANEDU 250, provide each semester a context for relating theory and praxis, the academic program to field experience, and the formal curriculum to person and vocation. Non-United Methodists are advised by Brett Webb-Mitchell. Students undertake supervised and approved field education placements as Christian educators.

The faculty member most closely associated with the speciality of Christian education is Brett Webb-Mitchell. In addition, students may elect courses within the graduate education programs of North Carolina State University (Raleigh), the University of North Carolina (Chapel Hill), and North Carolina Central University (Durham).

II. The track in **spirituality** will serve individuals intent on laying a theological foundation for further work in spirituality, pastoral counseling, or pastoral care; persons already involved in lay and/or professional leadership roles intent on deepening their understanding of such ministry; some who may, under other auspices, seek credentials as spiritual directors; and persons who wish to deepen their own spiritual life. The faculty member most closely associated with the spirituality track is Michael Battle. The program features courses oriented toward the spiritual disciplines (SPIRIT 22, XTIANTHE 119, SPIRIT 210, LTS 78) and exploration of spirituality from theological (XTIANTHE 112, 222, 225 or 249), historical (CHURHST 206 or 250), and biblical (OLDTEST 163 or NEWTEST 197) perspectives:

Year One

<i>Fall</i>	<i>Spring</i>
Church's Ministry Limited Elective	Christian Theology 32
Church History 13	Church History 14
Old Testament 11	New Testament 18
The Spiritual Life, SPIRIT 22	Spiritual Direction, SPIRIT 210
CM Small Group CHURMIN 1	Small Group CHURMIN 2

Year Two

Christian Ethics 33	Directed Study, SPIRIT 399
Christian Worship 78	Biblical Prayer, OLDTEST 163
Elective	Elective
Elective	Church History 206 or 250

Students in this track lacking college-level preparation in psychology and/or counseling may wish to take a basic pastoral care course. They will undertake an integrative paper or project either in the senior seminar, CHURHST 206/250, or in a directed study (SPIRIT 399) with their adviser. They will be expected to participate throughout in a Spiritual Formation small group (CM Small Group CHURMIN 1/CHURMIN 2) and to be under spiritual direction. Field placements would typically be with ministers involved in the Order of St. Luke or in other forms of spirituality and in churches or agencies involved with programs in spiritual disciplines.

Among the faculty involved in the spirituality track are Michael Battle (ministerial studies), Susan Keefe (history), William Turner (theology), James Crenshaw (Bible), Brett Webb-Mitchell (education), Geoffrey Wainwright (theology), and Anne Marie Nuechterlein (pastoral care).

III. The track in **health and nursing ministries** is designed to prepare nurses to serve as health care ministers in local congregations. Applicants for this track must be registered nurses licensed or eligible for licensure in North Carolina.

Year One

<i>Fall</i>			<i>Spring</i>		
Divinity	Nursing	Joint	Divinity	Nursing	Joint
CH13	N301	HNM 11	CH14	N303	HMN 12
OT 11			NT 18, CT 32		
CM limited elective					

Summer Session

<i>Divinity</i>	<i>Nursing</i>	<i>Joint</i>
	N 502	HNM 200

Year Two

<i>Fall</i>			<i>Spring</i>		
Divinity	Nursing	Joint	Divinity	Nursing	Joint
Elective	N 332	HNM 200 ¹	Elective ²		HNM 200
CHE 33		HNM 290			HNM 300

Notes:

N 301 is a nursing course called Population-Based Approaches to Health Care

N 303 is a nursing course called Health Service program Planning and Outcome Analysis

N 332 is a nursing course called Diagnostic Reasoning and Physical Assessment

N 502 is a nursing course called Health Promotion and Disease Prevention

The core faculty associated with the track in health and nursing ministries are Keith Meador, Ruth Ouimette, and Alyson Breisch (School of Nursing).

Continuation Requirements. The following are the continuation requirements for the M.C.M. degree program:

1. The student must maintain a cumulative grade point average of 2.0. A student falling below that may be given a second semester to bring up the cumulative GPA to 2.0. Failure to do so results in dismissal.
2. The progress of all students is reviewed at the end of every semester by the Academic Standing Committee.

The minimum time in which the M.C.M. can be completed is two years (four semesters). The degree must be completed in four years (eight semesters). To be classified as full time, a student must enroll in three or more courses.

The Master of Theological Studies Degree

This two-year (four semesters) general academic degree is designed to provide an introduction to the theological disciplines as: (1) foundation for a graduate research degree (Ph.D.); (2) preparation for lay religious careers; (3) grounding for teaching, research, or practice in another field (*e.g.*, history, psychology, music); (4) enhancement of institutional leadership roles; or (5) personal enrichment.

¹100 hours of clinical field experience per semester.

² Recommend CHE 266 or PASTCARE 64.

Requirements:

1. Sixteen courses and four or more semesters of residency (at least three semesters of which must be at Duke, *i.e.*, transfer credit is limited to one semester);
2. a normal load of four courses per semester;
3. two courses from each of the biblical, historical, and theological divisions, specifically the Old and New Testament introductions; the two semester survey of church history; and the basic theology and ethics courses;
4. the maintenance of a cumulative grade point average of 2.5;
- 5.³ a paper submitted within a course in the final (fourth) semester and fulfilling, in part, the requirements of that course which addresses itself to the coherence, learnings, or major emphases of the individual's program (choice of course by mutual consent of student, instructor, and adviser); and
6. completion of all requirements for the degree within a four-year (eight-semester) period.

Administration. In consultation with the M.T.S. faculty advisor, students will draft a set of program goals and project a four-semester course plan (or an appropriate alternative plan on a part-time basis). At each registration conference, students and the advisor (with their assistant) will reassess program goals **and the course plan adopted by the student.**

At the end of the first year of course work, the faculty advisor will assess the progress and academic performance of the student. Before graduation and after the thesis is submitted, there will be a final evaluation of the student's academic performance. Both the assessment and the final evaluation are submitted to the academic dean and placed in the student's academic record.

At the end of each semester, the Academic Policies Committee shall review the progress and cumulative grade point average of each student. The M.T.S. program as a whole will be administered by the senior associate dean for academic programs in consultation with the faculty adviser to the M.T.S. program. The M.T.S. faculty advisor will take responsibility for any colloquia or their special M.T.S. programs.

A SUGGESTED M.T.S. CURRICULAR PARADIGM

First Year

Fall Semester

Elective

Old Testament 11

Church History 13

Elective

CM Small Grp-CHURMIN 1 optional

CM Small Grp-CHURMIN 2 optional

Spring Semester

Christian Theology 32

New Testament 18

Church History 14

Elective

Second Year

Christian Ethics 33

Elective

Elective

Elective

Elective

Elective

Elective

Elective

Elective

3. One of the electives serves as the context for the summary paper.

The Master of Theology Degree

The course of study leading to the degree of Master of Theology is designed for graduates of accredited theological schools who desire to continue or resume their theological education for enhancement of professional competence in selected areas of study. Enrollment in the Th.M. degree program is open to a limited number of students who have received the M.Div. (or the equivalent) with superior academic records.

Inquiries on admission may be addressed to the director of admissions.

General Requirements. The general requirements for the degree of Master of Theology are:

1. Eight course units of advanced studies, with an average grade of B (3.0 average on a 4.0 scale).
2. Superior performance in a comprehensive examination covering the major area of study. As an alternative to the comprehensive examination, the student may elect to do a research project in one major area if approved by the supervising professor. This project shall carry one course unit, to be counted within the eight units required.
3. Residence for one academic year or the equivalent. (Equivalency to be determined by the senior associate dean for academic programs).

There are no general language requirements. However, classical or modern languages may be required for certain programs (for example, in biblical studies, Hebrew or Greek may be required).

The Program of Study. At least four of the required eight courses must be taken in one of the basic theological disciplines (biblical, historical, theological, or ministerial) that shall be designated as the candidate's major, and at least two courses in another discipline (*i.e.*, an area of study distinct from the major) that shall be designated as the candidate's minor. A major and a minor may be chosen within the same area of study with the approval of the senior associate dean for academic programs and the chair of the division which oversees the desired area of study. Students enrolled in the Th.M. may take the elementary biblical languages; however, these courses may not count as fulfilling the major or minor requirements for biblical studies.

The comprehensive examination will be given at the close of the course of study for the degree, ordinarily in May or September. Persons electing to do a research project should obtain guidelines for its submission from the senior associate dean for academic programs. The research project, upon completion and approval, must be deposited in the library.

The entire program of studies and comprehensive examination or project can be completed within 12 months. In some cases, the time limit may be extended, but not usually beyond three years.

The candidate majoring in pastoral care may plan one of three programs or concentrations: a concentration in pastoral theology and theological understanding to professional ministry, especially the parish, through course work and supervised clinical or field experience; a concentration in pastoral care through course work and a residency in clinical pastoral education (CPE); a concentration in pastoral supervision through course work and a supervisory CPE program. In the latter two concentrations a maximum of three course credits may be granted for the residency or supervisory CPE. The Clinical Pastoral Education program is accredited by the Association for Clinical Pastoral Education, Inc., through which students majoring in pastoral supervision may seek certification as a chaplain supervisor. Course CPE 100 (or its equivalent) is considered a prerequisite for a major in pastoral care. It is not applicable toward the eight courses required for the degree, although it will be indicated on the student's transcript. The student majoring in this area should ordinarily make provision for a program extending for a full calendar year, with students in a pastoral care residency or pastoral supervision generally requiring 18 months to three years to complete course and clinical work.

Financial Aid. Please note in the pertinent sections of the chapter “Financial Information” that the charges for tuition and general fee for the Th.M. degree are combined and are made on the basis of the number of courses taken.

Continuation Requirements. The following are the continuation requirements for the Th.M. degree program:

1. The student must maintain a cumulative grade point average of 3.0. A student who falls below this level is terminated.
2. The progress of all students is reviewed at the end of every semester by the Academic Standing Committee.

The Th.M. degree must be completed within three years (six semesters). The minimum time in which the degree can be completed is one year (two semesters).

To be classified as full time, a student must be enrolled in three or more courses in a semester.

Th.M. students who have registered for the eight required courses and have completed all course work except the comprehensive exam or the project may maintain registration, obtain use of university resources (library), contract for supervision, and sustain their program by registering through a Course Continuation Fee (CONTDIV 101 or 102) in every semester until the program is completed. The fee is \$100 per course (per semester).

Duke Summer Session

The Divinity School offers a limited summer program, including intensive biblical language courses (Greek/Hebrew), individual directed study, and one or more electives. Summer courses of graduate level may also be taken in other departments as cognate credits (maximum of two; see provisions under administration of the curriculum). Permission for such credits must be secured in advance from the instructor and from the senior associate dean for academic programs and may involve university rather than Divinity tuition.

Special Programs

Duke Divinity School is a participant in the National Capital Semester for Seminarians conducted by Wesley Theological Seminary in Washington, D.C. Students may, with the approval of the senior associate dean for academic programs, enroll in this one-semester program focused on political issues and social ethics and receive up to four transfer credits. Applicants must have completed at least two and not more than four semesters at Duke to be eligible.

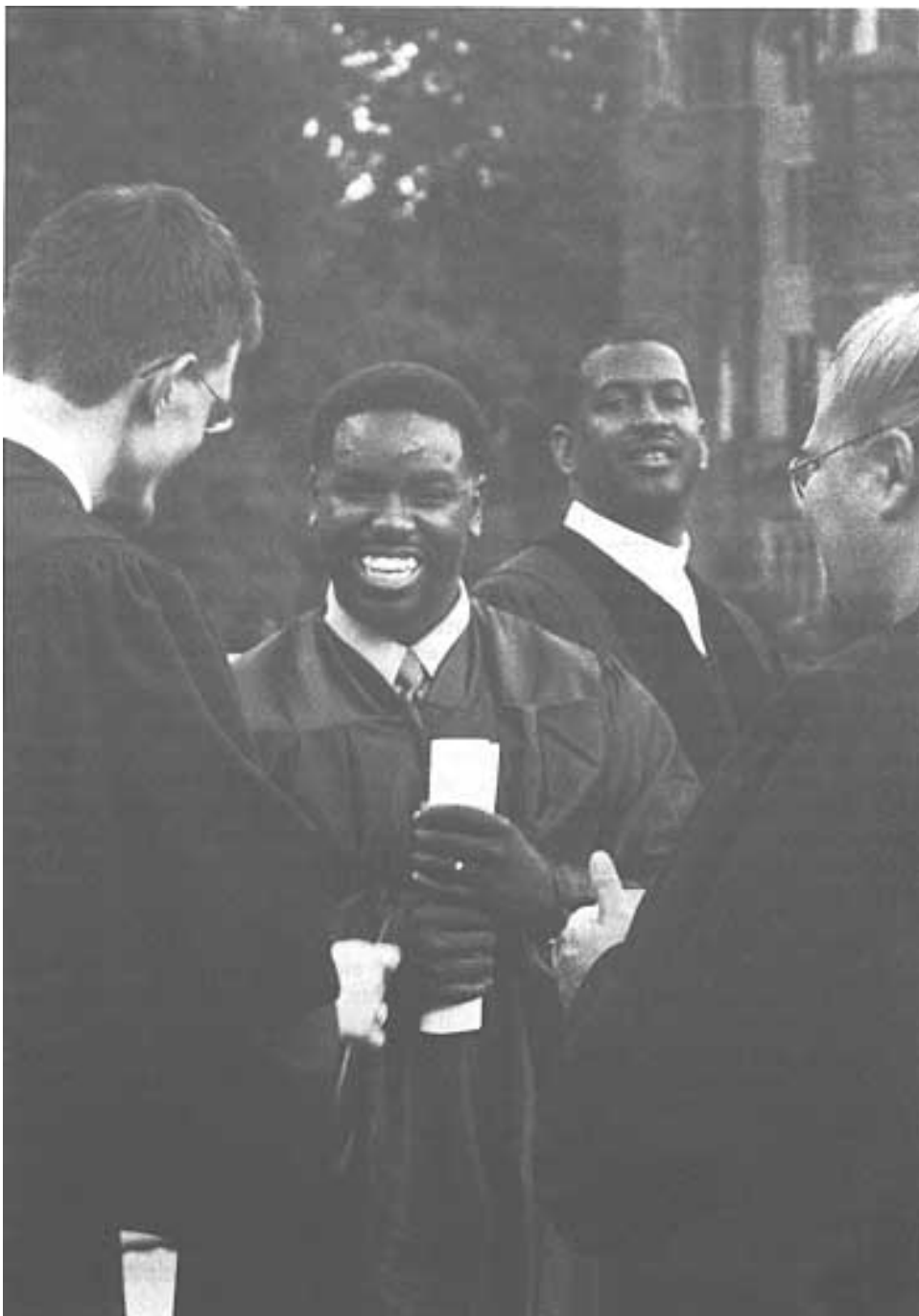
International Study Programs

For several years the Divinity School has been developing programs of international study and exchange involving faculty and students. The main areas in which the development is centered at this time are the following:

Middle East Travel Seminar. The Middle East Travel Seminar is a three-week study tour, beginning in mid-May, to which our students may apply. Each year four to six Divinity students are selected to visit and study important sites in Jordan and Israel with lay people and students from regional seminaries including Southern Baptist Seminary, Mercer Seminary, and Candler School of Theology.

Robert E. Cushman Exchange Fellowship. Each year faculty and staff nominate a student to represent the Divinity School in the Bonn/Duke Exchange Program. Through the year program at Bonn University (Germany), the student becomes thoroughly acquainted with another culture and different church life. Full participation in nine classes at Bonn required. Language preparation necessary.

