
bulletin of
Duke University
1999-2000

Divinity School



The Mission of Duke University

The founding Indenture of Duke University directed the members of the university 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 foster health and well-being through medical research and patient care; and to promote a sincere spirit of tolerance, 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.

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The information in the bulletin applies to the academic year 1999-2000 and is accurate and current, to the best of our knowledge, as of March 1999. The university reserves the right to change programs of study, academic requirements, lecturers, teaching staffs, the announced university calendar, and other matters described in the bulletin without prior notice, in accordance with established procedures.

Duke University does not discriminate on the basis of race, color, national origin, handicap, 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.

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.

For further information about the Divinity School, call (919) 660-3436.

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 at 615 Chapel Drive, Duke University, Durham, North Carolina 27708.

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

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Academic Calendar of the Duke Divinity School

Fall 1999

August

- 8 Summer Assignments conclude
- 12 Summer Term II ends
- 15-23 Project Bri(ddd)ge
- 16 All Final Reviews due
- 23 Field Education Placement Interviews begin (new students interviews 8/30)
- 24 Orientation program for MTS students
- 25-27 Orientation for all new students begins
- 26 Advising for New Students
- 30 Fall semester classes begin
Drop/Add period begins

September

- 1 Divinity School Opening Convocation (*Duke Chapel*)
- 6 *Labor Day – Classes are in session*
- 8 (noon) Honor Code Lecture
- 10 Last day for Field Ed. applications
Drop/Add period ends
- 17 Field Ed. Orientation – *academic year*
- 20 Field Ed. Assignments begin – *academic year*

October

- 1 Deadline for Field Ed. Evaluations
- 1-2 Board of Visitors
- 8 Fall Recess begins
- 11-13 Convocation and Pastors' School
- 13 Fall Recess ends, Classes resume
- 25 Field Ed. Learning-Serving covenants due
- 27 Registration for Spring 2000 semester

November

- 19 Registration for Spring semester ends
- 20 Drop/Add period begins
Last Day to withdraw with "W"
- 24 Thanksgiving Recess begins
- 29 Classes resume at 8:00am

December

- 9 Fall semester classes end at 9:30p.m.
- 10 Reading Day
- 14 Final Examinations begin
- 17 Final Examinations end

Spring 2000

January

- 11 Orientation for new students begins
Registration for new/returning students
- 12 Spring semester classes begin
Drop/Add begins

- 17 Martin Luther King Jr. Day
Rescheduled classes on January 12
- 24 Midterm Field Ed. Reviews due
- 26 Drop/Add ends
- February**
- 1 Deadline for incompletes taken in Fall semester 1999
- 14 Deadline for Field Ed. Summer applications
- 21 Deadline for Church/Agency applications
- March**
- 10 Spring recess begins at 7:00p.m.
- 10-11 Board of Visitors
- 20 Classes resume at 12:00noon
- 22 Deadline for Field Ed. *Student initiated* Summer placements
- 29 Registration for fall 2000 semester begins
- April**
- 1 Last date to withdraw with "W"
- 14 Registration for Fall semester ends
- 15 Drop/Add begins
- 20-21 Maundy Thursday, Good Friday
Classes do not meet.
- 24 Deadline for Field Ed. Final Review
- 26 Divinity School Closing Convocation
Duke University Chapel
Spring semester classes end at 7:00p.m.
- 27-28 Reading days
- May**
- 1 Final examinations begin
- 5 Final examinations end
- 13 Divinity School baccalaureate Duke University Chapel – 6:30 p.m.
- 14 Commencement exercises; Wallace Wade Stadium–10:00 a.m.
12 week Field Ed. assignments begin
- 28 10 week Field Ed. assignments begin



University Administration

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Divinity School Administration

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T. Furman Hewitt (1992), Th.D., Ph.D., *Executive Director of the Baptist House of Studies*
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FACULTY

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Vincent J. Cornell (1991), Ph.D., *Associate Professor of Religion*
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Dean L. Gregory Jones

Duke University

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The Divinity School of Duke University seeks to cultivate, as Jean LeClercq's classic study of monastic education in the Middle Ages so aptly put it, a love of learning and desire for God. We do so in the conviction that the knowledge and the love of God are crucial for the effective formation of women and men for today's diverse ministries in the church and world, and for doctoral education in the university. The love of learning is integrally linked to the desire for God, whether it is in our studies in the classroom, our research and scholarship, or our reflection on our engagements with the world. We need to be learners who teach and teachers who learn in the context of a love for God.

The Divinity School opened in 1926 as the first of the graduate professional schools at Duke University. As a university divinity school, it is also one of the thirteen theological schools founded and supported by the United Methodist Church, which has been and continues to be central to the school's mission. Additionally, Duke Divinity School is a major ecumenical center by virtue of its Wesleyan tradition and its commitment to the catholicity of the church.

Together, students and faculty at Duke Divinity School seek to understand God and the Christian faith through a curriculum that encourages scholarly inquiry both within and beyond the classroom. The Divinity School is blessed by a strong faculty of distinguished teachers and scholars who shape the school's educational focus. These women and men from diverse traditions, disciplines, and interests are committed to providing intellectual leadership for the church, as well as significant contributions to the academy and the wider world.

A maxim from the Eastern Orthodox tradition teaches that "the person who prays is a true theologian and the true theologian is one who prays." In this spirit, the Divinity School is a community of worship. The church has long held that pursuit of knowledge is most faithful when it is formed by the praise of God. Christian worship directs attention to God, challenging our disordered desires by redirecting our loves to the One who alone can satisfy human yearnings. Worship is a practice that shapes and forms Christian identity and knowledge.

To cultivate a love of learning and desire for God, Christians must live the Christian faith in transformative service with, to, and for others. Such service is required by Scripture (e.g., Micah 6, Matthew 25). It also calls us to repentance for the ways in which our learning may be blinded by ideologies and other forms of self-deception. Through service, including both individual witness and broader social analyses and engagements, people cultivate habits that re-shape desire and re-orient knowledge. Our school provides opportunities for service through outstanding programs of field education in rural and urban churches, outreach ministries, hospitals, and other settings within Duke, in Durham and other communities in North Carolina, in the broader United States, and in settings around the world.

There is an urgent need in our world for men and women whose love of learning and desire for God is manifested in the faithful service of, with, and for God's people. We invite you to join our community of learning, worship, and transformative service as you seek to answer God's call to ministry.



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 9 November 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. Its graduates have distinguished themselves by making significant contributions to the church and the world. In 1964 a program of expansion was begun, culminating in February 1972, when the Divinity School doubled its physical facilities and moved into a handsome new building.

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 paying 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.

Library Resources

Divinity School Library. The Divinity School Library contains a collection of more than 321,000 volumes in the field 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 4,645,000 volumes, the Divinity School Library has its own separate facilities in the Divinity School building. Its book collection is operated on the open stack system, and its reading rooms offer study facilities for students, more than 650 religious periodicals to which the library currently subscribes, and a reference collection in religion.

Staffed by the library director, a reference librarian, and an electronic services librarian trained in both theology and library science, by a supporting staff of two persons, 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, 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 circulation system and an array of specialized databases in religion. A computer classroom with ten workstations, connected to the Internet, is available for student use in the library. The library also provides space for laptop computer use.

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 eighty-one 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 designated for its use. The center supports a wide variety of programs designed to advance teaching, research, and publication in Wesleyan history and theology.



Library. The Baker Collection is one of the two largest and finest collections of Wesley and Methodist materials extant. Named for Professor Emeritus Frank Baker, the world's foremost authority on John Wesley and editor emeritus of the bicentennial edition of Wesley's works, a project based at Duke Divinity School, the Baker Collection is an unparalleled resource.