Courses of Instruction



Course Enrollment

The foundational courses typically carry two digit numbers (*e.g.*, New Testament 18, Church History 13, American Christianity 28, Christian Theology 32). Other courses numbered through 199 are elective courses for Divinity School students only. Many courses numbered 200 and above are approved for credit by both the Divinity School and the Graduate School, and require the permission of the instructor. For other prerequisites the student should consult the roster of courses of instruction in this bulletin and should also refer to published registration advice at the time of registration for each semester.

Courses jointly approved by the Divinity School and the Graduate School of Duke University are published in the *Bulletin of Duke University: The Divinity School*. Courses offered in the Department of Religion of Duke University, or as cognate courses in other departments, must be of graduate level (numbered 200 or above) in order to fulfill requirements for degrees in the Divinity School.

Projected Course Offerings

The following list of proposed course offerings for the 2002-2003 academic year is tentative and subject to change. Detailed listings are available at the time of preregistration in the middle of the preceding semester, and more distant plans may be ascertained by consulting the divisional representative or the instructors concerned.

Fall Semester, 2002

Old Testament (OLDTEST) 11, 100, 115, 145, 160, 223D
New Testament (NEWTEST) 18, 103, 105, 116A, 226R, 303
Church History (CHURHST) 13, 272, 272A
Historical Theology (HISTTHEO) 220
History of Religions (HISTREL) 135
Christian Theology (XTIANTHE) 112, 114, 125, 220, 225, 245, 260, 315
Christian Ethics (XTIANETH) 33, 228, 230, 348
Clinical Pastoral Education (CPE) 100, 200
Black Church Studies (BCS) 144, 205
Church's Ministry (CHURMIN) 1, 115
Care of the Parish (PARISH) 155E, 159, 220
Christian Education (XTIANEDU) 80, 132, 175, 190, 195
Liturgical Studies (LTS) 78
Pastoral Care (PASTCARE) 64, 220, 271
Preaching (PREACHNG) 30, 183
Spirituality (SPIRIT) 22, 205
World Christianity (WXTIAN) 150, 200, 220, 245, 252
Health and Nursing Ministries (HNM) 11

Spring Semester, 2003

Old Testament (OLDTEST) 11, 116
New Testament (NEWTTEST) 18, 104
Church History (CHURHST) 14
Historical Theology (HISTTHEO)
American Christianity (AMXTIAN) 28
Christian Theology (XTIANTHE) 32
Christian Ethics (XTIANETH)
Black Church Studies (BCS) 124
World Christianity (WXTIAN)
Care of the Parish (PARISH) 160
Christian Education (XTIANEDU) 250
Pastoral Care (PASTCARE) 64, 180
Preaching (PREACHNG) 30
Spirituality (SPIRIT)
Religion and Society (RSO)
Health and Nursing Ministries (HNM) 12

I. Biblical Studies

OLD TESTAMENT (OLDTEST)

2A. Hebrew Reading. A noncredit course for "reading maintenance" in Hebrew texts and to improve language skills. Prerequisites: Old Testament 115 and 116. Instructor: Staff. No credit.

2B. Hebrew Reading. Continuation of Old Testament 2A. Prerequisites: Old Testament 115 and 116. Instructor: Staff. No credit.

11. Introduction to Old Testament Interpretation. An introduction to the literature, history, and religion of ancient Israel with emphasis upon exegetical methodology. Instructor: Chapman or Crenshaw. One course.

100. The Anatomy of the Soul: The Psalms and the Christian. Instructor: Ellen Davis. One course.

101. The Prophetic Movement. A study of the prophetic movement in Israel from the earliest period to the postexilic development of apocalyptic with special reference to the content and religious teaching of the prophetic writings. Instructor: Efirid. One course.

106. Exegesis of the English Old Testament. Register for course by designated suffix, A-K. One course each. Prerequisite: Old Testament 11 or equivalent. Instructor: Crenshaw or Chapman. Variable credit.

106A. Genesis. Instructor: Chapman. One course.

106B. Amos and Hosea. Instructor: Crenshaw. One course.

106C. Historical Books. Instructor: Chapman. One course.

106D. Wisdom Literature in the Old Testament. An analysis of selected biblical texts (Proverbs, Job, Ecclesiastes, Sirach, Wisdom of Solomon) and similar ancient Near Eastern literature. Instructor: Crenshaw. One course.

106E. Old Testament Psalms. Exegesis of various literary types; theological orientation of Old Testament liturgical prayer; implications for prayer and liturgy today. Instructor: Crenshaw. One course.

106I. Isaiah. Instructor: Crenshaw. One course.

106J. Jeremiah. A close exegetical study of the English text of Jeremiah and the history of its use and interpretation in Christian and Jewish communities. Instructor: Crenshaw. One course.

106K. Deuteronomy. Instructor: Chapman. One course.

109. The Religion of the Old Testament. A study of the religious ideas contained in the Old Testament with special reference to their interpretation. Instructor: Efird. One course.

115. Introduction to Biblical Hebrew. Elements of phonology, morphology, and syntax. Exercises in reading and writing Hebrew. Exegetical treatment of the book of Jonah. (Two semesters: no credit will be given for 115 without completion of 116.) Instructor: Chapman, Crenshaw, or Davis. One course.

116. Introduction to Biblical Hebrew. Continuation of Old Testament 115. (Two semesters: no credit will be given for 115 without completion of 116.) Instructor: Chapman, Crenshaw, or Davis. One course.

145. To Work and Watch: Toward a Biblical Ecology/Theology of Land. The aims of this course are to: 1. Explore ancient Israel's theological understandings of land tenure and use, and further, to explore how land is a crucial element in the relations between humanity and the other creatures, on the one hand, humanity and God, on the other. 2. To engage in a serious rereading of the Biblical text in light of the contemporary ecological crisis. 3. To identify ideologies of land tenure and usage that are operative in contemporary societies, including our own, and to examine them critically in light of the biblical text and the present crisis. Prerequisite: Old Testament 11. Instructor: Davis. One course.

150. Necessary Women: Biblical Representations of Women in Judges and Ruth. We will look at representations of women (especially the multiple representations in Judges and Ruth) from different interpretative perspectives: history of religions, sociology, feminism, ancient and medieval Christian and Jewish thought, literary theory, systematic theology, contemporary spirituality, and religious art. We will consider what these books indicate about ancient Israelite religion and religious imagination, and also how they may inform our own religious imaginations. Prerequisite: OLDTEST 11. Instructor: Davis

160. Old Testament Law and Community. This course aims to investigate the various legal codes of the Old Testament, primarily those within the Pentateuch, in order to: 1. Articulate their similarities and differences, and thereby gain a sense of the legal tradition of the Old Testament as a whole; 2. Situate the codes within the context of historical Israel's communal life, posing the sociological question of the relationship between corporate identity and communal discipline; 3. Frame the theological issue of contemporary Christian use and application of Old Testament legal texts. Prerequisite: Old Testament 11. Instructor: Chapman. One course.

163. Biblical Prayer. An examination of biblical prayer in its ancient context, with attention to the function of prayer in religious traditions and modern theologians' uneasiness over "petition." Instructor: Crenshaw. One course.

170. Women, the Bible, and the Biblical World. An investigation of selected literary and graphic materials from the ancient world through which the image, role, and status of females can be discerned. Instructor: Crenshaw or C. Meyers. One course. C-L: New Testament 170

180. From Text to Sermon. One course. C-L: see Preaching 180. Instructor: Chapman or Davis. C-L: New Testament 180

203. Preaching Isaiah. Prerequisites: Old Testament 11, Preaching 30, and Christian Theology 32. Crosslisting: Preaching 203. Instructor: Ellen Davis. One course. C-L: Preaching 203

207. Hebrew Prose Narrative. Three courses. Instructor: Chapman or Peters. C-L: see Religion 207

208. Classical Hebrew Poetry: An Introduction. Three courses. Instructor: Chapman or Peters. C-L: see Religion 208

209. Old Testament Theology. A study of important religious themes in ancient Israel such as the presence and absence of God, divine justice and mercy, evil and suffering. Prerequisite: Old Testament 11 or equivalent. Instructor: Chapman or Crenshaw. One course.

220. Rabbinic Hebrew. An interpretive study of late Hebrew, with reading from the Mishnah. Instructor: E. Meyers or staff. One course.

223. Exegesis of the Hebrew Old Testament. Register for course by designated suffix, A-S. One course each. Prerequisite: Old Testament 115-116. Instructor: Chapman or Crenshaw. Variable credit.

223A. Pentateuch. Stress on hermeneutical method. Instructor: Chapman. One course.

223B. Historical Books. Instructor: Chapman. One course.

223C. Major Prophets. Instructor: Crenshaw. One course.

223D. Minor Prophets. Instructor: Crenshaw. One course.

223E. Writings. Instructor: Crenshaw. One course.

223F. Proverbs. Instructor: Crenshaw. One course.

223G. Genesis. Instructor: Chapman. One course.

230. A Garden Locked. This seminar will explore traditional readings of the Song, both Christian and Jewish, as well as a variety of contemporary interpretations. The aim will be to deepen our understanding of biblical hermeneutics, the nature of biblical language, and ways in which the Bible may properly be used for theological reflection. Prerequisite: OLDTEST 11. Instructor: Davis

237. Literature of the Ancient Near East. Emphasis upon the religions, literature, and art of Mesopotamia. Instructor: Staff. One course.

242. Life after Death in Semitic Thought. Consideration of the various ideas from the early second millennium through the Intertestamental Period. Exegesis of selected Old Testament passages. Evaluation of recent research. Prerequisite: Old Testament 11 or equivalent; knowledge of Hebrew helpful but not required. Instructor: Crenshaw. One course.

254. Suffering in the Old Testament. The course examines various responses to suffering in the Old Testament, both human and divine, and attempts to assess these understandings in light of modern conceptions. Focus on Job and Hosea, which discuss human and divine suffering respectively, and on related texts from the Bible and the ancient Near East which illuminate the fundamental problems resulting from divine and human conduct. Prerequisite: Old Testament 11. Instructor: Crenshaw. One course.

302. Studies in the Intertestamental Literature. Selected documents of the Apocrypha and Pseudepigrapha examined exegetically and theologically in their relation to postexilic Judaism. Instructor: Crenshaw. One course.

304. Aramaic. A study of the Aramaic portions of the Old Testament and selected passages from the Elephantine and Qumran texts. Instructor: Crenshaw or Van Rompay. One course.

310. The Theological Interpretation of Scripture. The goal of this course is to promote reflection about how theologians, pastors, and churches can read Scripture theologically within the contemporary intellectual and cultural context. Prerequisite:

OLDTEST 11, NEWTEST 18, CHURHST 13, CHURHST 14, XTIANTHE 32. Instructor: Chapman

347. Hebrew Narrative Art. Analysis of the literary craft of selected biblical narratives, and critique of various approaches to studying the art of Hebrew narrative. Prerequisite: knowledge of Hebrew and consent of instructor. Instructor: Chapman or Crenshaw. One course.

350. Seminar in Old Testament. Research and discussion on selected problems in the Old Testament and related fields. Instructor: Chapman or Crenshaw. One course.

353. Seminar on Text Criticism. Emphasis on transmission, versions, apparatus, and method. Prerequisites: New Testament 103-104 and Old Testament 115-116 or equivalents. Instructor: Chapman or Crenshaw. One course.

NEW TESTAMENT (NEWTST)

2A. New Testament Greek Reading. Focus on reading New Testament texts with some consideration of grammar, syntax, and prose style of various biblical texts. Prerequisites: New Testament 103 and 104 or equivalents. Instructor: Staff. No credit.

2B. New Testament Greek Reading. Continuation of New Testament 2A. Prerequisites: New Testament 103 and 104 or equivalents. Instructor: Staff. No credit.

18. Introduction to New Testament Interpretation. An introduction to the literature of the New Testament with special attention to the perspectives and methods of historical-critical investigation and interpretation. Instructor: Efird or Hays. One course.

103. Hellenistic Greek. Designed for beginners to enable them to read the Greek New Testament. (Two semesters: no credit will be given for 103 without completion of 104; however, students with at least one full year of college Greek may be permitted to enroll in 104.) Instructor: Efird. One course.

104. Hellenistic Greek. Continuation of New Testament 103. (Two semesters: no credit will be given for 103 without completion of 104; however, students with at least one full year of college Greek may be permitted to enroll in 104.) Instructor: Efird. One course.

105. Studies in Paul. An investigation of Paul's apostolate based upon the Acts and the Epistles with attention to Paul's theology as reflected in selected passages. Instructor: Efird. One course.

114. Jesus in the Gospels: The Passion Narratives. A consideration of the origins, transmissions, and literary fixation of the Jesus traditions with special attention to the message of the Kingdom, the problem of messianic self-consciousness, and the passions. Instructor: Joel Marcus. One course.

116. Exegesis of the English New Testament I. Register for course by designated suffix, A-E. One course each. Instructor: Efird or Hays, or staff. Variable credit.

116A. Luke-Acts. Instructor: Staff. One course.

116B. Galatians. Instructor: Hays. One course.

116C. Selected Later Epistles. Instructor: Efird. One course.

116D. I Corinthians. Instructor: Staff. One course.

116E. Matthew. Instructor: Hays. One course.

117. Exegesis of the English New Testament II. Register for course by designated suffix, A-D. One course each. Instructor: Efird or Hays. Variable credit.

- 117A. The Gospel and Epistles of John.** Instructor: Staff. One course.
- 117B. Romans.** Instructor: Hays. One course.
- 117C. Revelation.** Instructor: Efird. One course.
- 117D. Mark.** Instructor: Hays. One course.
- 118. The New Testament in Greek.** Readings in the Gospels. Instructor: Staff. One course.
- 119. The New Testament in Greek.** Readings in the Epistles. Instructor: Staff. One course.
- 170. Women, the Bible, and the Biblical World.** An investigation of selected literary and graphic materials from the ancient world through which the image, role, and status of females can be discerned. Instructor: Crenshaw or C. Meyers. One course. C-L: Old Testament 170
- 175. Early Christian Prophecy.** Prerequisite: New Testament 18. Instructor: Staff. One course.
- 180. From Text to Sermon.** One course. C-L: see Preaching 180; also C-L: Old Testament 180
- 197. The Holy Spirit in Biblical Perspective.** Exegetical and synthetic analyses of conceptions of the Holy Spirit and inspiration in the Hebrew Bible and Septuagint; literary texts of the Second Temple Judaism; Greco-Roman literary texts; and the New Testament. Discussion of the diversity of conceptions will provide a particular focus of the course. Prerequisites: New Testament 18 and Old Testament 11. Instructor: Staff. One course.
- 210. Church and Ministry in the New Testament.** A consideration of the development of the concept and office of ministry in the Early Church as it is reflected in the New Testament. Instructor: Staff. One course.
- 212. Judaism and Christianity: Ancient Roots and Modern Perspectives.** Prerequisites: Oldtest 11, Newtest 18 Instructor: Joel Marcus. One course.
- 220. New Testament Topics.** Topics vary. May be repeated for credit. Instructor: Staff. One course.
- 222. John Among the Gospels.** Instructor: Staff. One course.
- 223. Jewish Literature in the Greco-Roman Era.** Analysis of the literature of early Judaism during the period which proved formative for both Judaism and Christianity. Prerequisite: New Testament 18. Instructor: Staff. One course.
- 225. New Testament Theology.** Critical examination of major problems and issues in New Testament interpretation and theology. Prerequisite: New Testament 18 or equivalent. Instructor: Hays. One course.
- 226. Exegesis of the Greek New Testament I.** Register for course by designated suffix, A-S. One course each. Prerequisite: New Testament 103-104. Instructor: Hays. Variable credit.
- 226A. Matthew.** Instructor: Hays. One course.
- 226B. Romans.** Instructor: Hays. One course.
- 226C. Mark.** Instructor: Hays. One course.
- 226E. The Gospel and Epistles of John.** Instructor: Staff. One course.
- 226F. I Corinthians.** Instructor: Hays. One course.
- 226R. The Resurrection Narratives.** Instructor: Marcus. One course.

226S. Creation and Fall in the New Testament and Related Literature.

Prerequisite: New Testament 18, New Testament 103-104 or equivalent.

Instructor: Staff. One course.

227. Exegesis of the Greek New Testament II. Register for course by designated suffix, A-E. One course each. Prerequisite: New Testament 103-104. Instructor: Hays or staff. Variable credit.

227A. Luke. Instructor: Staff. One course.

227B. Galatians. Instructor: Hays. One course.

227C. The Pastoral Epistles. Instructor: Staff. One course.

227D. Epistles of Peter and James. Instructor: Staff. One course.

227E. Acts. Instructor: Staff. One course.

227F. Exegesis of the Greek New Testament II: The Synoptic Gospel.

Concentration on the "classical" methods of studying the synoptic gospels: source criticism, form criticism, and redaction criticism. Students expected to become proficient in using the Greek synopsis. Prerequisite: New Testament 18, New Testament 103, 104 or equivalent. Also taught as Religion 227F. Instructor: E.P. Sanders. One course.

250. Preaching New Testament Ethics. The course examines patterns of ethical teaching in the New Testament writings and explores strategies for preaching on these texts in ways that call congregations to reshape their lives and practices. Prerequisites: New Testament 18 and Preaching 30. Instructors: Hays and Willimon. One course. C-L: Preaching 250

257. New Testament Ethics. This course examines the distinctive patterns of ethical teaching in the various New Testament writings and considers various ways in which the New Testament might inform contemporary ethical reflection. The course will examine representative uses of the New Testament in theological ethics (for example, Niebuhr, Barth, Yoder, Hauerwas, Schüssler Fiorenza, Gutierrez). Finally, selected topics will be addressed: for example, violence, divorce, anti-Judaism, abortion, wealth, and poverty. Instructor: Hays. One course.

303. The Old Testament in the New: New Testament Writers as Interpreters of Scripture. This doctoral seminar will seek to examine the ways in which New Testament authors read and interpreted Scripture. Special attention will be given to Paul, the Gospels, and Hebrews. Prerequisite: New Testament 18, 103-104, or equivalents. Instructor: Hays. One course.

309. Hermeneutics. Consideration of the nature of understanding and of several interpretive methods including phenomenological, existential, historical, literary, and structural. Their application to New Testament texts, primarily the parables of Jesus. Instructor: Martin. One course.

311. Pharisaic Judaism in the First Century. A reading course in first-century Pharisaic Judaism. Instructor: Sanders. One course.

312. Pauline Theology. Studies in some aspects of Paulinism in the light of recent scholarship. Instructor: Sanders. One course.

321. The Theology of Paul: Structure and Coherence. Review of recent critical discussion of Pauline theology, with particular emphasis on the problem of the structure and coherence of Paul's thought. Reading knowledge of German, as well as some previous work in Greek exegesis of the Pauline corpus is required. Consent of instructor required. Instructor: Hays. One course.

340. Seminar in the New Testament. Research and discussion on a selected problem in the biblical field. Instructor: Staff. One course.

II. Historical Studies

CHURCH HISTORY (CHURHST)

13. Early and Medieval Christianity. A survey of the history of Christianity from its beginnings through the fifteenth century. Instructors: Warren Smith. One course.

14. Modern European Christianity. A survey of the history of Christianity from the Reformation to the present. Instructors: Heitzenrater and Steinmetz. One course.

126. The English Reformation. The religious history of England from the accession of Henry VIII to the death of Elizabeth I. Extensive readings in the English reformers from Tyndale to Hooker. Instructor: Steinmetz. One course.

183. Renewal Movements in Church History. An investigation of renewal movements as parallel phenomena throughout Christian history utilizing social scientific studies of culture change and focusing on ancient monasticism, Franciscanism, Anabaptism, and early Methodism as representative renewal movements. Instructor: Staff. One course.

206. The Christian Mystical Tradition in the Medieval Centuries. Reading and discussion of the writings of medieval Christian mystics (in translation). Each year offers a special focus, such as: Women at Prayer; Fourteenth-Century Mystics; Spanish Mystics. Less well-known writers (Hadewijch, Birgitta of Sweden, Catherine of Genoa) as well as giants (Eckhart, Ruusbroec, Tauler, Suso, Teresa of Avila, Julian of Norwich, Catherine of Siena, and Bernard of Clairvaux) are included. Also offered as Medieval and Renaissance Studies 206 and Religion 206. Instructor: Keefe. One course.

235. The English Church in the Eighteenth Century. Studies of Christianity in England from the Act of Toleration, 1689, to the death of John Wesley, 1791. Instructor: Staff. One course.

247. Readings in Latin Ecclesiastical Literature. This class will introduce students to the reading of ecclesiastical Latin, using John F. Collins's *A Primer of Ecclesiastical Latin*. No prior knowledge of Latin is required. Throughout most of the semester, the primary focus will be on grammatical exercises and learning vocabulary, but students will be introduced to simple passages from the Latin Bible and other ecclesiastical texts, and by the end of the semester will be reading more lengthy selections from the Bible, besides the text of the Latin Mass. Instructor: Staff. One course.

250. Women in the Medieval Church. The history of the Medieval Church told from its women figures. Attention to the life and writings of saints, heretics, abbesses, queens, mystics, recluses, virgins, bishops' wives, and reformers. Topic varies. Instructor: Keefe. One course.

260. Life and Times of the Wesleys. A seminar on John and Charles Wesley and their colleagues in relation to English culture and religion in the eighteenth century. Consent of instructor required. Instructor: Heitzenrater. One course.

272. The Early Medieval Church. Instructor: Keefe. One course.

272A. The Early Medieval Church, Out of Africa: Christianity in North Africa before Islam. In this seminar we will look at selected writings of Tertullian, Cyprian, and Augustine, as well as lesser known African Fathers. We will look at the African rite of Baptism, African Creeds, and African Church councils. Focusing on major theological, liturgical, and pastoral problems in the African church, we hope to gain an appreciation of the crucial role of the African church in the development of the church in the West. Instructor: Keefe. One course.

276. The Sacraments in the Patristic and Early Medieval Period. A study of the celebration and interpretation of baptism or eucharist in the church orders and texts of the early church writers. Instructor: Keefe. One course.

339. The Radical Reformation. Protestant movements of dissent in the sixteenth century. Special attention will be devoted to Muntzer, Carlstadt, Hubmaier, Schwenckfeld, Denck, Marpeck, Socinus, and Menno Simons. Instructor: Steinmetz. One course.

344. Zwingli and the Origins of Reformed Theology. Source studies in the early Reformed tradition. Instructor: Steinmetz. One course.

HISTORICAL THEOLOGY (HISTTHEO)

123. Readings in Historical Theology. Prerequisites: Church History 13 and 14. Instructor: Staff. One course.

183. Teachings of the Christian Churches. An historical examination of Eastern Orthodox, Roman Catholic, Protestant, and evangelical doctrinal statements. Instructor: Staff. One course.

201. Christian Thought in the Middle Ages. A survey of the history of Christian theology from St. Augustine to the young Martin Luther. Instructor: Steinmetz. One course.

204. Origen. The systematic and apologetic writings of an important Alexandrian thinker and exegete of the third century. Instructor: Staff. One course.

215. The Theology of the Alexandrian School. This course will focus on the writings of four of Alexandria's most influential thinkers: Philo, Clement, Athanasius, and Cyril. Prerequisite: CHURHST 13. Instructor: W. Smith

219. Augustine. The religion of the Bishop of Hippo in the setting of late antiquity. Instructor: Clark. One course.

220. Topics in Historical Theology. Topics vary. May be repeated for credit. Instructor: Staff. One course.

225. Readings in Medieval Theology. This course examines the high medieval achievement in theology, both scholastic and spiritual, through close study of selections from many of the most important theologians from the 12th through the early 14th centuries. Prerequisite: CHURHST 13. Instructor: Staff

236. Luther and the Reformation in Germany. The theology of Martin Luther in the context of competing visions of reform. Instructor: Steinmetz. One course.

241. Problems in Reformation Theology. Consent of instructor required. Instructor: Steinmetz. One course.

246. Problems in Historical Theology. Instructor: Staff. One course.

260. Creation and Eschaton in Patristic Thought. The course will concentrate on Irenaeus and Augustine. Both men developed their doctrines of creation in response to two similar schools of thought, second century Gnostics and fourth century Manichees, each of which maintained a strongly dualistic ontology and cosmology. The focus of the course will be how Irenaeus and Augustine answer the position of their opponents by describing the nature of creation such that the creation itself cannot be viewed as the cause of evil. Prerequisite: Church History 13. Instructor: Smith. One course.

271. Christologies of the Early Church. Investigation of important soteriologies and debates centering on the person of Christ from the second through the fifth centuries. Instructor: Staff. One course.

273. Continental and British Roots of Evangelicalism. A study of seventeenth- and eighteenth-century movements in Europe and Britain characterized by a stress on personal religious experience. Instructor: Staff. One course.

302. Theology of John Wesley. Instructor: Staff. One course.

308. Greek Patristic Texts. Critical translation and study of selected Greek texts illustrative of significant aspects of patristic theology and history from the second through the fifth century A.D. Instructor: Staff. One course.

313. The Apostolic Fathers. A study of the religious thought in the writings of the Apostolic Fathers. Instructor: Staff. One course.

317. Seminar in the Greek Apologists. A study of the apologetic writings of the Greek Fathers in relation to the challenges of their contemporary world. Special attention will be given to leading protagonists of late Graeco-Roman culture, such as Celsus, Porphyry, and Julian. Instructor: Staff. One course.

318. Seminar in the Greek Fathers. A study of selected topics from the Greek Fathers. Instructor: Staff. One course.

323. The Theology of the Cappadocians. One course. C-L: see Christian Theology 323

334. Theology and Reform in the Later Middle Ages. Examination of selected issues in the life and thought of the medieval church from the twelfth century through the fifteenth century. Readings in popular and academic theologians from Pierre Abelard to Gabriel Biel. Instructor: Steinmetz. One course.

337. Theology of St. Thomas Aquinas. Seminar on themes and problems in the thought of Thomas Aquinas. Consent of instructor required. Also taught as Religion 337A. Instructor: Steinmetz. One course.

338. Calvin and the Reformed Tradition. The theological development of John Calvin. A comprehensive examination of his mature position with constant reference to the theology of the other reformers. Instructor: Steinmetz. One course.

340. Christ, Church, and Polity in Late Medieval English Writing. Prerequisite: Christian Theology 32; Church History 13, 14, or equivalent. Instructor: Aers. One course.

AMERICAN CHRISTIANITY (AMXTIAN)

28. A History of Religion in the United States. A consideration of the nature of Christianity in America and the history of its development. Instructor: Wacker. One course.

203. Studies in American Methodism. Research seminar devoted to selected topics in the Wesleyan and Methodist traditions in America. Instructor: Staff. One course.

267. American Religious Thought. Exploration of major writings from the Puritans to the present. 'Religious thought' will be broadly construed to include formal theological treatises, spiritual autobiographies, folk theology, and the like. Instructor: Wacker. One course.

268. Worship in the Wesleyan Tradition. One course. C-L: see Liturgical Studies 268

270. American Evangelicalism and Fundamentalism. A reading seminar covering major themes in the development of transdenominational evangelicalism and fundamentalism in America from the eighteenth century to the present. Instructor: Wacker. One course.

293. Religious Issues in American History. A reading seminar devoted to selected topics, problems and issues in American religion. Instructor: Wacker. One course.

294. Christianity and American Society. Consideration of civil religion, church and

state, the Protestant establishment and secularization in their historical development and contemporary expressions in America. Instructor: Staff. One course.

295. Religions in the American South. A study of the interrelationships of southern religion and southern culture. Instructor: Wacker. One course.

342. American Religious Biography. A study of the leading biographers of American religious figures and of the qualities of a successful biography. Instructor: Staff. One course.

349. History and Historiography of Religion in North America. An opportunity for advanced students in North American religious studies to deepen their understanding of some of the major questions in the field. Examination of how religious history is actually written— with special attention to the imaginative and moral motivations that enter into that process. Consent of instructor required. Instructor: Wacker. One course.

397. Readings in North American Religious History. Directed research on selected topics in the history of religion in the United States and Canada. Instructor: Wacker. One course.

HISTORY OF RELIGION (HISTREL)

5. Middle East Travel Seminar. A three-week, noncredit study venture visiting Syria, Jordan, Egypt, Israel, and Greece. Scheduled typically for mid-May to mid-June, it involves teams from Union (Richmond), Southern (Louisville), and Emmanuel (Tennessee). Up to five Duke students will be selected. Persons accomplished in biblical studies, with interest in archaeology and in the Middle East, with strong grades and outstanding promise for ministry and denominational leadership make the best candidates. Instructor: Crenshaw. No credit.

131. Introduction to Judaism: Calendar as Catechism. An integrated view of Judaism through a survey of the holy days of the Jewish calendar. The holy days are the focal points of well integrated and constantly elaborated teachings, rituals, liturgies, and folkways— all uniquely attached to a timely (historical) moment (for example, Passover), or to a timeless gesture (for example, Day of Atonement). Each event is a prism through which the light of Jewish civilization is refracted to reveal its various aspects and eras. Instructor: Sager. One course.

131A. Introduction to Judaism: Investigations into the Jewish Life Cycle: A Time to be Born; A Time to Die. This course will give particular attention to the liturgical and ritual responses to life and death. The studies of rite and liturgy will lead to investigations of the underlying Jewish theological and philosophical claims, as well as the psychological attitudes that inform rejoicing and grieving. Instructor: Sager. One course.

132. An Introduction to Jewish Prayer. A project to examine the forms, vocabulary, and uses of Jewish liturgy from ancient times through the present. Instructor: Sager. One course.

135. Introduction to Midrash: The Rabbinic Art of Interpreting Scripture. How does the single voice of Scripture contain the chorus of rabbinic interpretations? What is the nature of the dialogue between text and interpreter? What is the authority of exegesis? These are some of the questions that we will explore through selected midrash texts. The texts themselves will represent a variety of literary forms, styles, and topics. Instructor: Sager. One course.

140. Elijah the Prophet in Jewish Consciousness. Survey of aspects of Jewish continuity, custom and ritual through the lens of traditions relating to Elijah the Prophet. Instructor: Steven Sager. One course.

180. Introduction to Asian Religions. Preliminary consideration of problems and methods in the study of religious traditions, followed by a survey of the historical development, beliefs, practices, and contemporary significance of the Islamic religion and the religions of India, China, and Japan. See other courses offered in the Department of Religion. Instructor: Staff (Department of Religion). One course.

III. Theological Studies

CHRISTIAN THEOLOGY (XTIANTHE)

32. Christian Theology. The course aims at furthering the active appropriation of the Christian faith in the context of the contemporary church and in engagement with the world of today. It treats principally the themes of the classic creeds or the traditional topics of dogmatics. It also introduces students to the epistemological issues of revelation, faith, authority, interpretation, and social location. Instructor: Staff. One course.

100. The Love of Learning and Desire for God. The focus of the course will be to stimulate students' imagination to see why a desire to love God entails a willingness to engage in serious study of theology, broadly understood. Instructor: Jones. One course.