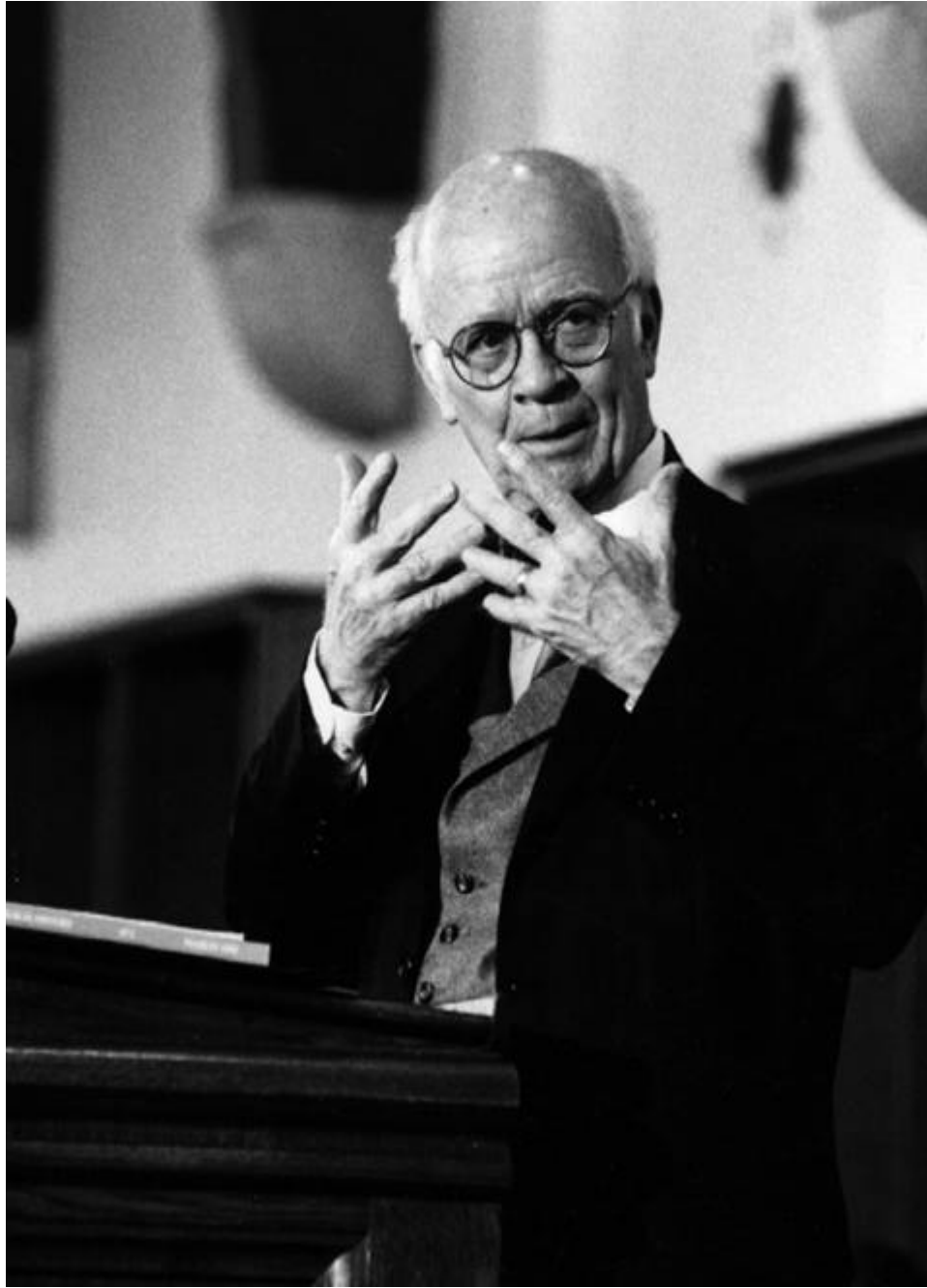
Visiting Professors. The center brings distinguished visiting professors to teach in the Divinity School. Visiting recently was Nicholas Lash, Norris-Hulse Professor of Divinity, University of Cambridge, England.

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. Most recently these 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 recently translated *Theologie in Hymnen*, a study by Teresa Berger of Charles Wesley's hymnody. Professor Richard Heitzenrater directs the Wesley Works Project, a thirty-five volume collection of John Wesley's writings.

Faculty Committee. Divinity School faculty related to the center include Richard Heitzenrater, Thomas A. Langford, Russell E. Richey, Geoffrey Wainwright, Karen Westerfield Tucker, and L. Gregory Jones, dean and chairman.



Faculty



Associate Professor of the Practice of Homiletics William C. Turner, Jr.

Faculty

The faculty of Duke University Divinity School is regarded as one of the world's strongest theological faculties. The faculty 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. The faculty is diverse, including 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 in the late twentieth century.

Faculty Biographical Information

David Aers, *James B. Duke Professor of English and Professor of Historical Theology*. D. Phil. (University of York)



Dr. Aers works especially on late medieval and early modern literature, religion, and culture in England. His publications in this area include *Piers Plowman and Christian Allegory* (Arnold 1975), *Chaucer, Langland and the Creative Imagination* (Routledge, 1980), *Chaucer* (Harvester, 1983), *Community, Gender and Individual Identity, 1360-1430* (Routledge, 1988), and two edited volumes, *Medieval Literature: Criticism, Ideology, History* (Harvester, 1986), and *Culture and History, 1350-1600* (Wayne State, 1992). *Powers of the Holy* was published by Penn State in September, 1996. He is currently co-editor of the *Journal of Medieval and Early Modern Studies* and director of the Center of Medieval and Renaissance Studies at Duke University.

Lewis Ayres, *Assistant Professor of Christian Theology*. M.A. (St. Andrews University), D.Phil. (Oxford University).



Dr. Ayres publishes on and researches in the fields of both patristic and modern theology. In the patristic area he works on Augustine and on wider questions concerning Trinitarian theology in the fourth and fifth centuries. In modern theology he is particularly interested in recent Trinitarian theology and questions of theological method and theological exegesis. Before coming to Duke, Dr. Ayres was Lecturer in Christian Doctrine at Trinity College, Dublin, Ireland. He has published articles in a wide range of scholarly journals and has edited two collections of essays, most recently *Christian Origins: Theology, Rhetoric and Community*. He is also editor of the forthcoming *The Trinity: Classical and Contemporary Readings* and is currently finishing a book entitled *Augustine's Trinitarian Theology*. Dr. Ayres is co-editor of the forthcoming *Cambridge History of Early Christian Literature* and of the monograph series *Challenges in Contemporary Theology* (Blackwell Publishers).

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 has taught spirituality and moral theology since 1995 at University of South's School of Theology. He is the author of *Reconciliation: The Ubuntu Theology of Desmond Tutu* (1997) and is currently at work on *A Christian Spirituality of Forgiveness: A Gandhian Critique*, a book co-authored 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.

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 liturgical theology at the Universities of Mainz and Münster (Germany). Her current teaching focuses on World Christianity, particularly liberation and feminist theologies from the Third World. Professor Berger is a Roman Catholic from Germany.

Jackson Carroll, *Ruth W. and A. Morris Williams Jr., Professor of Religion and Society and Director of the J. M. Ormond Center*, B.A. (Wofford College), B.D. (Duke University), Ph.D. (Princeton Theological Seminary), D.D. (Wofford College).



Dr. Carroll is known for using sociological methods to aid the church's understanding of its relation to society. An ordained United Methodist minister, Carroll served a Methodist chaplaincy at Duke University from 1961 to 1965, taught at Emory University and Hartford Seminary, and is a member of the Western North Carolina Conference. Dr. Carroll's scholarship encompasses five distinct, yet related areas of research: congregational studies, the nature and practice of ministry, women in ministry, mainline Protestantism, and theological education. His numerous books and articles, many of which are collaborations with other authorities in the field, illustrate his focus on these concerns. Dr. Carroll is the author of several books that have impacted upon local congregations and scholars, including *As One with Authority*, *Women of the Cloth, Being There: Culture and Formation in Two Theological Schools*, and *Studying Congregations: A New Handbook*.

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.

James Michael Efirm, *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 Efirm 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 Efirm's teaching, research, and writing cover the broad spectrum of both the Old and the New Testaments and are reflected in thirteen books and in over fifty articles in various journals and Bible dictionaries. Among his books are *New Testament Writings* and *Revelation for Today*.

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 contemporary Protestant theology, authority in theology, and feminist theologies. 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 recent 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. An ordained minister in the Presbyterian Church (U.S.A.), Professor McClintock Fulkerson has been involved in national ecclesiastical bodies and was the recent chair of New Hope Presbytery's Task Force on Human Sexuality.

C. Jarrett Gray, Jr., *Assistant Professor of the Practice of American Christianity and Director of Black Church Studies*. B.S. (Kalamazoo College); M.Div. (Garrett-Evangelical Theological Seminary); M.Phil., Ph.D. (Drew University).



Professor Gray has interests in African-American theology and history, and he has published several articles and book reviews in the field. He is the editor of *The Racial and Ethnic Presence in American Methodism: A Bibliography*, and he has presented at numerous academic gatherings on such subjects as "Sisters in the Wilderness": Womanist Theology and the Moral Life," "The African-American Response to the Formation of the United Methodist Church," "Missions and Evangelization in African-American Methodist Theology," and "Womanist Theology and Moral Discernment." Professor Gray is an ordained United Methodist minister and has served as both a pastor and assistant minister in the Chicago area. He recently served as an officer in the Historical Society of the United Methodist Church.

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



Professor Hall's interests include the retrieval of traditional Christian texts for moral discernment, feminist and Christian medical ethics, and Kierkegaard studies. In her dissertation, "Traitorous Intimacy: Fallen and Faithful Engagements in Kierkegaard's *Works of Love*," Hall describes Kierkegaard's account of interpersonal sin, including his indictment of our predatory interest in and appraisal of others. In her applied ethics she focuses on humanity's exploitation of the vulnerable, writing against domestic violence, active euthanasia, reproductive technologies, and the use of children in medical research. As an ordained pastor in the United Methodist Church she has served both inner-city and suburban parishes.

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 has cut across disciplinary lines as he is in conversation with systematic theology, philosophical theology, philosophical ethics, and political theory, as well as the philosophy of social science. He has published many books, but perhaps the best known are *The Peaceable Kingdom, A Community of Character*, 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 has been named to the prestigious Gifford Lectureship at the University of St. Andrews, Scotland for the year 2000-2001.

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



Professor Hays, who is noted for his work on Pauline theology and New Testament ethics, has focused attention on the theologically innovative ways in which the New Testament writers employed Israel's Scripture. He is the author of *The Moral Vision of the New Testament: Community, Cross, New Creation; Echoes of Scripture in the Letters of Paul: The Faith of Jesus Christ*; and *First Corinthians* (Interpretation Commentary). He has also published numerous articles and reviews in scholarly journals. He formerly chaired the Pauline Epistles Section of the Society of Biblical Literature, and he has served on the editorial boards of the *Journal of Biblical Literature* and *New Testament Studies*. Currently, he is a member of the editorial board of the *Zeitschrift für die neutestamentliche Wissenschaft*, and he is co-convenor of the Consultation on Teaching the Bible in the Twenty-First Century, sponsored by Lilly Endowment. Professor Hays is an ordained United Methodist minister in the North Georgia Conference.

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 fifteen of an intended thirty-five volumes on Wesley's writings. Professor Heitzenrater's own contribution to the Wesley Works Project is his edition of seven volumes for the Journals and Diaries, important tools for general historians of the eighteenth century. Heitzenrater is author of *Diary of an Oxford Methodist: Benjamin Ingham, 1733-1734*; the two-volume *The Elusive Mr. Wesley: Mirror and Memory: Reflections on Early Methodism*; and *Wesley and the People Called Methodist*.

T. Furman Hewitt, *Director of Baptist Studies*. B.A. (Furman University); B.D., Th.M., Th.D. (Southern Baptist Theological Seminary); Ph.D. (Duke University).



Professor Hewitt joined the Divinity School in 1992 as Director of the Baptist House of Studies at Duke. Before coming to Duke, he taught Christian ethics at Southeastern Baptist Seminary from 1976-1992. His experience as pastor and professor provides a strong foundation for his role as a mentor and educator in Baptist polity. He also assists with field education and job placement. He continues to serve as interim pastor in area churches.

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 to 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 is forthcoming in an English translation under the title *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 will work on his next book, *Freeing Freedom--Remembering the (Natural) Law*. 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, *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 eighty articles, he has also co-edited four books. His most recent book, *Embodying Forgiveness*, was named an Outstanding Book of 1995 by both *Christianity Today* and The Academy of Parish Clergy. In addition, Dr. Jones is the co-editor of *Modern Theology*, a scholarly journal published by Blackwells Publishers in Oxford, England. He is also an active contributor to popular publications; his reviews, opinion-editorials, and other articles have appeared in *The Christian Century*, *Christianity Today*, and various newspapers. 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 ten years has involved texts on baptism and the creeds, especially as they relate to the instruction of the clergy. She has travelled 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.

Elizabeth C. LaRocca-Pitts, *Assistant Professor of Old Testament*. B.A. (Duke University); M.Div. (Garrett-Evangelical Theological Seminary); Ph.D. (Harvard University).



Dr. LaRocca-Pitts has special areas of interest in the study of ancient Israelite religion and the intersection of the biblical text with the archaeological record. Her doctoral dissertation, "Of Wood and Stone," a study of biblical views toward standing stones, sacred trees, and other cultic objects, is forthcoming in the *Harvard Semitic Monographs Series*. An ordained elder in the North Georgia conference of the United Methodist Church, Dr. LaRocca-Pitts has held diverse appointments including a rural four-point charge, an inner-city youth agency, and an associateship at a 2,000 member church.

John R. Levison, *Associate Professor of the Practice of Biblical Interpretation*. B.A. (Wheaton College); B.A., M.A. (Cambridge University); Ph.D. (Duke University).



Professor Levison's research and teaching seek to recognize the religious vitality of early Judaism as well as acknowledge the insights of contextual biblical interpretation in Asia, Africa, and Latin America. His publications on Early Judaism include *Portraits of Adam in Early Judaism*, *Josephus' Contra Apionem: Studies in its Character and Context*, edited with Louis H. Feldman, and most recently, *The Spirit in First Century Judaism*. With Priscilla Pope-Levison, he is the author of *Jesus in Global Contexts* and editor of *Return to Babel: Global Perspectives on the Bible*, which will be published in 1999.

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 widely in the areas of theology, ministry, and preaching. His earliest book is a study of Christian anthropology, *Marx and Teilhard: Two Ways to the New Humanity*. *A Theology of Preaching* and *Theories of Preaching* deal with the theological and rhetorical bases of preaching. *Speaking of Jesus* reflects his parish experiences with grassroots evangelism. His 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 also the co-editor of the *Concise Encyclopedia of Preaching*.

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 twelve 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), 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. He is immediate past president of the North Carolina Council of Churches.

Keith G. Meador, *Associate Clinical Professor of Psychiatry and Pastoral Care*. 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 is a member of the Group for the Advancement of Psychiatry–Psychiatry and Religion Committee and 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).



Bishop Minnick came to Duke Divinity School as bishop-in-residence after serving sixteen years as an active bishop in the United Methodist Church. For twenty-nine 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.

Priscilla Pope-Levison, *Assistant Professor of the Practice of Evangelism and the Royce and Jane Reynolds Teaching Scholar*. B.Mus. (DePauw University); M.Div. (Duke University); Ph.D. (University of St. Andrews).



Dr. Pope-Levison's research in evangelism focuses on bringing diverse voices into conversation with evangelism. Her book, *Evangelization from a Liberation Perspective*, was selected by the *International Bulletin of Missionary Research* as one of 15 outstanding books for mission studies in 1991. She is presently engaged in a study of women evangelists in the Progressive Era, 1890-1920. In addition, she writes in the area of contextual theology along with her spouse, John R. Levison. Together they have published *Jesus in Global Contexts* and *Return to Babel: Global Perspectives on the Bible*.