105. A Theological Introduction to Roman Catholicism. An exploration of fundamental themes of Roman Catholic history, theology, liturgy, and spirituality, with special attention to the mass. Instructor: Berger. One course.

112. Providence and Prayer: How in the World Does God Act?. The course invites people to the adventure of theological reflection, assuming that students come with a variety of ways of thinking through their faith already. We will begin by foregrounding questions related to issues of providence and prayer. What do our prayers reveal of our ways of thinking about God's presence in the world? Instructor: Berger. One course.

114. The Free Church. This course is designed to introduce students to the theological ethos of the Free Church tradition from the origins in Europe and Great Britain, through its spread to North America, to contemporary expressions in the post-colonial two-thirds world. The approach to the subject will be historical and theological, providing a narrative that traces the development and growth of the Free Church movement as well as a typological description of the character of the Free Church. Instructor: Freeman. One course.

115. Free Church Theology. Extending Schleiermacher's observation that theology in the West is either Catholic or Protestant, this course explores a third type: Free Church theology. It will prepare students to think theologically about the convictions and practices that are distinctive to the standpoint of the Free Church tradition in conversation with Catholic and Protestant theologies. Prerequisite: Christian Theology 32. Instructor: Freeman. One course.

120. Reformed Theologies. This course is designed to acquaint the student with the theological ethos of the Reformed tradition, in both its early Continental and its contemporary expressions. Instructor: Staff. One course.

125. Faith and Freedom. This course is designed to help students answer from a Christian standpoint what it means to be free. Conceptions of freedom from the broader cultural horizon will be engaged in conversation, but the primary sources for reflection will be from Christian Scripture and tradition. The life stories of St. Augustine, John Bunyan, and Jarena Lee (and her "Sisters in the Spirit") will serve as models to display the convictions and practices of Christian freedom. Instructor: Freeman. One course.

133. Thinking Theologically. An introduction to the nature and task of theology as part of the life of the church. Instructor: Staff. One course.

139. Women, Theology, and the Church. An introductory course about gender and the church that considers issues of authority in the mainline churches and theological traditions, surveys the range of feminist theologies from biblical and evangelical to radical, and allows the student to work on practical issues of gender and ministry. Instructor: Staff. One course.

140. Theology and Interpreting Scripture. Instructor: Staff. One course.

149. The Lord's Prayer. By studying historic and contemporary expositions of the Lord's Prayer, the course provides an introduction not only to the doctrines of God, humanity, prayer, and the kingdom, but also to the variety of the Christian spiritual tradition in time and space. Instructor: Wainwright. One course.

150. Conflicts in Faith: Christianity and Feminism. Prerequisite: Christian Ethics 33, Christian Theology 32. Instructor: Staff. One course.

200. Christology. The problem of knowledge of Christ and formulation of a doctrine of His work and person. Instructor: Carter, or Jennings, or Wainwright. One course.

205. Theological Perspectives on Forgiveness and Reconciliation. Prerequisite: Christian Theology 32. Instructor: Jones. One course.

211. Authority in Theology. The idea and function of authority in theology. Instructor: Staff. One course.

215. The Nature and Mission of the Church. Christian understanding of the Church— biblical, historical, contemporary— with a view toward ecumenical doctrinal construction. Instructor: Staff. One course.

218. The Sacraments: Rites and Theologies. Contemporary study of the sacraments brings together ritual studies, liturgical history, the history of dogma, and systematic reflection. This course examines the baptismal and eucharistic rites of the Church, both past and present, along with theological rationales of and commentaries on them offered by ecclesiastic writers of the patristic, medieval, Reformation, and modern periods. Prerequisite: Christian Theology 32, Church History 14, Liturgical Studies 78, or consent of instructor. Instructors: Tucker and Wainwright. One course. C-L: Liturgical Studies 218

219. Theological Controversies from Schleiermacher to Barth. Examination of major figures and theological issues of nineteenth-century Protestant theology. Attention to the relation of faith and culture, the role of experience in theological reflection, religion as illusion, the Jesus of history and the Christ of faith. Instructor: Staff. One course.

220. Theological Topics. A seminar on contemporary theological issues, content to be designated by the Theological Division. May be repeated for credit. Instructor: Staff. One course.

225. The Doctrine of Creation. This course will seek a profound understanding of the Christian doctrine of God as Creator. There will be several related theological concerns. Attention will be given to the relation of natural science to Christian theology. Prerequisite: Christian Theology 32. Instructor: Staff. One course.

231. Eschatology. A study of issues in individual, communal, and universal eschatology against the background of twentieth-century scholarly work in the kingdom of God. Instructor: Jennings or Wainwright. One course.

233. The Doctrine of the Trinity. Biblical bases, patristic developments, contemporary statements and connections. Instructor: Wainwright. One course.

235. The People of God. A course drawing on dogmatic theology and some modern philosophy to approach a Christian theology of Israel and the peoples of God.

Approaching a theology of the 'people and the peoples' requires engaging the problem of *Christian supersessionism*, the attitude in numerous ways written into a Christian self-understanding that the peoples (*i.e.*, the Church) replace the people (*i.e.*, Israel). The course considers the link between supersessionism and other problems facing the modern world, problems such as racism, patriarchy, colonialism, the formation of American civil religion, and the relationship between the Abrahamic faiths (*i.e.*, Judaism, Islam, and Christianity); Israel, the Arab states, and the 'Christian' West). Instructor: Carter

240. Christian Interpretations of the Psalms. The Psalms have been widely and constantly used in Christian devotion, liturgy, preaching, hymnology, and pastoral care. This course follows two hermeneutical tracks: it examines how particular writers view the entire Psalter, and it traces select Psalms through their practical use and interpretative history. Instructor: Wainwright. One course.

245. Readings in Lesslie Newbigin's Theology. This course studies works of theology produced in deep and sustained engagement with ecclesial practice in the contexts of both India and the modern west. Newbigin is viewed as pastor, ecumenist, missiologist, social thinker, and Christian apologist. The principal writings are *The Household of God*, *The Open Secret*, and *The Gospel in a Pluralist Society*. Instructor: Wainwright. One course.

250. The Theology of Karl Barth. Prerequisites: Christian Ethics 33 and Christian Theology 32. Instructor: Hütter. One course.

253. Feminist Theory in Christianity. This course examines nineteenth- and twentieth-century feminist theories and their implications for Christian doctrine and Biblical interpretation. Instructors: Clark. One course.

255. Christians in Religious Dialogue. An examination, from within Christian theology, of the principles of dialogue; of various contemporary dialogues with Jews, Muslims, Hindus, and Buddhists; and of traditional and emergent theologies of religion. Instructor: Wainwright. One course.

256. John Wesley in Controversial and Ecumenical Theology. A study of John Wesley and his theology both in his engagements with other confessional traditions, and in his views on such matters as church, ministry, sacraments, and authority. Prolongation into present-day relations between Methodism and other Christian communions. Instructor: Wainwright. One course.

259. Icon Theology. A study of theological controversies surrounding the use of images in Christian worship, followed by an attempt to perceive the symbolic conventions and doctrinal content of some Eastern, Western, and contemporary icons. Instructor: Wainwright. One course.

260. Eschatology: The End of Life and the Ends of God. With this course we intend to offer a fresh look at possibly the most central aspect of the Christian faith: eschatology. Prerequisite: Christian Theology 32. Instructors: Wainwright and Hütter. One course.

266. Kant the Theologian. Prerequisites: Christian Ethics 33 and Christian Theology 32. Instructor: Hütter. One course.

270. Remembrance and Reconciliation: Geographies of Memory. Exploration, drawing on a variety of texts, of the complex dynamics of remembering and forgetting as they bear on difficult pasts and the possibility for reconciliation. Particular attention given to racial reconciliation in South Africa and the United States. Consent of instructor required. Also taught as Distinguished Professor Course 202S and English 272S. Instructors: Holloway and Jones. One course.

285. Freedom and Law. Lecture course will explore the centrality of freedom and

law to doctrine of God as well as to the understanding of the human being and unfold their complex interrelationship in the traditions of theology and philosophy. Also taught as Religion 285. Prerequisites: Christian Ethics 33, Christian Theology 32, Church History 13 and 14. Instructor: Hütter. One course.

286. The Second Vatican Council. The course is designed as a theological introduction to the Second Vatican Council (1962-1965), one of the fundamental markers of Catholicism in the twentieth century. The Council, and the developments it engendered, are crucial to understanding the nature and identity of the Catholic Church at the beginning of the twenty-first century, including its pastoral and missionary activities, its social and political involvements, and its ecumenical and inter-faith commitments. The course will find its focus in the documents of the Council itself, giving particular weight to the core ecclesiological texts. We will also study some of the post-Vatican II documents which witness to the struggle over interpretation that was one of the consequences of the Council. Prerequisite: XTIANTHE 32. Instructor: Berger

308. Theologies, Tradition, and Difference. Prerequisites: Christian Ethics 33 and Christian Theology 32. Instructors: Staff. One course.

310. Christian Doctrine and the Reading of Scripture. Prerequisite: Christian Ethics 33, Christian Theology 32. Instructor: Staff. One course.

315. Negative Theology. This seminar-class will investigate the recently re-emerged interest in a "negative theology" as a critique of the onto-theological character of (modern) metaphysics and the theologies drawing upon this metaphysics. Simultaneously, the class will investigate the question in which ways negative theology is a genuine moment of Christian discourse. Prerequisite: Christian Theology 32. Instructor: Hütter. One course.

317. God and Evil. Study of phenomenon of evil by approaching through works of three eminent thinkers: Thomas Aquinas, F. W. J. Schelling, and Karl Barth. Permission only. Prerequisite: Christian Theology 32. Instructor: Hütter. One course.

320. Origins of Orthodoxy 380-750 C.E. Introduction to the development of eastern Christian theology during the period between pro-Nicene theologies to the death of John of Damascus. Instructor: Staff. One course.

323. The Theology of the Cappadocians. Prerequisites: Christian Ethics 33, Christian Theology 32, Church History 13, and Church History 14. Instructor: Staff. One course. C-L: Historical Theology 323

325. Philosophical Theology I. Selected readings from Plato and Aristotle which helped to shape philosophical theology from Origen through Augustine and Aquinas. Instructor: Staff. One course.

326. Philosophical Theology II. Main problems of philosophical theology in the modern period. Instructor: Staff. One course.

329. Readings in Theology and Language. Sample treatments of religious language in linguistic analysis, hermeneutical theory, literary criticism, liturgical practice, and fundamental theology. Instructor: Wainwright. One course.

332. System in Theology. An examination of the various factors that go into the shaping of a systematic theology, followed by a study of several recent and contemporary examples of the genre. Instructor: Wainwright. One course.

336. Faith and Reason. Seminar will take up the impulse given by the encyclical *Fides et Ratio* and explore the relationship of faith and reason, of theology and philosophy, on the threshold of a new century. Consent of instructor required. Instructor: Hütter

337. Theology of St. Thomas Aquinas. Seminar on themes and problems in the thought of Thomas Aquinas. Consent of instructor required. Also taught as Religion 337B. Instructor: Hütter. One course.

352. Seminar in Christian Theology. Research and discussion of a selected problem in the systematic field. Instructor: Staff. One course.

CHRISTIAN ETHICS (XTIANETH)

33. Christian Ethics. The course tackles theological and conceptual issues to do with the ways in which Christian moral discourse is generated in the life of the Church, in order that students may gain a sense of basic methodological alternatives in Christian traditions. It introduces students to such matters as the Church's relationship to the world, casuistry of various kinds, character formation, a moral psychology necessary for the development of Christian virtue, the place and function of scripture, and how Christians understand social responsibility. Instructors: Hall and Hauerwas. One course.

107. The Biblical Bases of Christian Ethics. Examination of major themes and moral teachings, principally in the Decalogue, the Gospels, and the Epistles, with application to some contemporary issues. Prerequisite: New Testament 18, Old Testament 11, or equivalent. Instructor: Staff. One course.

113. Themes and Readings in Christian Morals. Constructive examination of selected areas of public and private morality. Instructor: Staff. One course.

130. Dying and Death. Critical consideration of biblical, legal, medical, and ethical perspectives. Prerequisite: New Testament 18, Old Testament 11, or equivalents. Instructor: Staff. One course.

205. War in the Christian Tradition. An analysis of how Christians have understood and evaluated war. Particular attention to the question of whether war should not be regarded as a positive moral good. Works by Augustine, Aquinas, Bainton, Ramsey, Childress, Niebuhr, and Johnson will be considered. Instructor: Hauerwas. One course.

213. Christian Ethics in America. Instructor: Hauerwas. One course.

220. Theological Topics. A seminar on contemporary theological issues, content to be designated by the Theological Division. May be repeated for credit. Instructor: Staff. One course.

228. Theological Dimensions of American Law and Politics. A legal system inevitably overlaps with systems of belief and value, usually but not always termed religious, which claim to provide an ultimate valid construction of reality and a finally determinative set of values. Historically, most cultures have recognized this overlap by enlisting the law. It is arguable that the United States has attempted to do neither. This course will examine Western religious and theological reflections on the nature and legitimacy of law and politics and on the appropriate relationships between law and religion. Instructor: Powell. One course. C-L: Law 594

230. Sexual Ethics. Prerequisite: Christian Ethics 33. Instructor: Hall. One course.

242. Human Sexuality. Examination of biological, biblical, cultural, and other aspects of human sexuality, together with analytical and constructive interpretation. Consent of instructor required. Instructor: Staff. One course.

244. Interdisciplinary Seminar in Medical-Legal-Ethical Issues. A seminar composed of students and faculty from the Medical, Law, and Divinity Schools for critical consideration of selected pertinent issues of mutual professional interest. Consent of instructor required. Instructor: Staff. One course.

251. Goodness and Personhood. Concepts of "the good" are inextricably linked to

the way in which personhood is understood. This seminar treats texts both ancient and recent that address such issues as the relationship between the finitude of human life and its meaningfulness, the metaphors of the "inner" life and "centeredness," the differences and affinities between reason and desire, and the significance of the notions of presence and transcendence. Authors include the writers of the Song of Songs and Job, Plato, Augustine of Hippo, Iris Murdoch, and Martha Nussbaum. Prerequisite: Christian Ethics 33. Instructor: Powell. One course.

266. Ethics and Health Care. Critical examination of philosophical and theological bases of medical practice, and analysis of selected aspects of biomedical technologies, with particular attention to informing ethical assumptions. Instructor: Staff. One course.

268. Revelation and Authority in the Church. A critical and constructive examination of contemporary concepts, exploring such questions as: Is the Church's memory autonomous or constituted and directed by what it remembers? How does ecclesiology shape epistemology, and vice-versa? Does the word of the Church also become the mission of the Church? Is the word of God constitutive of human community? Instructor: Staff. One course.

290. S. Kierkegaard. Prerequisites: Christian Ethics 33 and Christian Theology 32. Instructor: Hall. One course.

291. Historical Forms of Protestant Ethics. A survey of major types of Protestant ethical theory from Luther through contemporary figures. Instructor: Staff. One course.

292. Happiness, the Life of Virtue, and Friendship. An investigation of the interrelation of these themes in selected authors. An examination of whether the loss of the interrelation of these themes accounts for some of the problems of modern philosophical and theological ethics. Instructor: Hauerwas. One course.

296. Community, Faith, and Violence. This seminar explores attempts to formulate fundamentally theological modes of social and political criticism with the focus on the role of faith and violence in secular society. Readings include works by theologians, social critics, and political theorists. Instructor: Powell. One course.