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 theological interpretation of contemporary society. His publications include three books, *Languages of Power* (1991), *The Moral Tradition of American Constitutionalism: A Theological Interpretation* (1993), and *The Constitution and the Attorneys General* (1999). His most recent theological work is a chapter on "The Earthly Peace of the Liberal Republic" that will appear in a forthcoming collection of writings by Christian lawyers. Powell is a lay member of the Episcopal Church and a parishioner at the Chapel of the Cross in Chapel Hill, North Carolina.

Russell E. Richey, *Professor of Church History*. B.A. (Wesleyan University); B.D. (Union Theological Seminary); M.A., Ph.D. (Princeton University).



Professor Richey is co-director, with Dennis Campbell, of the Lilly Endowment-sponsored project on "United Methodism and American Culture," and editor of the first volume from that project, *Connectionalism*. He teaches in American Christianity and American Methodism. Previously he served as associate dean for academic programs. His most recent books are *Early American Methodism*, *Perspectives on American Methodism*, *Reimagining Denominationalism*, *The Methodist Conference in America*, and *The Methodists*. Professor Richey is an elder in the North Carolina Conference of the United Methodist Church and a member of the General Commission on Archives and History.

B. Maurice Ritchie, *Associate Dean for Student Life and Director of Field Education*. B.A. (Davidson College); B.D., Th.M. (Duke University).



The Reverend B. Maurice Ritchie specializes in the practice of ministry and the training of persons for ministry in parishes, institutions, chaplaincies, and a variety of other settings. His own experience includes service as a parish minister, as college chaplain, and a professor at the undergraduate level. He previously served the Divinity School as director of admissions and student affairs. He is an elder in the Western North Carolina Conference and a member of its Board of Ordained Ministry.

J. Deotis Roberts, *Research Professor of Theology*. A.B., L.H.D. (Johnson C. Smith University), B.D. (Shaw University School of Religion); B.D., S.T.M. (Hartford Seminary), Ph.D., Litt.D. (University of Edinburgh), D.D. (Interdenominational Theological Center).

A Baptist preacher who is known for his formative influence on two generations of theologians, including James Cone, Robert Franklin, and Dwight Hopkins, Dr. Roberts is the author of thirteen books and more than one hundred essays. He has served as president of the Interdenominational



Theological Center in Atlanta, the dean of Virginia Union Theological Seminary, and of Georgia Baptist College. At Howard Divinity School, where he was also professor of theology, he was editor of *Journal of Religious Thought*. Committed to ecumenical, cross-cultural and inter-religious work, he is the president of the Foundation for Religious and Education Exchange. He has served as director of several national and international organizations including the International Bonhoeffer Society (English Language Section) and the American Theological Society of the American Academy of Religion. He has been a visiting professor at many universities including Harvard and Tübingen.

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



Valerie Rosenquist has been with the Rural Church Division of The Duke Endowment since 1996, serving as assistant 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, NY* (Garland Press).

Dwight Moody Smith, *George Washington Ivey Professor of New Testament*. B.A. (Davidson College); B.D. (Duke University); M.A., Ph.D. (Yale University); Litt. D. (Davidson College).



Professor Smith's *Composition and Order of the Fourth Gospel* appeared in 1965, marking the beginning of a career-long interest in the Gospel and Epistles of John. His more recent contributions have included *First, Second, and Third John* (1991), *John among the Gospels* (1992), and *The Theology of the Gospel of John* (1995). His textbook, with Robert A. Spivey, *Anatomy of the New Testament* (1969), is currently in its fifth, revised edition (1995). *Exploring the Gospel of John in Honor of D. Moody Smith*, edited by R. Alan Culpepper and C. Clifton Black, appeared in 1996. Professor Smith is also editor of the series *Studies in Personalities of the New Testament*. An elder in the South Carolina Annual Conference, he has been a fellow of Lilly Endowment and the Guggenheim Foundation, as well as the Center of Theological Inquiry at Princeton. From 1960 to 1965, he taught at the Methodist Theological School in Ohio. He is the president of the Society of Biblical Literature for 1999.

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.

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 thirty-five 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, *Assistant Professor of Liturgics*. 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 she convenes the Post-Reformation Historical Research seminar 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 completing a history of American Methodist worship to be published by Oxford University Press. 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 Afro-American Studies before joining the Divinity School faculty.

Grant Wacker, *Associate Professor of the History of Religion in America*. B.A. (Stanford University); Ph.D. (Harvard University).



Grant Wacker joined the Divinity School faculty after teaching in the Department of Religious Studies at the University of North Carolina at Chapel Hill from 1977-1992. An exceptional scholar and writer, he has pioneered studies of evangelical and pentecostal Christianity. He is the author of *Augustus H. Strong and the Dilemma of Historical Consciousness* and is at work on two new books: A monograph to be called *Heaven Below: Pentecostals and American Culture, 1900-1925*; and a survey textbook of American religious history with Harry S. Stout and Randall Balmer to be published by Oxford University Press.

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*, of *Doxology, of Worship With One Accord*, and of *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*. President of the international Societas Liturgica in 1983-85 and of the American Theological Society in 1996-97, he teaches across the entire range of Christian doctrine and is particularly interested in the truth claims of faith and theology.

Brett Webb-Mitchell, *Assistant Professor of Christian Nurture*. B.Mus.Theryapy (University of Kansas); M.Div. (Princeton Theological Seminary); Th.M. (Harvard University); Ph.D. (University of North Carolina-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* (1996).

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



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 over forty 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 the *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 recently selected by a Baylor University survey as one of the "Twelve Most Effective Preachers in the English-Speaking World."

Admissions



Admissions Director Greg Duncan and students.

ADMISSIONS INFORMATION

Telephone: (919) 660-3436
Fax: (919) 660-3535

E-mail: divinity-info@duke.edu
Web site: www.divinity.duke.edu

OTHER FREQUENTLY CALLED TELEPHONE NUMBERS

Switchboard	(919) 660-3400
Black Church Affairs	660-3444
Cokesbury Bookstore	660-3417
Communications	660-3412
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

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 an A.B. 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, 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, 1999, for January 2000 enrollment and by 5 p.m. April 3, 2000 for August 2000 enrollment. Offers of admission for the M.Div. and M.C.M. programs are made on a rolling admissions basis. When an application is completed 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 denominational official), and one should be a general character reference.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$25 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 and interviews prior to final admission.

Admission Requirements. Those persons are encouraged to apply:

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 on Limited Program. Limited program is a special relation between the school and the student, designed to encourage and support academic achievement. Students may be admitted on 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 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 1, 2000 for August 2000 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. (Any August enrollment M.T.S. application received before the February 1 deadline but not completed until after the deadline will be considered for admission on a wait list basis only.)

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 \$25 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 and interviews 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 diaconal or 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, 1999, for January, 2000 enrollment and by 5 p.m. April 3, 2000, for August, 2000 enrollment.* Offers of admission for the Th.M. program are made on a rolling admissions basis. When an application is completed 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 \$25 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 and interviews 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; and
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 and one Parish Ministry Fund scholarship per year for a student from either the Western North Carolina or North Carolina Conference, 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 and interviews 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 dis-

course 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.

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.R.E. 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 \$22,005. Figures are based on 1998-99 charges and are subject to change. Living costs for additional family members should be figured on the basis of a minimal \$400 per month for spouse and \$260 per month per child.)

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 1, 1999, for January 2000 enrollment and July 1, 2000, for August 2000 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 (or, if United Methodist and pursuing Deacon's orders as a special student, must obtain approval from the admissions office to extend one's 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 \$50. 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, 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. and M.C.M. programs 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.). *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 (eight courses at Duke) in basic graduate theological studies (Theology, Old Testament, New Testament, Mission of the Church, 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 (eight 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



Professor of New Testament Richard B. Hays at "Live at the Lampstand."

Corporate Worship

One of the most important aspects of training for Christian life is vigorous, inspiring, and varied participation in corporate worship. This corporate life of the Divinity School is centered in York Chapel where three services are held weekly: a service of word on Tuesday and Wednesday, and a service of word and table on Thursday. 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. These chapel services are followed by a fellowship time in the student lounge where students, faculty, administrators, support staff, spouses and children, and visitors gather for refreshments and conversation.

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 eight to 10 colleagues led by a local pastor or faculty 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 around a number of organizations and activities.

The Student Association. The officers of the Student Association are elected and serve as an executive committee for conducting the business of the Representative Assembly.

The purpose of the association is to channel the interests and concerns of Divinity School students to the following ends:

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.

Several standing association groups exist whose major purpose is to provide students with opportunities to express and share personal, professional, and spiritual development with each other.

Athletics and Recreation. A person is selected from the student body to coordinate the Divinity School's participation in Duke University intramural sports. This person is a member of the Student Representative Association, which helps support athletic teams and recreational events with finances and publicity.

Black Seminarians' Union. This is an organization for students whose major purposes are 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, in order to improve the quality of life academically, spiritually, politically, and socially in the Divinity School.

Christian Educators Fellowship. As a professional organization for persons who serve or intend to serve as professional Christian educators, C.E.F. 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.

Christian Social Action Committee. A committee of the Student Representative Assembly, Christian Social Action serves as a forum through which persons explore what it means to live out the Gospel in a social context as witnesses of Christ. The organization prays for the support of the community and for guidance concerning social issues and also seeks to create awareness of a larger vision of God's will in society. C.S.A. meets on a regular basis, hosting programs that reflect theologically on a variety of social issues. Members of the group also provide leadership for events such as the annual Crop Walk and Red Cross blood drives, and they volunteer weekly to serve meals at Durham's shelter for the homeless.

Community Life Committee. The Community Life Committee is a committee of the Student Representative Assembly that 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 Community Life Committee 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.

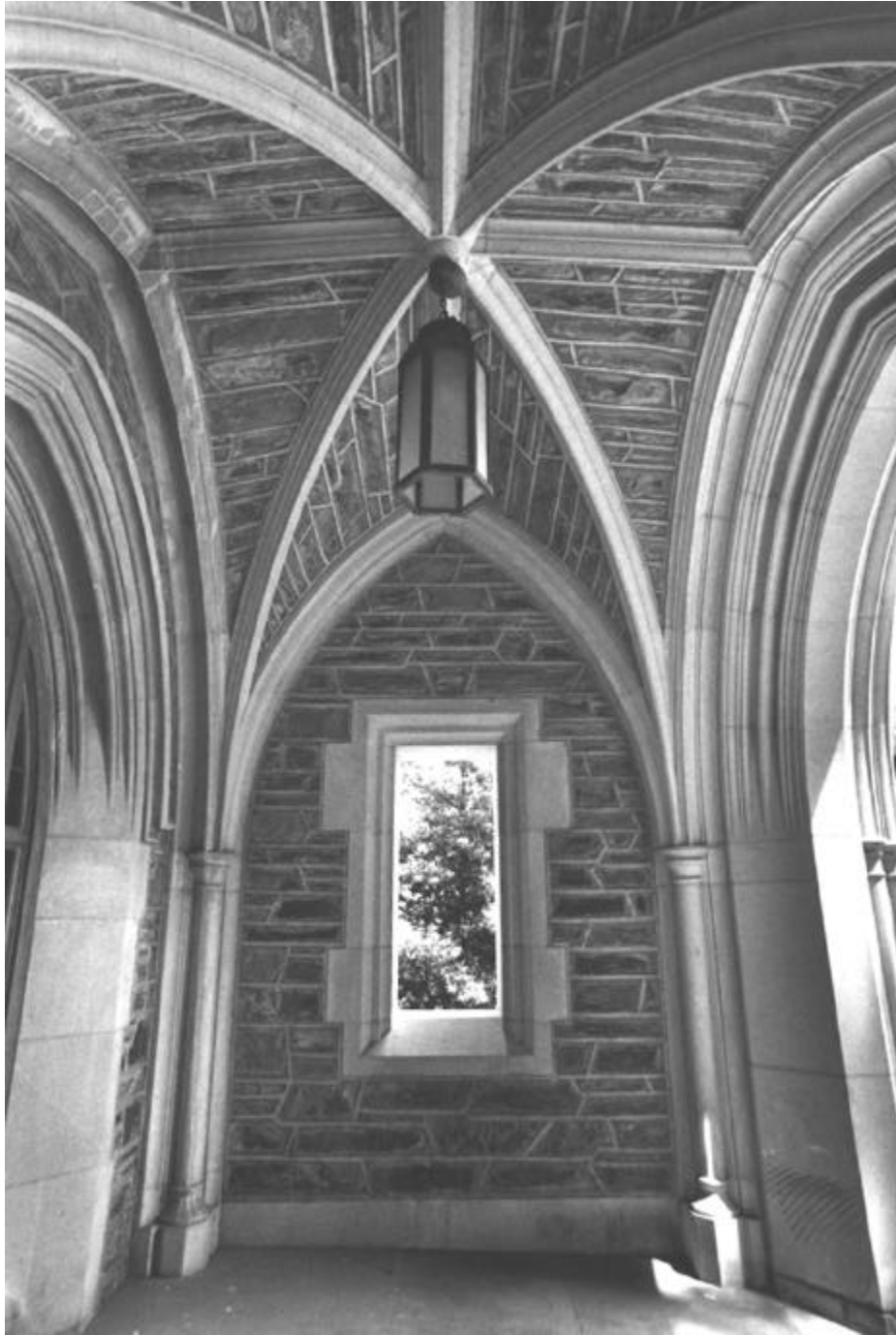
Divinity Choir. Membership is open to all qualified students. The choir sings regularly for weekday worship and at special seasonal programs and services. New members are chosen by informal auditions that are arranged for all who are interested.

Divinity Spouses. This organization provides social, spiritual, and educational activities for married students and their spouses with the aim of helping spouses feel 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.

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.



Order of St. Luke. Formed to bring about a recovery of the worship and sacramental practice which has sustained the church since its formation in apostolic times, the Order of St. Luke is a religious order within the United Methodist Church that additionally is concerned to help 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.

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 that 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 publication is the student newspaper that reports on student activities, posts information on field education opportunities, and announces important events in the community. The paper also gives students a forum for presenting various ideas and editorials.

Theological Students Fellowship. T.S.F. 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.

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, is a resource center for the whole community, in addition to a support and action center for women in particular.

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, Educational Affairs, and other committees. In addition, the Judicial Board is composed of a representative group from the Divinity School community.

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. A listing of such complexes can be secured from the Admissions Office of the Divinity School or from the Department of Housing Management of Duke University, Box 90452, Durham, NC 27708, (919) 684-5813. The Department of Housing Administration also maintains lists of rooms and houses provided by Durham property owners and real estate agents who have agreed not to discriminate in the rental of property because of the race, sex, creed, or nationality of a prospective tenant. 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 June 1 will be wait-listed. After June 1, space that has not yet been assigned to international students will be made available to domes-

tic 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.

Additionally, 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 still 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 Blue and White Room cafeteria, the Cambridge Inn, 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, NC area. The following internet address—<http://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. A required fee for student health services (\$220 per semester for the 1999-2000 academic year) is assessed for all degree students on a semester basis.

The university has also made available a single student health insurance plan (\$685 in the 1998-99 academic year) and a family plan (for an additional \$1,478 in the 1998-99 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 contained on the university invoice 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 80 percent of the usual, customary, and reasonable (UCR) 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.

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 8:00 A.M. and 5:00 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.

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, referrals, and 24-hour crisis intervention services to victims of sexual assault and past sexual violence. To page the S.A.S.S. coordinator 24 hours a day, dial 970-2315, and at the prompt, enter your phone number and hang up. The coordinator will dial back. S.A.S.S. offers support groups for survivors and their friends or partners. Call 684-3897 for information. The S.A.S.S. coordinator offers workshops and initiates ongoing educational programs to alert students to problems of interpersonal violence.