308. Philosophy and Theology after Wittgenstein. Instructor: Hauerwas

330. Love in Christian Tradition. Instructor: Hall. One course.

340. Kierkegaard's Influence on Continental Philosophy and Theology. In this doctoral and upper-level divinity seminar, we will read through several key figures who took up and used Kierkegaard's concepts in their own work. We will read mainly selections from Heidegger, Barth, Derrida, and Deleuze, with reference to the work of John Caputo and John Millbank. We will trace Kierkegaard's influence through philosophy and theology, toward an understanding of the current use of Kierkegaard within deconstructive and radically orthodox theology. Instructor: Hall

348. Seminar in Theological Ethics. Philosophical paradigms and the nature of the Christian life. Consent of instructor required. Instructor: Hauerwas. One course.

383. Moral Theology in the Twentieth Century. Critical and comparative examination of ethical theory as exhibited in the work of selected contemporary theologians. Instructor: Staff. One course.

BLACK CHURCH STUDIES (BCS)

100. Introduction to Black Theology. An examination of the historical roots of black theology with special attention to the treatments of traditional themes and problems in theology by black theologians and their rationale for the black theological enterprise. Instructor: Jennings or Turner. One course.

124. The Black Church in America. A consideration of the historical and theological

development of the separate black Christian denominations in America with attention to some of the major leaders, black worship, and black preaching. Instructor: Jennings or Turner. One course.

126. Black Religion and Social Conflicts in America. An examination of some of the reactions of black religious groups to the limits placed upon black people in American life, efforts made to break down racial barriers in society, and attempts to institutionalize black responses to such barriers. Instructor: Turner. One course.

128. The Life and Thought of Martin Luther King, Jr. An examination of the life of Martin Luther King, Jr., his theology, and his continuing influence on the church's ministry. Instructor: Lischer. One course.

130. Contemporary Black Culture and Consciousness. A theological investigation of prevailing cultural, political, social, economic motifs in black cultural life and their relation to theology and the life of the church. Prerequisite: Black Church Studies 124, Christian Theology 32, or consent of instructor. Instructor: Jennings. One course.

144. Selected Topics in Black Church History. An exploration of pivotal events, key issues, and persons in the development of the black church in America. Instructors: Wiggins and staff. One course.

168. Leadership in the African-American Churches for the Twenty-First Century. This course provides an opportunity for students with special interest in the history and role of the African-American churches to examine their resources and contributions in the light of current challenges, and to assess their potential influence in the twenty-first century. Instructor: Staff. One course.

192. African-American Spirituality. Prerequisite: Black Church Studies 124. Instructor: Turner. One course.

BCS 205. Black Women, Womanism, and the Church. Instructor: Wiggins

BCS 230. Theology and the Black Activist Tradition. Instructor: Carter

WORLD CHRISTIANITY (WXTIAN)

124. The Christian World Mission. A study of theological foundations, guiding principles, and contemporary problems of the world Christian community. Instructor: Staff. One course.

125. Liberation Theologies in Latin America, Africa, and Asia. Instructor: Berger. One course.

129. The Church: Fragmentation and Wholeness. A study of some of the major theologies of the church in our century, as they emerged together with the growth of the ecumenical movement. The course will focus on how specific ecclesiologies treat the question of the unity of the church(es) in the light of ecumenical hopes, proposals for unity and practical endeavors. Instructor: Berger. One course.

135. Contemporary Issues in the World Church. Analysis of political, social, cultural, and religious conditions in a selected area of the world, and of theological-ethical insights and perspectives within the indigenous Christian community. Instructor: Staff. One course.

140. God and Caesar: Learning from the Church Struggle Against Apartheid. Prerequisite: Christian Theology 32. Instructor: Storey. One course.

150. Christianity in Asia. Prerequisites: Christian Theology 32 and Church History 14. Instructor: Keck. One course.

156. The Ecumenical Movement. Its contemporary development, structures, activities, and problems, against the background of Church unity and disunity. Instructor: Staff. One course.

200. The Faces of Jesus in Africa. The course will seek to explore and highlight the assumptions underlying the various constructions of 'the Faces of Jesus' within African theology. In particular, the social, historical and theological factors surrounding African Inculturation, Liberation and Feminist Christologies respectively will be examined. The goal of the course will be to lead students to a better appreciation of the complexity of African culture in general, of the challenges facing African Christians today in particular. Prerequisite: XTIANTHE 32. Instructor: Staff

230. The Nation State and Theology in Africa. This course will focus on the problematic status of the nation state in Africa in relation to church, economic development, and violence. Prerequisite: Christian Theology 32. Instructor: Staff. One course.

233. Thinking Theologically in a Global Context. Instructor: Berger. One course.

240. Postcolonial Identities and Theologies in Africa. This course will provide an overview of the current trends in African theological philosophical thought, especially those relating to or built around the notion of (post)-colonial identity. Prerequisite: Christian Theology 32. Instructor: Staff. One course.

245. The Rwanda Genocide and the Challenge for the Church. The course explores the events and 'reasons' surrounding the 1994 Genocide in Rwanda, from both a historical and theological perspective. The current 'explanations' for the genocide are critically analyzed and discussed with a view of raising wider issues relating to African history, memory and violence on the one hand, the church's social role in Africa on the other. Prerequisite: Christian Theology 32. Instructor: Staff. One course.

252. Women's Voices from the Third World. Instructor: Berger. One course.

263. Third World Theology. The course is designed to give students a broad introduction to the life of the church in Latin America. It will focus on three areas: the historical development, the current theological reflection (concentrating on liberation theology), and the life and witness of the Church today. Instructor: Berger. One course.

IV. Ministerial Studies

CHURCH MINISTRY (CHURMIN)

1. Spiritual Formation Groups. 1: fall; 2: spring. No credit.

2. Spiritual Formation Groups. 1: fall; 2: spring. No credit.

105. Evangelism, Ecumenism, and the Life of the Church. Instructor: Staff. One course.

110. Introduction to Christian Ministry: Ordained Leadership. A general introduction to critical reflection on the history, theology, and practice of ordained ministry in Christian communities. Instructor: Staff. One course.

115. The Love of God and Neighbor. This course will survey a sample of primary sources, beginning with the biblical canon, within the Christian tradition demonstrating the relationship of personal and evangelical piety with activities of justice and service to neighbors. Students will reflect critically upon historical and theological sources, integrating these reflections with their vocational journeys. Instructor: Lacey Warner. One course.

CARE OF PARISH (PARISH)

130. Christianity and Contemporary Literature. This course will interpret recent literature (both fictive and nonfictive) from a theological perspective, employing a variety of interpretive lenses. Instructor: Utz. One course.

135. The Poetic Imagination. This course will examine poetry written out of the Western Christian tradition. Although the readings will provide something of an

historical overview, the emphasis will be on twentieth-century works. By concentrating on literary art of a non-narrative nature, we should be able to focus more keenly on the power of language and the relation between art and theology, truth, and beauty. How do the particular qualities of verse lend themselves to spiritual, theological and philosophical exploration. Does telling the truth by telling it slant (to paraphrase Emily Dickinson) gain us different truths than those found through prose? Instructor: Utz. One course.

142. Women and Ministry. Theological and practical issues related to women and ministry. Instructor: Staff. One course.

143. Understanding Congregations and Their Communities. This course explores congregations and their communities from theological and social scientific perspectives, considers various frameworks for understanding congregations, and helps students develop methods and techniques for engaging in congregational study. It will include a field study of a congregation. Instructor: Staff. One course.

146. Prophetic Ministry: Vision, Leadership, and Change. Our rapidly changing neighborhoods, communities, nation, and world give rise to new and confusing issues, dilemmas, and challenges for our congregations and faith communities. This course will focus on ways ministers and congregations can lead faithfully and creatively in these new contexts. The course will examine theological, biblical, ethical, and especially practical dimensions of prophetic ministry in our postmodern age. Instructor: Rosenquist. One course.

147. The Pastoral Responsibility for Leadership and Administration. A consideration of the major responsibilities of the pastor in the leadership and administration of the local church. Instructor: Staff. One course.

149. The Ministry to the Campus. An exploration of theological, historical, pastoral, and "practical" dimensions of the church's ministry in higher education and to campus ministry as a mission of the church. Instructor: Ferree-Clark. One course.

150. Male and Female God Made Them: Congregations, Gender, and Christian Identity. The focus of this course will be upon the gendered nature of Christian identity and the role of the congregation in the formation. We will explore the gendered nature of Sunday school literature programs and ritual life in congregations. We will also analyze the gendered nature of Christianity through the popular Christian writings, retreat and convention teachings (via media forms), and movements such as Promise Keepers and feminist spirituality groups. Students will gain skills to evaluate Church materials, defend or oppose the value of different representations of being male and female, and to be conversant with the church's variation on these matters within broader conversations about gender constructions in the larger society. Prerequisites: AMXTIAN 28 and XTIANTHE 32. Instructor: Wiggins. One course.

151. The Town and Country Church. The small church, the circuit church, circuit administration, larger parish and group ministry, and the town and country movement. Instructor: Mann. One course.

152. Introduction to Evangelism. A study of the nature, purposes, and methods of contemporary Christian evangelism with special attention to the local church. Instructor: Staff. One course.

154. The Urban Church. The function, nature, program, and administration of the effective city church and of the urban minister's distinctive task. Instructor: Staff. One course.

155. Denominational Studies. Register for course by designated suffix, B-U. Instructor: Staff. One course.

155C. The United Church of Christ. One course.

155D. The Presbyterian Churches. One course.

155E. The Christian Church (Disciples of Christ). One course.

155F. The Anglican Tradition. Instructors: Graebner, Mullin, and Wall. One course.

155U. Unitarian Studies. One course.

156. Denominational Studies. Register for course by designated suffix, B-U. Instructor: Staff. One course.

156C. The United Church of Christ. One course.

156D. The Presbyterian Churches. One course.

156E. The Christian Church (Disciples of Christ). One course.

156F. The Anglican Tradition. Instructors: Graebner, Mullin, and Wall. One course.

156U. Unitarian Studies. One course.

159. Early Methodism: History, Theology, and Polity. A study of the character and development of Methodism, beginning with John Wesley and tracing important features of this tradition through the nineteenth century. Instructors: Heitzenrater and Jones. One course.

160. Twentieth-Century Methodism: History, Theology, and Polity. The development of the United Methodist Church, focusing on theological diversity and patterns of organizational life, with major concentration on the polity of this church as provided by the current Discipline. Instructors: Heitzenrater and Jones. One course.

161. The Canterbury Course. An international summer graduate course on Anglican identity and spirituality, foundational theological issues in Anglicanism, and the Communion's ecumenical promise. Held at Canterbury Cathedral, the course features the life, history, and personalities of Canterbury and its centuries of spiritual hospitality. The course is open to Divinity students, persons matriculated at other ATS accredited seminaries and holders of the M.Div. Instructors: Staff and Canterbury Chapter. One course.

162. The Oxford Course. The Oxford Course at Westminster College, Oxford, sponsored by the Divinity School, is undertaken by Tim Macquiban, other faculty of Westminster, and other British experts on Methodism. Featuring lectures, seminars, visits to Methodist sites in and around Oxford, worship and participation in the community life of the college, the course explores British Methodism in its social context. Applications will be available through Willie Jennings at Duke or Tim Macquiban, Wesley and Methodist Studies Centre, Westminster College, Oxford OX2 9AT, England. Instructor: Staff. One course.

164. Theology of Pentecostalism. An exploration of this tradition with examination of its distinctive emphases and interpretations of Christian faith. Instructor: Turner. One course.

175. The Local Church in Ministry to God's World. Prerequisite: Christian Theology 32. Instructor: Storey. One course.

178. Women and Evangelism. An exploration of women's leadership and participation in evangelistic ministries focusing particularly on the previous three centuries. Based on this historical study, the course will also provide opportunity for critical reflection upon contemporary practices and theologies of evangelism.

Prerequisites: Church History 14 and American Christianity 28 Instructor: Lacey Warner. One course.

180. Theological Foundations of Evangelism. Instructor: Staff. One course.

200. Church Research Seminar. Methods of research and survey for the gathering, analysis, and interpretation of church and community data, together with preparation and use of denominational statistics. Instructor: Staff. One course.

CHRISTIAN EDUCATION (XTIANEDU)

80. Introduction to the Education of Christians. This course is guided by two questions: as Christians how do we know God? and what does it mean for Christians to be known by God? These questions will be addressed utilizing the following theoretical bases in Christian religious education: 1. human developmental theories; 2. the liberal progressive perspective; 3. liberation praxis theory; 4. communitarian approaches; 5. postmodern educational theories. Instructor: Webb-Mitchell. One course.

102. Christian Education and the Small Membership Church. An overview of the educational ministry of churches with small memberships including goal setting, program-format, leadership development, selection of curriculum resources, organization-design, and evaluation methodology. Instructor: Staff. One course.

110. The Changing Family in the Changing Church. An introductory course to the educational ministry of the Church with adults and families. Guidance and resources toward the development of comprehensive programming. Attention will be given to adult ages and stages and family life cycles. Prerequisite: Christian Education 80. Instructor: Webb-Mitchell. One course.

112. Adolescent Selves, Adolescent Contexts, and the Formation of Christian Adolescent Identity. This course will examine various myths and realities of the cultural isolation of teenaged Christians. Weekly class sessions, interviews with adolescents, plus a project will encourage participants to find ways to integrate adolescents into relationships and patterns within their worshipping communities. Also, we will focus on developing ways to guide adolescents in making meaning and to engage them in distinctively Christian ways of living. Instructor: Edie. One course.

132. Curriculum and Pedagogy in the Church. This course will center on these two questions: first, who decides what theory of Christian religious education is used in the church? Central to this question is the theory of curriculum that dictates what and why Christian religious education is going on in the church. The second question concerns which teaching paradigm is going to be used in the church. This question focuses on pedagogical theory, otherwise known as the how, when, and where of Christian religious education. Not only will students discover whose curriculum goals and which pedagogical approach should be used in the church, the course will also broaden the students' concept of teaching and learning in the context of local congregations and parishes. Instructor: Webb-Mitchell. One course.

153. Education and Social Issues. An exploration of contemporary social issues and their relationship to education and to the church. Instructor: Staff. One course.

167. Strengthening Laity in Ministry. In this course students will examine the Biblical and theological foundations of the ministry; identify images of the ministry from the Bible, the church's history, and the Christian community today; and practice methods of interviewing and listening to lay people in order to develop models of Christian religious education which can strengthen laity in ministry and encourage creation of structures which challenge and support laity in ministry. Instructor: Staff. One course.

175. Liturgy and Christian Formation. This course examines the ways in which the liturgy (word, sacrament, prayer, song) forms and transforms persons and communities for life in the church and the world. We will assume that the church's worship is not a species of activity that is symbolic or instrumentalist, but that the liturgy itself is a practice essential to the acquisition of Christian virtues and to the formation of Christian disciples. What we do and how we act in the liturgical assembly shape us in particular and powerful ways. Thus we will insist that Christian formation-the whole of the efforts within the church to make disciples- is inseparable from doxology from the praise and adoration of the triune God. Instructor: Murphy. One course.

179. Human Development. The goal of this course is to teach students the primary theories of human development, its role and function in the field of Christian religious education, and its implications in the life of the church. The material covered in this course will focus on the historical, philosophical, theological, and sociological roots of human developmental theories, cover the primary theories of human development in use today, explore new paradigms in human developmental theories, and discover the presence of these theories in the life of congregations and parishes. Instructor: Webb-Mitchell. One course.

185. The Arts and the Church. An exploration of the intuitive way of knowing and the place of the imagination in Christian faith and life with special attention to the use of the arts in the church, especially in Christian education, and in worship. Instructor: Staff. One course.

190. Discipleship and Adult Catechesis. Catechesis, in this course, is defined as the whole of the efforts within the church to make disciples. The purpose of catechesis is to help the church learn to live by the story that has been called into existence. Discipleship, then, is at the core of Christian catechesis: to learn, to know, to be trained and instructed in the Christian faith is to be morally transformed into holy disciples of Jesus. With this understanding in mind, this course will examine (and challenge) the various ways catechesis is constituted and carried out in the life of the church. Foundational to our purpose will be the attempt to articulate concrete and material ways in which the church might best educate, catechize, form, and nurture women and men through the life journey, the pilgrimage of faith from baptism to death. Instructor: Murphy. One course.

195. The Significance of Catechumenate for Making Disciples. Students will be invited to attend to the ways cognition, affect, and even self-consciousness arise from bodily processes. In addition, they will explore how these processes shape human capacities for participation in sacred mystery, and by extension, human moral engagement with the world. Prerequisite: Church History 13 and Christian Theology 32. Instructor: Edie. One course.

250. Church's Teaching Ministry. Required of students concentrating in Christian education in the M.C.M. or M.Div. programs. The symposium functions as both a capstone course in the theory and practice of educational leadership in the church and as an evaluation of professional knowledge and competence. Instructor: Staff. One course.

254. Religion in American Literature. A study of selected works of American literature with significant theological motifs. Emphasis will be upon the utilization of literary materials to enhance preaching and teaching in the church. Instructor: Staff. One course.

300. Advanced Seminar— From Development to Pilgrimage: Rethinking the Foundation of Educational Theory. Prerequisites: Christian Ethics 33 and Christian

Theology 32 or Christian Education 80 and Christian Education 132. Instructor: Webb-Mitchell. One course.

CLINICAL PASTORAL EDUCATION (CPE)

100. Level One Clinical Pastoral Education. Units of Basic CPE offered in the summer, fall, and spring in programs accredited by ACPE. Two course units each, maximum credit. Instructor: Staff. Variable credit.

100A. Alamance Health Services. Instructor: Staff. Two courses.

100B. North Carolina Baptist Hospitals. Instructor: Staff. Two courses.

100D. Duke Hospitals. Semester long units of CPE in the summer, fall, and spring semesters. The program is accredited by ACPE and is conducted at Duke Hospital. The maximum credit is two course credits. Special emphasis on group process and ministry skills. Openness to self and others is expected. Instructors: Travis and staff. Variable credit.

100G. Wesley Long Community Hospital, Inc. Instructor: Staff. Two courses.

100J. John Umstead Hospital. Instructor: Staff. Two courses.

100M. Moses Cone Health System. Instructor: Staff. Two courses.

100N. New Hanover Regional Medical Center. Instructor: Staff. Two courses.

100O. Level One Clinical Pastoral Education. Semester or year-long units of CPE offered in non-Duke programs accredited by ACPE. Instructor: Staff. Two courses.

100P. Level One Clinical Pastoral Education. Units of clinical pastoral education offered in the summer, fall, and spring in the Marriage and Family Consultation Center, Durham. (Two course units each, maximum credit.) Instructor: Staff. Two courses.

100U. University of North Carolina Hospitals. Instructor: Staff. Two courses.

100V. Veterans Administration Medical Center. Instructor: Staff. Two courses.

100W. Wake Medical Center. Instructor: Staff. Two courses.

100Y. Rex Hospital. Instructor: Staff. One course.

100Z. Rex Hospital. Instructor: Staff. One course.

150. Level One Clinical Pastoral Education, Transferred. An enrollment category for students who have completed a basic unit of Clinical Pastoral Education and who are transferring the credit towards a degree at Duke Divinity School. Two course credit maximum. Two courses.

200. Level Two Clinical Pastoral Education in Pastoral Care and Counseling. Pastoral care with inpatients and pastoral counseling of individuals, couples, families, and groups in a pastoral counseling center. (Two course units each.) Th.M. students may pursue advanced standing in the hospital-based CPE program through the established policy and procedures for that status. The conditions for level two CPE resemble those of the level one— 30 hours per week; limit six; pass/fail option. Prerequisite: interview. Instructor: Staff. Two courses.

HEALTH AND NURSING MINISTRIES (HNM)

11. Introduction to Parish Nursing. This seminar provides a basic introduction to the fundamentals of parish nursing ministry. Students are introduced to an overview of the various roles filled by the parish nurse: health educator, health counselor, referral agent, coordinator, facilitator, advocator, and supporter. Consent of instructor required. Also taught as Nursing 500. Instructors: Breisch, Meador and Ouimette (Nursing). Half course.

12. Parish Nursing II. Building upon the principles of Introduction to Parish Nursing, students in Parish Nursing II begin to implement the aspects of basic parish nursing within the context of a faith community. This course provides opportunities for discussion and exploration of parish nursing as both a ministry of the church and a subspecialty of professional nursing. 50 hours field experience. Prerequisite: Health and Nursing Ministries 11. Instructors: Breisch, Meador, and Ouimette (Nursing). Half course.

200. Health and Nursing Ministries Field Experience. This course provides the student with opportunity to implement the nursing component of health ministry within a faith community. The student integrates the theological dimensions of faith while utilizing skills in individual and group assessment, principles of health education, and program planning and evaluation. Students have the opportunity to develop a continuity relationship within a specific faith community. The field experience includes 300 hours over three semesters with weekly seminars. Prerequisites: Health and Nursing Ministries 11 and 12. Instructors: Breisch, Meador, and Ouimette (Nursing). One course.

290. Seminar on Care at the End of Life: Suffering and Dying Well. In this course, students examine contemporary efforts to recover the ancient practice of *ars moriendi*, the "art of dying." Students examine the phenomena of chronic illness, suffering, and dying from a variety of historical, biblical, theological, medical-physiological, and psychosocial perspectives. Students also examine contemporary modalities of care for persons at the end of life, including tertiary palliative care, the hospice movement, and ancillary "death with dignity" organizations. Course goals include developing the student's ability to imagine ways of caring for individuals with chronic and terminal illness. Instructors: Breisch, Meador, and Ouimette (Nursing). One course.

300. Seminar in Health and Nursing Ministries. In this course, students work toward the development of a philosophy of parish-based health care grounded in the core practices and the corresponding central theological commitments of their respective religious communities. Under the leadership of faculty from both the School of Nursing and the Divinity School, students analyze contemporary theories and practices of health care; particular attention given to the complex relationship between faith and health. Prerequisites: Health and Nursing Ministries 11, 12, 200, 290, and Nursing 502. Instructors: Meador and Ouimette (Nursing). One course.

PASTORAL CARE (PASTCARE)

64. Pastoral Care and Theology in the Cure of Souls. An examination of contemporary ecclesial practices of pastoral care in the context of historical pastoral theology and the classical practices of the cure of souls. Instructor: Meador. One course.

171. Pastoral Counseling. Consideration of the structures and processes of pastoral counseling; pastoral evaluation, referral, intake contract, goals, transference, termination, and other special problems. Consent of instructor required. Instructor: Staff. One course.

173. Psychotherapy and Sanctification. An analysis of the structure and processes

in transforming relationship in the light of a Christian understanding of sanctification. Instructor: Meador. One course.

175. Special Practicum Projects. For advanced students who want additional clinical experience under supervision in a pastoral care setting (inner-city; alcoholic rehabilitation; counseling; etc.). Instructor: Staff. One course.

176. Pastoral Care and Persons in Institutions. Register for course by designated suffix, A-C. Instructor: Staff. One course.

176A. Care at the Murdoch Center. Lectures by staff and ward visits at the Murdoch Center for the Mentally Retarded and the facilities in the Butner, North Carolina, complex (state hospital, alcoholic rehabilitation, training school). Instructor: Staff. One course.

176B. Care in Prison Facilities. The church's ministry to prisons and related correctional facilities explored through lectures and ward visits at participating facilities. Instructor: Staff. One course.

176C. Care of the Elderly and Home Bound. The church's ministry to the elderly and homebound explored through lectures, case conferences, and visits to the elderly and homebound parishioners of local Durham churches. Instructor: Staff. One course.

177. Pastoral Care in Health Care Crises. An exploration of the theological and psychological dimensions of health crises with particular attention to developing the student's understanding of health care systems as experienced by pastors and parishioners. (Highly recommended for those not planning to take CPE.) Instructor: Travis. One course.

178. Pastoral Limits and Pastoral Authority. A course designed to develop an understanding of the nature of pastoral authority, its relationship to various forms of power, and the form and nature of pastoral leadership. It will explore pastoral boundaries, ethical constraints, and the limits of time, skill, and energy. Instructor: Staff. One course.

179. Alcoholism: A Disease of the Body, Mind, and Spirit. Exploration of the church's ministry with alcoholics and their families. Special emphasis upon the disease concept, Alcoholics Anonymous, impact upon families, the role of intervention and referral, and strategies for church involvement and action. Attention to women's issues and minority perspectives. Instructor: Staff. One course.

180. Pastoral Care and Women. A course that explores the cultural and ecclesial context for the pastoral care of women, with a focus on the theme of embodiment and relationality. Special topics include vocation, spirituality, aging, abuse, and depression. Instructor: Staff. One course.

200. Theology and Spirituality of Aging. An introduction to aging and a theology and spirituality of aging. A brief overview of the demographics and the social/psychological/physical aspects of aging will be given. The primary focus will be on the theological and spiritual dimensions of aging, studying biblical references to aging, and the theological and spiritual growth that occurs throughout the lifespan. In addition, some time will be spent studying counseling strategies for coping with loss, bereavement, and grief; the older adult's role within the church; and the church's responsibility toward the older adult. Instructor: Staff. One course.

211. Healing in the Developing World and Care of the Underserved: Medical and Theological Considerations. The course pays particular attention to issues of religion, especially the ways in which an appreciation of religious and theological issues can be

helpful in developing a noncolonial perspective when providing care in a developing country or with the underserved in the USA. The development of health ministries cross-culturally will be a theme throughout the course. Instructors: Meador and staff. One course.

220. Seminar in Pastoral Theology. Prerequisite: Pastoral Care 64 and Christian Theology 32. Topics vary. May be repeated for credit. Instructor: Staff. One course.

234. Depression: Pastoral and Theological Issues. A class to foster pastoral insight into experiences of depression, to understand bio-psycho-social models thereof, to develop skills in pastoral caregiving with depressed people and to explore theological responses to the phenomenon. Prerequisite: Pastoral Care 64 or equivalent. Instructor: Staff. One course.

271. Marriage and Family. The psychodynamics of marital conflict and family problems; principles and procedures in marriage and family counseling. (For seniors and Master of Theology candidates.) Prerequisite: Pastoral Care 64. Instructor: Staff. One course.

273. Seminar in Pastoral Theology: Theological Dimensions of Pastoral Counseling. Research and discussion of issues of developmental psychology and spiritual growth. Instructor: Staff. One course.

275. Individual Study in Pastoral Psychology. Selected readings in major issues in pastoral psychology issuing in a research or honors paper. Instructor: Staff. One course.

278. Psychological Theories of Personality. A systematic presentation of leading personality theories, with reference to their historical and cultural significance. Theological implications and relevance to Christian ministry will be discussed. Prerequisite: Pastoral Care 64. Instructor: Meador. One course.

PREACHING (PREACHNG)

30. Introduction to Christian Preaching. The development of a theology of preaching and methods of sermon construction, including preaching in class, critique, private conference, and local church evaluation. Prerequisite: New Testament 18 or Old Testament 11 or consent of instructor. Instructor: Lischer or Turner. One course.

100. The History of Christian Preaching. Prerequisites: Christian Theology 32 and Preaching 30. Instructor: Pasquarello. One course.

161. Preaching and the Church Year. Preaching the lectionary texts in the context of the Church's worship and calendar. The appropriate cycle of the lectionary will be followed. In-class preaching and evaluation. Prerequisite: Preaching 30. Instructor: Lischer. One course.

162. The Rhetoric of Preaching. Preaching and the art of language. A survey of rhetorical theories, forms, and techniques in service to the Gospel. In-class exercises, preaching, and evaluation. Prerequisite: Preaching 30. Instructor: Lischer or Willimon. One course.

164. Proclaiming the Parables. Approaches to the interpretation and proclamation of the parables of Jesus. Readings in nonbiblical narrative and parable. In-class storytelling and preaching. Prerequisite: Preaching 30. Instructor: Lischer. One course.

165. Preaching as Public Address. A workshop on preaching and worship leadership organized around the principles of speech and effective communications. Extensive use of audio-visual recordings and private conferences. Prerequisite: Preaching 30. Instructor: Staff. One course.

170. Contemporary Pneumatologies and Preaching. This course examines the

relationship between the doctrine of the Holy Spirit and preaching. We will explore this doctrine in relation to modern trends in theology with special emphasis on those cases where there is an accompanying social movement. We will then analyze the ways in which pneumatology might influence preaching. Instructor: Turner. One course.

172. Preaching and the Literary Forms of Scripture. This course will be an advanced seminar which explores the way the literary form of the biblical text influences the preached text. Prerequisite: Preaching 30; New Testament 18 or Old Testament 11. Instructor: Willimon. One course.

180. From Text to Sermon. Preaching from biblical sources. Emphases upon the goal and methodology of exegesis, the hermeneutic problem, and verbal communication in the present. Prerequisite: Preaching 30. Instructor: Lischer. One course. C-L: New Testament 180, Old Testament 180

182. Preaching Practicum. An advanced laboratory course for extra competence in the preparation, delivery, and evaluation of sermons. Prerequisite: Preaching 30. Instructor: Lischer. One course.

183. Preaching in the Black Community. A study of the style and content of black preaching with attention to the particular roles of black preachers in society. An analysis of the essentially theological character of preaching in the black church. Prerequisite: Preaching 30. Instructor: Turner. One course.

184. Preaching in the Wesleyan Theological Tradition. A study of selected major themes in Wesleyan theology and their interpretation in contemporary preaching. Prerequisite: Preaching 30. Instructor: Staff. One course.

186. Twentieth-Century Preaching. A study of contemporary preaching based on printed, recorded, audio- and video-taped sermons of leading homileticians of our age. Prerequisite: Preaching 30. Instructor: Staff. One course.

189. Preaching in Context. Prerequisite: Preaching 30. Instructor: Turner. One course.

193. Theology in Preaching. Prerequisite: Preaching 30. Instructor: Turner. One course.

195. Preaching about Social Crises. The sermon will be studied as a means of educating parishioners on social crises, and the understanding of the Gospel in calling for discipleship in social, as well as personal, Christian witnessing. Instructor: Staff. One course.

196. Preaching in the Parish. A consideration of preaching in relationship to pastoral duties and the total task of ministry with attention to week-by-week preaching in the parish setting. Some attention will be given to funerals and crisis situations. Prerequisite: Preaching 30. Instructor: Turner. One course.

202. Scripture and Ecclesiology in Homiletical Methods. An examination of the place and function of revelation, particularly as it relates to theories about scripture and ecclesiology, in a variety of homiletical methods. A representative group of homiletical texts and sermons will be analyzed with a view toward each student constructing his or her own methodological statement and writing a sermon. Prerequisites: Christian Theology 32 and Preaching 30. Instructor: Staff. One course.

203. Preaching Isaiah. Prerequisites: Old Testament 11, Preaching 30, and Christian Theology 32. Crosslisting: Preaching 203. Instructor: Ellen Davis. One course. C-L: Preaching 203

220. Selected Topics. Topics vary. May be repeated for credit. Instructor: Staff. One course.

250. Preaching New Testament Ethics. One course. C-L: see New Testament 250

280. History of Preaching. A study of theological trends and significant personalities in homiletics in various periods from the Apostolic Age to the present. Prerequisite: Preaching 30. Instructor: Staff. One course.