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. Resident students (for example, resident advisors) are required to pay an annual fee of \$150 for each motor vehicle or \$42 for each two-wheeled motor vehicle. Non-resident or commuting students are required to pay an annual fee of \$76 for each motor vehicle or \$42 for each two-wheeled motor vehicle. Resident students initially registering after January 1 for the spring semester are required to pay \$100 for a motor vehicle or \$41 for a two-wheeled motor vehicle. Non-resident or commuting students registering after January 1 for the spring semester are required to pay \$51 for a motor vehicle or \$42 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, NC or by calling (919) 684-3350. You can also visit the Duke Police Department website at www.hr.duke.edu/dupl. 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 College 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 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



Financial Aid Specialist Sheila Williams

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 fee of \$50 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)	\$5,360	\$10,720
Student Health Fee	220	440
Student Representation Association Fee	24	48
Recreational Facilities Fee	25	50

Tuition will be charged at the projected rate of \$1,340 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 \$1,340 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.

Audit Fee. Anyone seeking to audit a course in the Divinity School must, with the consent of the instructor concerned, secure permission from the 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 \$22,950.

Housing Fees. Estimated minimal off-campus housing cost for a single student (one-bedroom apartment) will be approximately \$3,755 during 1999-2000. A shared apartment in an off-campus, privately owned apartment complex averages \$355-\$415 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 \$100 per season.

Motor Vehicle Registration Fee. There is a \$76 registration fee for all automobiles (\$42 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 "Community 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, IA 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. 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.*

The principles regarding the disbursement of financial aid are as follows:

1. Financial aid is recommended on the basis of demonstrated need and availability of funds. All students must file a Divinity School Application for Financial Aid and the Free Application for Federal Student Aid (FAFSA), which substantiate need and provide full information on potential resources. In order to receive assistance in any form 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 scholarships, 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, Divinity School financial aid is 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, financial aid is not available beyond six semesters for a student enrolled in four courses per semester (eight for students enrolled in three courses per semester).

9. Full-time students not participating in the field education program may work up to twenty 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.
10. 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.
11. Financial aid resources for M.T.S. students are limited. Candidates are encouraged to apply early.
12. 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.

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, 1 June 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, 1 June 1970).

Divinity School Scholarships. A limited number of 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.

Duke Scholarships. Duke Scholarships, ranging up to \$10,720 per year (100 percent of first year tuition), are awarded to both entering and returning students who demon-

strate 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 (formerly M.R.E.) 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 at least a cumulative 3.6 overall grade point average 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 demonstrated financial need and will not exceed \$10,720 for the academic year. Recipients without demonstrated financial need will receive a \$1,000 scholarship.

Ray C. Petry Scholarships. Up to two Petry scholarships, ranging up to \$10,720 per year (100 percent of first year 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 (1) maintains a cumulative grade point average of 3.7 or higher and (2) continues to show demonstrated financial need. The specific amount of the scholarship will vary according to the recipient's academic course load and demonstrated need and will not exceed \$10,720 per academic year. Recipients not demonstrating financial need will receive a \$1,000 scholarship.

Distinguished Service Scholarships. Up to five Distinguished Service Scholarships, ranging up to \$8,040 (75 percent of first year tuition) per year, are awarded to entering Master of Divinity and Master in Church Ministries (formerly M.R.E.) 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 strong academic achievement with a cumulative grade point average of 3.4 or higher. The specific amount of the scholarship will vary according to the recipient's academic course load and demonstrated financial need and will not exceed \$8,040 for the academic year. Recipients without demonstrated financial need will receive a \$1,000 scholarship.

Dean's Scholarships. Up to twelve Dean's Scholarships, ranging up to \$8,040 per year (75 percent of first year tuition), are awarded to entering Master of Divinity and Master in Church Ministries (formerly M.R.E.) 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) maintain strong academic achievement with a cumulative grade point average of 3.0 or higher. The specific amount of the scholarship will vary according to the recipient's academic course load and demonstrated financial need, and will not exceed \$8,040 for the academic year. Recipients without demonstrated financial need will receive a \$1,000 scholarship.

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, based on demonstrated need, 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, 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.

Tuition Grants. Grants for M.Div. and M.C.M. students, ranging up to \$3,600 in the first year and \$2,300 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 upon demonstrated need and ranging up to \$2,300 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.

Field Education Grants. Varying amounts ranging from \$4,000 (winter) to a maximum of \$8,400 (summer) are made available through the Divinity School 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.

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 \$4,200 through The Duke Endowment. The Financial Aid Committee will determine student eligibility for such assistance after appointments are read at the meetings of the two North Carolina United Methodist Annual Conferences.

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 1 July.

Unless otherwise indicated, all correspondence concerning financial aid should be directed to: Financial Aid Office, The Divinity School, Duke University, 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 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 fifty 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, Womens 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 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 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 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 M. 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 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 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. Lyn dal D. Leonard of Durham, North Carolina, to honor Professor Farris for his forty-two 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 twenty-two 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 min-

istry 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 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 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 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 Shelby, 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 twenty-four years of service. Income from the fund is for unrestricted support.

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 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 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 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 Haggar Scholarship Fund was established in 1985 by Carmen Haggar of Pinehurst, North Carolina, through her son, Alexander J. Haggar, 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 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 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 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 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 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 1916, of Charleston, South Carolina, to honor his father, a circuit-riding Methodist preacher. The fund income provides scholarship support.

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.

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 fifty years.

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 the 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 fifty-three 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 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 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 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 professor of church history and former 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 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 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 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 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 Eilyn 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 O. 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 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 under the Maintenance and Operation Program field education grants 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.



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 (M.C.M.) program. The Th.M. and M.T.S. degrees have no field requirements. A unit is defined by one term placement, either a full-time summer term of ten or twelve weeks or an academic term of thirty weeks at minimally ten 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 evaluation 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 sixteen academic credits and the first field placement. The first placement must be completed within twelve months of the completion of the CM course, the second immediately prior to or concurrent with the senior 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 Standing 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 Standing 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 ten and a maximum of thirty 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. Again, approval by the Office of Field Education for credit, 300 hours of preparation and presence, at least ten 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); and urban ministries.

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.

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 twelve- 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.

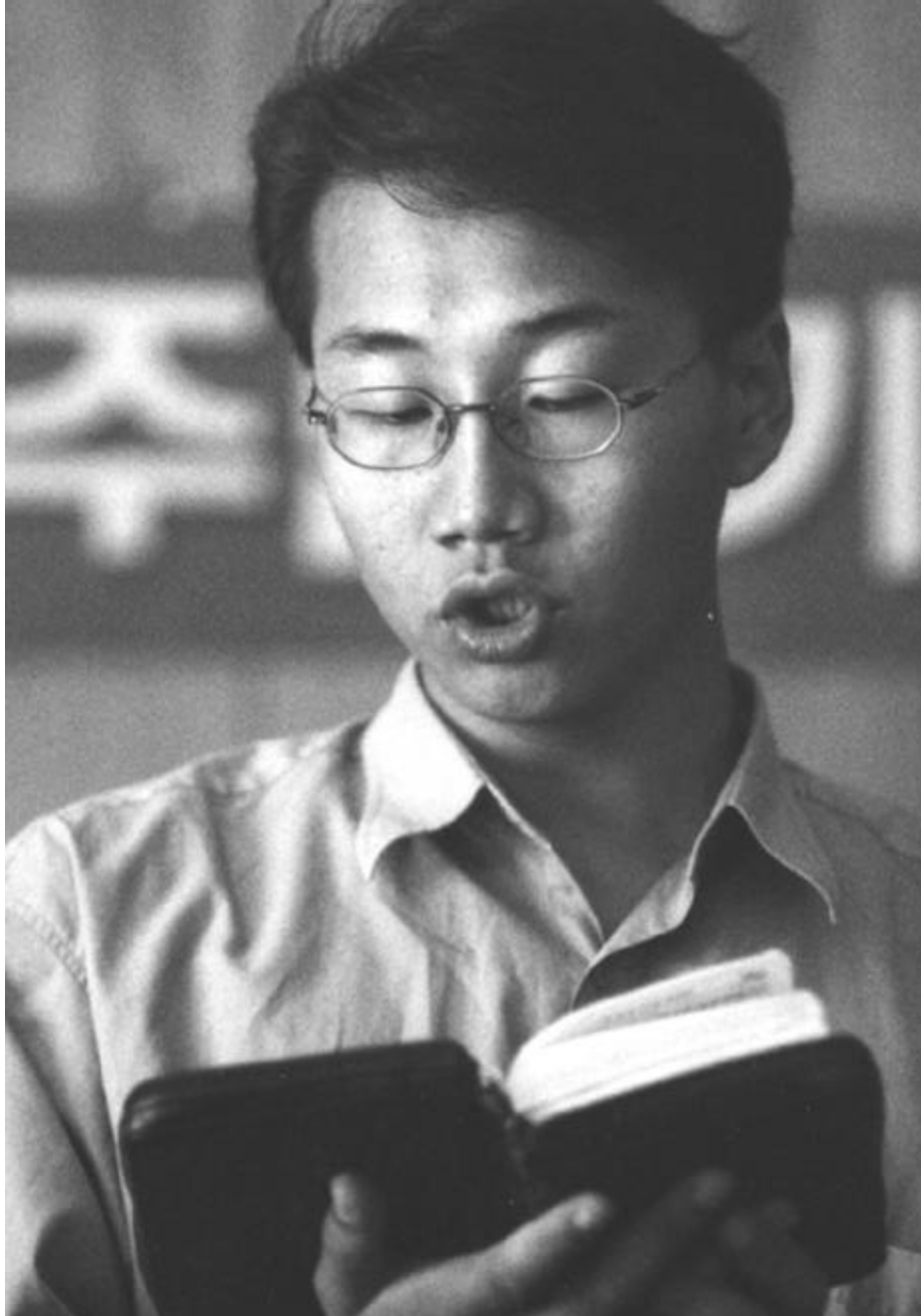
Students who serve in these capacities ordinarily may enroll in no more than three courses per semester, thus requiring eight semesters to complete the Master of Divinity degree. Student pastors are not permitted to enroll in summer study of any kind. Relaxation of this requirement requires the permission (on the appropriate form) of the supervising church official, the pastor-parish or other personnel committee, the field education staff, and the associate dean for curricular affairs. Students are strongly and actively discouraged from attempting to commute more than fifty 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, leave of absence from the school, etc.