281. Contemporary Preachers and Their Craft. A theological and rhetorical analysis of the most effective preachers of our era. In-class student preaching will intentionally reflect the sermons and preachers studied. Prerequisite: Preaching 30. Instructor: Lischer. One course.

282. Women and the Word. An examination of theological, social, historical, and communication issues pertaining to women and preaching. Sermons, video-tapes, and other resources will be used in analyzing the styles and content of preaching by women representing various traditions and historical periods. Prerequisite: Preaching 30. Instructor: Staff. One course.

283. Twentieth-Century Theology and Preaching. A study of important theological models, from liberalism to liberationism, and their effect on contemporary preaching. Seminar presentations and in-class preaching. Prerequisite: Preaching 30; Christian Theology 32. Instructor: Lischer. One course.

LITURGICAL STUDIES (LTS)

2. Music Skills for the Parish. A noncredit course designed to develop fundamental skills for reading musical notation and rhythmic patterns, using examples from the *United Methodist Hymnal*. Sightsinging and single-note keyboard playing not a prerequisite but will be encouraged throughout the course. Not intended for persons with prior knowledge of music skills. Instructor: Arcus. No credit.

78. Introduction to Christian Worship. An introduction to the history, theology, and practice of Christian worship from an ecumenical perspective. Surveys major aspects of worship, including: the Lord's Day, the Christian calendar, Word and sacraments, daily and occasional services, liturgical music, and liturgical space and arts. Lecture, small group discussions, and practicum. Prerequisite: Church History 13 or 14. Instructor: Tucker. One course.

141. The Church Year. An examination of the historical, theological, and pastoral dimensions of the Christian calendar and lectionary. Prerequisite: Liturgical Studies 78. Instructor: Tucker. One course.

158. Ways of Worship. Prerequisite: Liturgical Studies 78 or consent of instructor. Instructor: Berger. One course.

162. Hymnody. A survey of hymns, various hymn types and styles, and issues in hymnody designed for persons in or preparing for Christian ministry. Includes an introduction to the fundamentals of hymnology. Instructor: Arcus. One course.

180A. Church Music for Nonmusicians. A three-fold study including (1) an examination of historic and contemporary theologies of church music; (2) a survey of the musical forms used in worship by the church; and (3) basic musicianship and song leading with an emphasis upon the selection and use of hymns and service music contained in denominational hymnals. Instructor: Tucker. One course.

180B. Church Music for Musicians. An in-depth two-fold study for students with prior musical knowledge, namely: (1) musicianship skills including song leading, basic conducting and literature, including select masterworks for the church and hymns; (2) pastor and musician teamwork, with emphasis on case studies of specific pastor-musician teams. Readings and projects will acquaint students with issues of church music and encourage a continuing development of skills, research, and resource building. Instructor: Arcus. One course.

198. Theology Set to Music. Prerequisite: Liturgical Studies 180A or 180B or

consent of instructor. Instructor: Arcus. One course.

203. Directed Reading in Church Music. An advanced course offering students the opportunity to explore an area of church music of special interest to them, culminating in a major paper and/or public presentation. Includes compilation of bibliography for the study of church music. Enrollment limit: ten. Consent of instructor required. Instructor: Arcus. One course.

208. Hymns of Charles Wesley. Instructor: Berger. One course.

218. The Sacraments: Rites and Theologies. One course. C-L: see Christian Theology 218

220. Selected Topics. May be repeated for credit. Instructor: Staff. One course.

248. Pastoral Offices: Christian Rituals for the Life Cycle. Prerequisite: Liturgical Studies 78 or consent of instructor. Instructor: Tucker. One course.

250. Advanced Seminar in Liturgical Studies. Reading and research in a selected area of liturgical study to be announced. Instructor: Staff. One course.

251. Studies in Spirituality. A consideration of different dimensions of the spiritual life. Instructor: Staff. One course. C-L: Spirituality 251

252. Theologies of Church Music: From the Early Church to the Present. The church, throughout its history, has sought to clarify its relationship to culture. In particular, is the church to accommodate its worship to culture or avoid adopting of cultural forms? The relationship of culture and worship will be explored from the angle of the historical church's use of music. How have the church's theologians defined the role of music in the church? What are the most appropriate musical forms for use in the church? These issues will be examined with an eye to discussing and evaluating contemporary Christian musical expressions. Instructor: Tucker. One course.

268. Worship in the Wesleyan Tradition. A study of the historical, theological, liturgical, and sociological influences which have shaped the worship patterns of the Episcopal Church and the major American denominations that claim a Wesleyan heritage. Historical and contemporary liturgies will be examined, and concerns related to the leadership of contemporary liturgies will be discussed. Prerequisites: Care of the Parish 159 and 160, Liturgical Studies 78. Instructor: Tucker. One course. C-L: American Christianity 268

SPIRITUALITY (SPIRIT)

22. Introduction to Christian Spirituality. An introduction to spirituality, spiritual formation, and the development of a personal spiritual discipline. Instructor: Battle. One course.

100. A Practical Spirituality of Parish Work. Instructor: Staff. One course.

205. African Christian Spirituality. Prerequisite: Christian Ethics 33, Christian Theology 32, or Spirituality course. Instructor: Battle. One course.

210. Spiritual Direction. This course is an introduction to the process of spiritual direction; its theological foundations, its nature, its preparation, and its practice. Prerequisite: Spirituality 22 or consent of instructor. Instructor: Battle. One course.

231. Prayer. A theological and psychological exploration of Christian prayer understood as our human communication with the Triune God. Instructor: Battle. One course.

233. Pastoral Spirituality. An introduction to spiritual direction, the spirituality of healing and reconciliation, and spiritual formation. Instructor: Battle. One course.

240. Spiritual Direction Practicum. The process and skills of spiritual direction will

be the focus of this course. Students will have the opportunity to develop and practice the skills with one another and will also be required to see two persons in direction during the course. Prerequisite: Spirituality 210. Instructor: Battle. One course.

251. Studies in Spirituality. A consideration of different dimensions of the spiritual life. Instructor: Staff. One course. C-L: Liturgical Studies 251

252. Discernment Spirituality. Instructor: Staff. One course.

270. The Inculturation of Spiritual Direction. This course is about the theory and practice of spiritual direction in light of racial, cultural, and gender differences. Students will work with both traditional and contemporary understandings of spiritual direction in order to negotiate how diverse backgrounds encounter and benefit from the practices of spiritual direction. We will use didactic material, case and verbatim work, and enacted practice sessions. Prerequisite: Spirituality 22. Instructor: Battle. One course.

301. The Spirituality of Nonviolence. Instructor: Battle. One course.

RELIGION AND SOCIETY (RSO)

157. The Church and Social Change. A sociological study of the relationship of the church to the process of social change, including the role of the church as innovator, the church as participant in social movements, method(s) of accomplishing change, and the religious leader as an agent of social change. Instructor: Staff. One course.

158. Contemporary Religious Movements. The nature, ideology, development, clientele, and role of contemporary religious movements; the process by which such movements develop into established organizations; and their relationship to the mainline churches. Instructor: Staff. One course.

166. AMERC. A six-week summer course offered in and around Berea, Kentucky, through the ATS-accredited consortia, Appalachian Ministries Educational Resource Center (AMERC). The program offers participants training in small town and rural ministry and in relating Christian theology and ministry to the people, cultures, and political economies of Appalachia. It features field trips for direct experiences of Appalachian life, a faculty of experts on the region and its religion, use of the eighty-acre AMERC farm campus, and access to the Berea College special Appalachian collection. Instructor: Staff. One course.

177. Diversity, Liberation, and Christian Community. In view of prevailing tensions, ethnic and cultural alienation, and social fragmentation, and the growing pressures for justice and equality throughout the society, this course will be concerned with strategies and possibilities to promote community in light of the Christian gospel. The focus will be on the ministry of the local parish as well as corporate and diocesan church bodies. Prerequisites: Christian Ethics 33 and Christian Theology 32. Instructor: Staff. One course.

200. Congregations and Philanthropy. Prerequisite: American Christianity 28. Instructor: Staff. One course.

221. Religious Life in Sociological Perspective. An examination of religion and religious life as social phenomena, aiming to provide perspectives and conceptual tools for understanding the ways in which various aspects of religious life are embedded in and related to society and social processes. The theoretical perspectives will then be brought to bear on current issues. Students will participate in one or more group field experiences. Instructor: Wiggins. One course.

254. Contemporary American Religion. This seminar focuses on American religion, especially since the 1950s. Students will examine trends and issues in contemporary religious life, consider paradigms for interpreting the trends and issues, and explore topics of their choosing in research papers to be presented in the class.

Instructor: Wiggins. One course.

301. Sociology of Religion. Instructor: Wiggins. One course.

V. Clinical Training and Internship

CLINICAL TRAINING IN PASTORAL PSYCHOLOGY

Students may earn up to two course credits for a quarter or unit of clinical pastoral education in programs accredited by the Association for Clinical Pastoral Education (ACPE).

Students involved in clinical training under the direct supervision of members of the pastoral psychology staff during the academic year should register for credit under CPE for two course units unless a course credit has already been received for Pastoral Care 177, in which case only one rather than two credits will be granted for the CPE quarter. Students should apply for such training through the director of clinical pastoral education.

Students involved in clinical training in summer CPE quarters should register with ACPE and the associate dean for academic programs as soon as accepted for training by a chaplain supervisor.

INTERNSHIP (INTERN)

125. Special Ministry Internship. When a student needs to develop professional competencies in a highly specialized form of ministry, the associate dean for field education will assist in designing an appropriate learning contract and in negotiating for a suitable placement setting, provided the arrangements meet the basic criteria approved by the Field Education Committee. One course.

126. Special Ministry Internship. Continuation of Internship 125. One course.

131. Ministry through Social Agency Internship. A twelve-month placement in a regular personnel position in a social service agency to meet the job description of the agency and to develop a personal mode and style of ministry in a secular setting through understanding, appreciation, involvement in, and critical theological reflection upon environment, structures, values, and decision-making processes as conveyed by the conduct of the agency. One course.

132. Ministry through Social Agency Internship. Continuation of Internship 131. One course.

137. Parish Ministry Internship. A twelve-month placement, individually designed to engage the student in specified learnings in a wide variety of ministry functions in a local parish, under qualified supervision and using the guidelines of a learning contract. One course.

138. Parish Ministry Internship. Continuation of Internship 137. One course.

143. Campus Ministry Internship. A nine- to twelve-month placement in approved locations designed to provide special learnings in delivering a ministry to college students under qualified guidance and utilizing a learning contract which specifies seminars, a personal journal, directed reading, and consultations to develop competency in these functions. One course.

144. Campus Ministry Internship. Continuation of Internship 143. One course.

175. Clinical Pastoral Education Residency. A twelve-month placement in a clinical program accredited by the Association of Clinical Pastoral Education (ACPE). One course.

176. Clinical Pastoral Education Residency. Continuation of Internship 175. One course.

197. Mission Internship. A special internship to prepare for service in church

missions may be arranged by enlisting in the national or overseas program of the United Methodist Board of Global Ministries for one to three years. As a requirement for agency planning, applications should be initiated in the fall of the middler year. Other denominational and/or work-study experiences abroad may be given field education credit by special arrangement with the director of field education. One course.

198. Mission Internship. Continuation of Internship 197. One course.

VI. Colloquia/Interfield/Field Education

The following courses carry no credit and, with the exception of Course Continuation Divinity 101 and 102, carry no fee.

COLLOQUIA/INTERFIELD/FIELD EDUCATION (CIF)

2A. Writing Program for Divinity Students. The writing course in reader expectation theory, a noncredit course, provides students with tools and techniques to strengthen analytic and writing skills using papers assigned in other courses. Students practice the skills and techniques presented in lectures and have opportunity to discuss questions about research and writing. Instructor: Staff. No credit.

2B. Writing Program for Divinity Students. Continuation of Colloquia/Interfield/Field Education 2A. Instructor: Staff. No credit.

3A. Choir. A noncredit course for those participating in choir and desiring that involvement to show on the transcript. Instructor: Klausmeyer. No credit.

3B. Choir. Continuation of Colloquia/Interfield/Field Education 3A. Instructor: Klausmeyer. No credit.

4A. Christian Religious Education Seminar. A colloquium of faculty, students, and religious educators that meets bi-weekly in exploration of the vocation of religious education and in examination of current and future needs of the profession. Strongly advised for M.C.M. students and M.Div. students concentrating in Christian education. Meets every other Tuesday from 4:45 to 5:45. Instructor: Webb-Mitchell. No credit.

4B. Christian Religious Education Seminar. Continuation of Colloquia/Interfield/Field Education 4A. Instructor: Webb-Mitchell. No credit.

COURSE CONTINUATION DIVINITY (CONTDIV)

101. Course Continuation Fee. \$100. A mode of registration required in instances in which students have registered for but not completed all the courses or requirements for their program. A registration status for Th.M. students and others maintaining matriculation while finishing a thesis or other incomplete work. No credit.

102. Course Continuation Fee. \$100. Continuation of Course Continuation Divinity 101. No credit.

FIELD EDUCATION (FIELDEDU)

1. Field Education Seminar. Students in the M.C.M. must satisfy one such placement, either 1A (summer) or 1B-1C (academic year). Students in the M.Div. must satisfy two such placements, 1A or 1B-1C and 2A or 2B-2C. Register for course by designated suffix, A-F. Instructor: Stanley et al.. No credit.

1A. Approved Summer Placement. Instructor: Staff. No credit.

1B. Approved Academic Year Placement. Instructor: Staff. No credit.

1C. Approved Field Education Placement. Instructor: Staff. No credit.

2. Field Education Seminar. Students in the M.C.M. must satisfy one such placement, either 1A (summer) or 1B-1C (academic year). Students in the M.Div. must satisfy two such placements, 1A or 1B-1C and 2A or 2B-2C. Register for course by

designated suffix, A-F. Instructor: Stanley et al.. No credit.

2A. Approved Summer Placement. Instructor: Staff. No credit.

2B. Approved Academic Year Placement. Instructor: Staff. No credit.

2C. Approved Field Education Placement. Instructor: Staff. No credit.

2D. Field Education Seminar. Instructor: Staff. No credit.

2E. Field Education Seminar. Instructor: Staff. No credit.

2F. Field Education Seminar. Instructor: Staff. No credit.

3. Field Education Practicum for Episcopal Students. Pass/fail grading only. Instructor: Staff. No credit.

4. Student Pastor Formation Groups. Student pastor mentoring groups. Student pastors in years 1 to 3 are required to take these pastoral formation, noncredit, courses. Register for section by year: .01, first; .02, second; .03, third. Pass/fail grading only. Instructor: Staff. No credit.

4A. Summer. No credit.

4B. Fall. No credit.

4C. Spring. No credit.

5. Pre-enrollment Ministry Discernment Program. Program provides, through the Duke Endowment, a small number (usually about a dozen) of opportunities for United Methodists students to serve supervised internships during the summer immediately prior to enrollment. Students serving in these placements do not receive Field Education credit but in addition to the invaluable contextual learning that they gain, they are compensated financially through Duke Endowment. Instructor: Bruce Stanley et al. No credit.

Program in Religion Graduate Courses

The following courses are offered periodically in the Graduate Program in Religion by the Department of Religion faculty and may be taken by Divinity students with permission of the instructor.

- 201. Studies in Intertestamental Literature
- 204. Origen
- 207. Hebrew Prose Narrative
- 208. Classical Hebrew Poetry
- 212. Theorizing Religion
- 215. Biblical Interpretation in Early Christianity
- 216. Syriac
- 217. Islam and Islamic Art in India
- 218. Religions of East Asia
- 219. Augustine
- 220. Rabbinic Hebrew
- 221. Readings in Hebrew Biblical Commentaries
- 224A. Comparative Semitic I
- 224B. Comparative Semitic II
- 231S. Seminar in Religion and Contemporary Thought
- 232S. Religion and Literary Studies
- 233. Modern Fiction and Religious Belief
- 234. Early Christian Asceticism
- 235. Heresy: Theological and Social Dimensions of Early Christian Dissent
- 239. Introduction to Middle Egyptian I
- 240. Introduction to Middle Egyptian II
- 243. Archaeology of Palestine in Biblical Times

- 244. Archaeology of Palestine in Hellenistic-Roman Times
- 258. Coptic
- 261. Islam in the African-American Experience
- 262. Special Topics in Gender and Religion
- 267. American Religious Thought
- 275S. Topics in Early Christian and Byzantine Art
- 277. Judaism in the Greco-Roman World
- 280. The History of the History of Religions
- 284. The Religion and History of Islam
- 287. Popular Religion
- 293. Religious Issues in American Religion
- 301. Seminar in Contemporary Christian Ethics
- 304. Aramaic
- 304A. Targumic Aramaic
- 305. The Septuagint
- 310. Readings in Judaica
- 311. Pharisaic Judaism in the First Century
- 312. Problems in the Study of Paul
- 324. Readings in the History of Religion
- 354. Contemporary American Religion
- 360. Special Problems in Religion and Culture
- 380. Existentialist Thought

Appendices

I. GUIDELINES FOR INCLUSIVE LANGUAGE

Duke Divinity School

The decadence of our language is probably curable. Those who deny this would argue, if they produced an argument at all, that language merely reflects existing social conditions, and that we cannot influence its development by any direct tinkering with words and constructions. So far as the general tone or spirit of language goes, this may be true, but it is not true in detail. Silly words and expressions have often disappeared, not through any evolutionary process but owing to the conscious action of a minority.

George Orwell

Politics of the English Language

The necessity for change is the parent of tradition. If we want a change in our language to come, we must first facilitate that change through concerted action. Our language is determined both by who we are as individuals and communities, and who we want to become.

The affirmation of the integrity of people with various opinions and interpretations on the issue of language is assumed. It is recognized, however, that exclusive language can work unwitting and unintended harm by distorting reality and excluding members from our community. Therefore, all members of this Duke Divinity School community (students, faculty, administrators, and staff) are invited to join together in using language that most adequately reflects the unity of the people of God and the reality of God.

LANGUAGE ABOUT PERSONS

A. Generic Usage

Although "man" originally carried the meaning of both "human beings" and "adult males," such can no longer be assumed. Even though technically "man" is inclusive, its actual use is often exclusive.

1. Use precise language. When in the past you would have been inclined to use the generic term "man," find creative ways to use such words as "humankind," "humans," "persons," "everyone," "men and women," "children of God," etc.
2. Use words that do not include "man" when referring to occupations and positions that can include both males and females. Alternative descriptions can often be found that are not awkward compounds:

<i>(instead of)</i>	<i>(try)</i>
Clergyperson	Clergy
Congressperson	Representative
Policeman	Police Officer
Fireman	Fire Fighter
Chairperson	Chair, Moderator, Presiding Officer

B. Pronoun Usage

Pronoun usage that avoids gender specific categories is an effective way to include all members of society or a given community in general references. Although English grammars generally maintain that the nonspecific individual be referred to as "he," such a reference is not inclusive. One should attempt to make all pronoun references inclusive.

1. When speaking in general terms or when referring to both women and men, use pronouns so as to make explicit that both men and women are included. This may be accomplished by using such methods as "he and she," "hers and his," or combinations such as "he/she," "s/he," and "his/hers."

2. Other approaches to the pronoun issue include:
 - a. Use writing that reduces unnecessary or excessive gender specific pronouns: "The average American drives his car to work" can become "The average American drives to work."
 - b. Rephrase statements into the plural: "Most Americans drive their cars to work."
 - c. When speaking in generic terms or when including women and men in the same group, some guides suggest alternating female and male pronouns: "A person should take good care of her car. He should check the oil level daily. She should also make sure that the tires are properly inflated."
 - d. The indefinite use of the second person plural pronoun, "you," to refer to people in general is a widespread conversational device. You must realize, however, that the use of the second person in writing creates an intimate relationship between the writer and the reader. For this reason, when you use the second person, be sure that the person or persons to whom the argument is directed is clearly identified.
 - e. Masculine pronouns can be replaced by the impersonal pronoun "one," and this is still preferred in formal usage. However, one should use this form sparingly.

C. Forms of Address

Traditionally there has been little need for particular ways to refer to individual women or married individuals with different titles. Women did not have titles other than "Miss" or "Mrs.," and it was assumed that their identity derived from their marital status. That assumption is no longer valid, and forms of address should recognize the identity that women have as individuals.

1. In referring to an individual woman there is no need to refer to her marital status, just as traditional references to men give no indication of their marital status. Examples:
 - a. Ms. Lorna Stafford
 - b. The Reverend Ms. Louise Lind
 - c. The Reverend Mr. Louis Lind
 - d. Dr. Jennifer Jones
2. Different titles should be recognized when addressing married couples. Examples:
 - a. Clergywoman married to a layperson: The Reverend Ms. Sally Jones and Mr. Gerald Jones
 - b. Clergy couples: The Reverends Ms. Sally Smith and Mr. Gerald Jones; The Reverends Ms. Sally Jones and Mr. Gerald Jones; The Reverends M/M Sally and Gerald Jones
 - c. Other titles: Professor Louise Lind and Dr. Jonathan Smith; Drs. Cynthia and Jackson Whittaker
3. Although the use of individual names is assumed when married people have different titles, this is desirable for others as well. Instead of Mr. and Mrs. Steve Jackson, try:
 - a. Steve and Lorna Jackson
 - b. Mr. and Mrs. Steve and Lorna Jackson
 - c. M/M Steve Jackson and Lorna Stafford

4. Titles can be eliminated altogether, but in formal usage this practice is generally not preferred.

D. References to Collective and Abstract Nouns

Social institutions (*e.g.*, Church), concepts (*e.g.*, evil), or inanimate objects (*e.g.*, a ship) do not have gender. Referring to them as female or male encourages stereotyping groups of people with the qualities specific to that institution, concept, or object.

1. Pronouns that refer to collective and abstract nouns should be neuter, except in direct quotations.
 - a. Direct quotation: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ..." (Rev. 21:2).
 - b. Modern usage: The Church is described as the new Jerusalem. It is adorned for the worship of God, and its relationship with God is seen as a gift from God.
2. Direct quotations can often be made inclusive through the use of brackets: "A person must make his [or her] own way in this broken world."

LANGUAGE ABOUT GOD

Although these guidelines are designed mainly for use in terms of language about people, care and attention should be given also to language about God in writing, speaking, and worship. Language about God should articulate the variety and richness of God's manifestations to humankind. It should also respect the deeply personal nature of God as expressed through the Trinity. These suggestions are offered as a beginning point from which one can develop androgynous language about God.

- A. The exclusive use of either masculine or feminine pronouns for God should be avoided.
- B. Metaphors showing God's personal relationship with humans should be used, but need not be personalized with "he" or "she."
- C. A variety of sex-specific metaphors can be used: "God is the father who welcomes his son home, but she is also the woman who searches for the lost coin."

Imagination, patience, and diligence are required in order to use language that expands and enriches our understanding of God.

II. JUDICIAL PROCEDURES

Duke Divinity School

Adopted January 1987, The Divinity School Community:

Duke University expects and will require of all its students continuing loyal cooperation in developing and maintaining high standards of scholarship and conduct.... Any student, in accepting admission, indicates willingness to subscribe to and be governed by these rules and regulations, and acknowledges the right of the university to take such disciplinary action, including suspension and/or expulsion, as may be deemed appropriate, for failure to abide by such rules and regulations or for conduct adjudged unsatisfactory or detrimental to the university.

The *Bulletin of Duke University: The Divinity School*: "Admissions: Conduct of Students"

The judicial system hereinafter described is constituted for the Divinity School community as required by the Judicial System of Duke University and the university's rubric on student life. It conforms to and functions within those larger structures. Reference will be made in this document to the most readily available specification of university rules, the *Bulletin of Duke University: Information and Regulations*, which may be consulted in the office of either associate dean or in the Divinity School Library and

obtained through the Office of Student Life of Trinity College. See the sections entitled "Rules and Regulations" and "The Judicial System of Duke University."

The Divinity School Judicial Board

The Divinity School Judicial Board [hereinafter simply "the board"] is composed of the associate dean for academic programs and the associate dean for student services and five students (one of whom shall be designated an alternate) and three faculty or staff members (one of whom shall be designated an alternate). They shall be chosen respectively by the Student Life Ministry and the Divinity School faculty through the normal procedures for constituting committees. The board is constituted at the opening of school in the fall; members serve until the opening of the next school year or until replaced by their respective governing bodies. At its first meeting, the board shall elect a chair from among its appointed and regular membership.

A. Hearing Alternatives.

Students accused of violating university regulations or academic expectations may elect either: (1) an informal hearing in which the accused student and the accusing student, faculty member or staff member appear before the appropriate associate dean [see below] and the student's faculty adviser; or (2) a formal hearing before the board according to procedures outlined below. (If the severity of the offense dictates or if procedural difficulties loom, the chair and associate dean may determine that a formal hearing is required or that higher university boards or civil courts must have jurisdiction.) Under either option, the person accused may be advised by a person from within the Divinity School community. The adviser may attend but may not speak during the hearing and will be excused during deliberation over verdict and sanctions.

B. Jurisdiction.

Matters concerning academic offenses—cheating, plagiarism, theft of papers, library misconduct—shall be heard, formally or informally, by the university associate dean for academic programs. Offenses concerning student life, the university community, field education, or professional ethics shall be heard, formally or informally, by the associate dean for student services.

C. Offenses.

Among the academic offenses deemed unacceptable at Duke University are plagiarism—the submission of work as one's own that contains unacknowledged or improperly acknowledged words or ideas of another—submission of papers in more than one course without the explicit permission of the instructors concerned, the purchase or theft of papers, cheating, and abuse of the library. Student life offenses include abuse of university property, theft, falsification of financial aid applications, use of illegal substances and physical, mental or sexual harassment. For detailed specification and illustration of student life offenses see the aforementioned *Bulletin: Information and Regulations* under "Rules and Regulations."

The same volume treats academic offenses in the section entitled "Academic Dishonesty." Students are advised to purchase at the Duke University Bookstore the *Composition Guide—Duke University* by Renal R. Butters, which provides detailed guidance on correct procedure and clear illustrations of impermissible practice.

D. Duties of the Associate Deans.

The associate deans shall be responsible for hearing complaints, conducting investigations, gathering evidence, determining probable cause, establishing whether the Divinity School Board has jurisdiction, specifying the charge, informing the accused of his/her rights, indicating the hearing options, impaneling the board in the event of a formal hearing, preparing the case, setting the date for a hearing, producing witnesses, and imposing any sanctions or penalties.

- E. Formal Hearings.
 - 1. If the student elects (or the associate dean specifies) a formal hearing, the associate dean with jurisdiction shall convene the board at the earliest possible point.
 - 2. A faculty or student member shall disqualify himself/herself if he/she is otherwise involved in the case, and the student charged may challenge the seating of a faculty or student member of the board (stating in writing the reasons for so doing). The chair (or in the event of a challenge to the chair, the associate dean) shall accept or reject the challenge. In the event of a disqualification of a member, the appropriate alternate shall be seated.
 - 3. Hearings shall be closed. Formal hearings shall be recorded and the recording retained for a period of three years.
- F. Hearing Procedures.
 - 1. The rights of the accused and the hearing procedures outlined in sections "Role of Accused" and "Hearing Procedure," in the "Judicial System of Duke University," *Bulletin: Information and Regulations* shall guide the associate dean and the adviser or the board in the conduct of a hearing (e.g. judgments of expulsion or suspension require concurrence of four of the five voting board members).
 - 2. The board (or associate dean and faculty adviser) may impose the sanctions specified in the same Appendix singly or in combination (e.g. expulsion, suspension, probation, warning, fine, recommendation of counseling, etc.).
- G. A person convicted may appeal his/her case to the dean by providing written notice of that intention within 48 hours and a written statement of the grounds within seven days of the receipt of the verdict. Grounds for appeal include new and significant evidence that might alter the case or violation of due process.

III. THE HONOR CODE

Ministerial and theological education involves developing and shaping a life of honor and integrity, virtues rooted in our faith.

Therefore, we in the Divinity School of Duke University pledge, individually and corporately, to exhibit our commitment to these virtues by abstaining from any form of cheating, lying, or plagiarism and by respecting the facilities of the Divinity School and the property of our peers and professors. We do also assume responsibility for the maintenance of these virtues by pledging, individually, and corporately, to report any violation of this code to the deans associated with the Judicial Board of the Divinity School.

I signify my understanding of this code by signature.

Revised 11/30/88 by SRA.

(Signed)

ENROLLMENT SUMMARY 2001-2002

Master of Divinity	377	(204 men, 173 women)
Master of Theology	29	(22 men, 7 women)
Master of Theological Studies	44	(26 men, 18 women)
Master of Church Ministries	11	(0 men, 11 women)
Special Students	23	(5 men, 9 women)

Total 475 (257 men, 218 women)

GEOGRAPHICAL DISTRIBUTION

Non Reported	76
Alabama	7
Arkansas	2
California	4
Connecticut	1
Delaware	1
Florida	13
Georgia	11
Illinois	2
Indiana	5
Kansas	3
Kentucky	1
Louisiana	1
Massachusetts	1
Maryland	4
Mississippi	5
Montana	2
North Carolina	256
New Hampshire	1
New Jersey	1
New Mexico	1
New York	2
Ohio	1
Oklahoma	1
Oregon	3
Pennsylvania	5
South Carolina	19
Tennessee	9
Texas	6
Virginia	18
West Virginia	2
Wisconsin	2
Total	462

INTERNATIONAL

Germany	2
Haiti	1
Korea	8
Liberia	1
El Salvador	1
Total	13

DENOMINATIONS REPRESENTED

African Methodist Episcopal	5
AME Zion	4
American Baptist	14
Apostolic Church	1
Assemblies of God	1
Baptist	56
Brethren in Christ	1
Christian Church (Disciples of Christ)	5
Christian Methodist Episcopal	1
Christian Reformed Church in N.A.	1
Churches of Christ	3
Church of Christ, Scientist	1
Church of God	2
Church of God In Christ	1
Episcopal	8
Evangelical	1
Evangelical Lutheran in America	2
Free Methodist	4
Independent	1
Korean Evangelical Holiness	1
Korean Methodist	2
Korean Presbyterian	1
Lutheran	7
Mennonite	2
Methodist	2
Metropolitan Church Association, Inc.	1
National Baptist Convention	1
Nazarene	3
Non-Affiliated	1
Nondenominational	8
None Listed	1
Not Reported	16
Orthodox Presbyterian	1
Other	2
Pentecostal	1
Presbyterian	7
Presbyterian Church in America	5
Presbyterian Church (USA)	5
Protestant	1
Religious Society of Friends	3
Roman Catholic	7
Southern Baptist Convention	18
Unaffiliated	2
United Church of Christ	3
United Methodist Church	262

Total 475