Field Education and Clinical Pastoral Education

Students may use a unit of clinical pastoral education successfully completed in an accredited CPE center to fulfill either the first or the second field education requirement. Students may not enroll simultaneously in the field education program and CPE. To receive field education placement credit, students must have 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 credit extended. The field office will then notify the Divinity School registry to this effect, and both academic and field education placement credit may be given. For the first field education placement credit, CPE must be concurrent with or within twelve months following the CM elective. For the second field education placement, CPE must be taken immediately prior to or concurrent with the senior evaluation. Field Education credit may be granted on the basis of the field education staff's approval of both program and experience.

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

Through its international programs, the Divinity School seeks to contribute to a "covenanting towards unity" with the goal of full communion among the churches of the world. We discover through our efforts as a worldwide community of faith that we are inseparable not only as members of the human family, but, above all, as members of the church catholic. We need to embody this inseparable communion locally by learning from each other, standing in solidarity with each other, celebrating our common faith, and growing together. Through its international programs, the Divinity School seeks to live out its faith in a church family that transcends national, racial, denominational, geographic, gender, political, and economic boundaries.

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 ten 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 in the last few years 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. Professors Geoffrey Wainwright from Great Britain and Teresa Berger from Germany 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. Each year the Divinity School conducts groups of seminary students, faculty, and ministers to Mexico, generally during the spring recess.

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: in May 1983 on the theme of "Luther's Understanding of Human Nature and Its Significance for Contemporary Theology," with a follow-up at Duke in March 1985, focusing on North American anthropology and Reinhold Niebuhr. In 1995 and 1996, the Duke-Bonn faculty seminar concentrated on biblical issues. The Divinity School is currently developing a regular exchange program with the Methodist Church in Peru. As a part of this exploration, one of our students and one of our faculty members spent the spring semester of 1989 and the fall semester of 1992 in Lima, Peru. In 1991, four of our faculty members went on a travel seminar to Peru to strengthen Duke's links with the churches there. A student-faculty study seminar to Peru took place in 1997.

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.

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 transferrable 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. The latest listings include approximately a hundred 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. At least one spent a summer in Japan holding youth services under the auspices of OMS International. 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 Langford in Singapore, and Professor Wainwright in Ireland, Israel, Singapore, Australia and New Zealand. Professor Hauerwas has been selected to deliver the prestigious Gifford Lectures for the year 2000 at the University of Saint Andrews, Scotland.

Black Church Affairs



Director of Black Church Affairs C. Jarrett Gray Jr.

The Office of Black Church Affairs

The Office of Black Church Affairs has two principal objectives: (1) to assist black students in deriving the greatest possible value from theological education; and (2) to call the entire Divinity School community to serious and realistic dialogue with the Black Church and the black community. In keeping with these objectives, the Office of Black Church Affairs 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 Theological Education, the Office of Black Church Affairs 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 on black concerns and issues. Occasional conferences, colloquies, symposia, and the Annual Convocation and Pastors' School supplement these offerings.

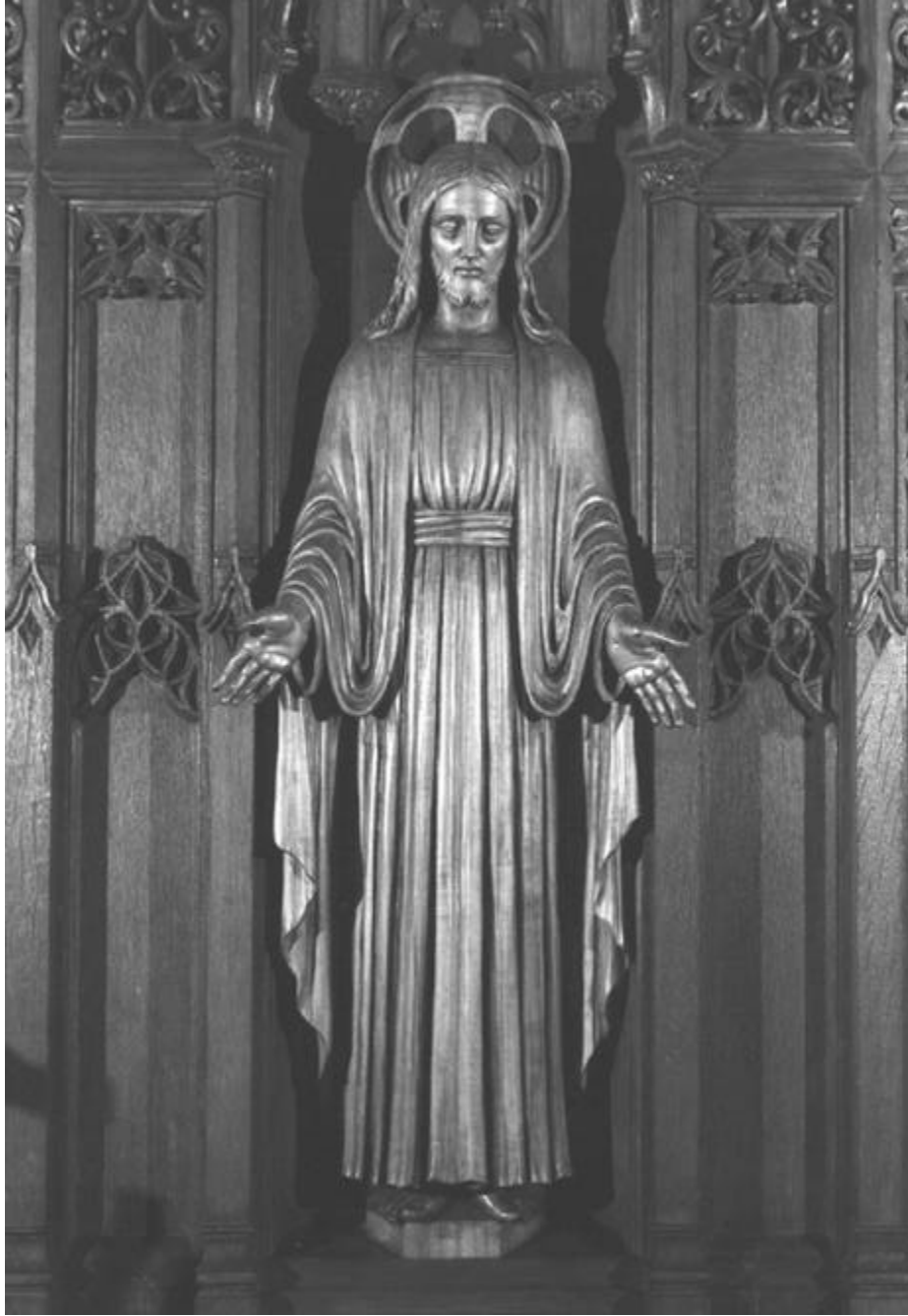
There are opportunities for academic study for all qualified black pastors and lay persons. The extensive holdings of the Divinity School Library are also available upon application to the librarian of the Divinity School.

Church Relationships. Through the Office of Black Church Affairs, the Divinity School reaches out to the black churches in the Durham-Raleigh vicinity. 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 issues and urgencies of black culture.

The Office of Black Church Affairs 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 Affairs 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 Affairs, The Divinity School, Duke University, Box 90971, Durham, North Carolina 27708-0971.

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. The Divinity School provides a year-round program of residential seminars and conferences, extension seminars and consultations, and special services to clergy and churches throughout the nation, including the annual Benjamin N. Duke fellowship for clergy sabbaticals.

Admission and Scholarships

Conferences, churches, and other supporting groups and institutions have made available through the Divinity School designated funds to assist in continuing education for ministry. Inquiries, applications for admission, and requests for continuing education scholarships for residential seminars should be directed to: Director of Continuing Education, The Divinity School, Box 90966, Duke University, Durham, North Carolina 27708-0966, (919) 660-3448.

Extended Study Leave Program for Clergy

Each year clergy nationwide request the opportunity to further their studies through the use of the Divinity School Library and other Duke libraries. Other clergy wish to meet with specific Divinity School professors, seeking guidance in their reading and study. Still others have a particular topic or subject they wish to pursue and want the director of continuing education to point them to books, seminars, or professors that might help them. The Divinity School is happy to receive clergy for a study leave under the following guidelines:

1. The pastor submits a short biographical sketch and a study proposal.
2. The director assesses the appropriateness of the proposal for the pastor and for Duke. When a pastor is granted permission to come to Duke on a study leave, the director supervises the study.
3. CEU's are awarded after a discussion with the director and a report from the pastor.



Visiting Scholars Program

The Center for Continuing Education provides carrel space and library privileges for scholars who wish to spend an extended time at Duke while on sabbatical leave. Those interested in this program should call or write to the director.

National Institute for New Church Development

Duke Divinity School's Center for Continuing Education, in cooperation with the North Carolina and Western North Carolina Annual Conferences, holds an annual institute for pastors involved in the process of beginning and sustaining new local churches. This institute is appropriate for pastors who are either beginning a new church, or pastors who desire to be better equipped to start new churches. A certificate of completion is awarded to those who complete two consecutive sessions in the institute.

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 1999 Convocation will be held on October 11-13.

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, North Carolina, are delivered in the context of 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 lectureship fund enables the Divinity School to offer a distinguished lecture program with a special emphasis on New Testament studies and textual criticism.

The Richard A. Goodling Lectures. Established in memory of Dr. Richard A. Goodling, professor of pastoral psychology at the Divinity School from 1959-1986, this lectureship fund underwrites lectures or seminars in pastoral psychology for the benefit of the Divinity School Community.

The Jameson Jones Lectures. A legacy of the 11th dean of the Divinity School, the Jameson Jones Fund provides for an annual lecture in the practice of ministry.

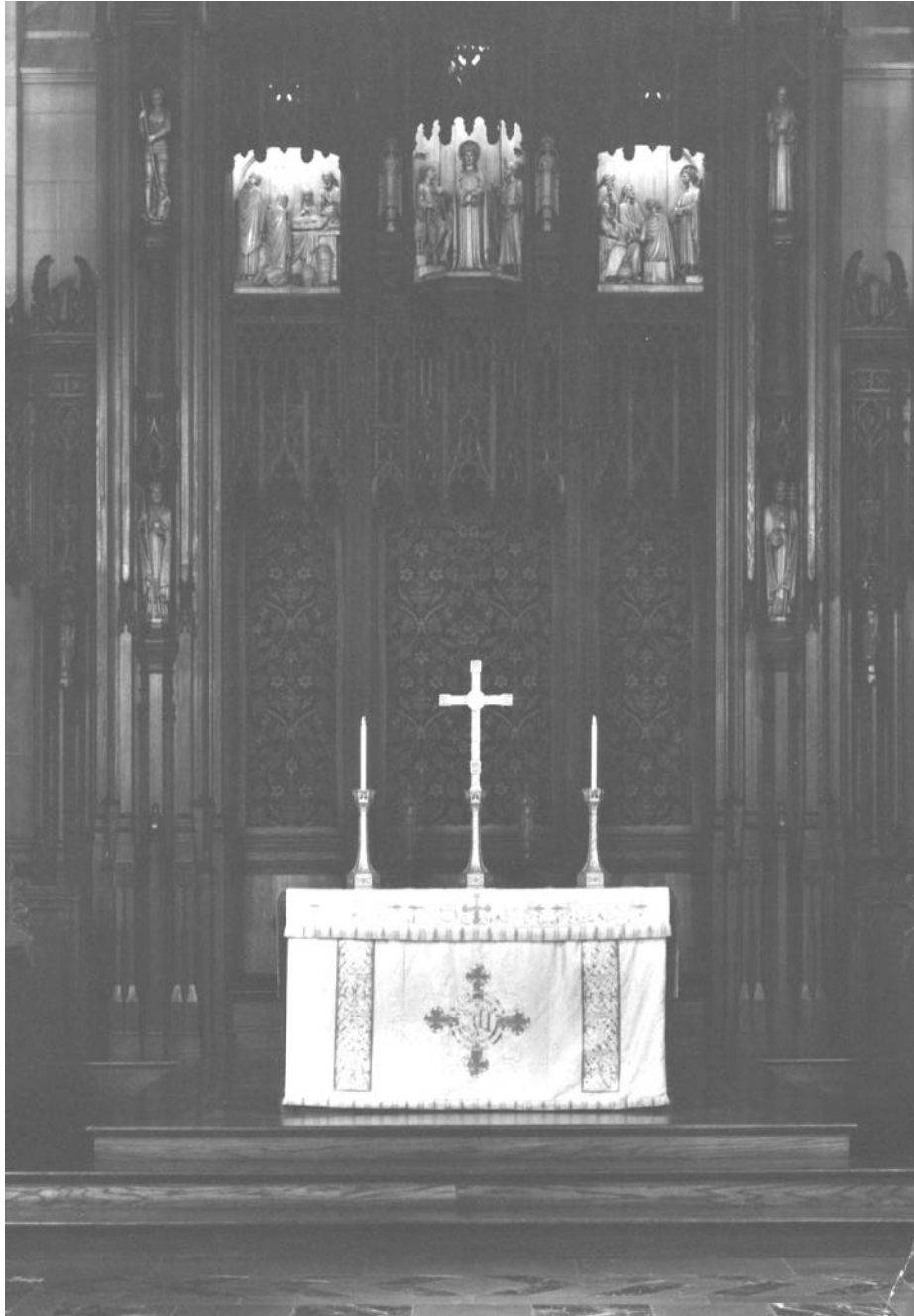
Duke Lay Academy of Religion

The Lay Academy of Religion offers continuing education courses for all interested persons throughout the year with sessions in selected sites. Courses are offered in the Bible, comparative religions, theology, Christian ethics, and other selected topics. Contact the Director of Continuing Education, Duke Divinity School, Duke University, Durham, North Carolina 27708-0966 or call (919) 660-3448 for more information and a current list of courses.

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.

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 provides training for ministerial students in church and community studies. Third, it contributes through basic research to the understanding of the nature and functioning of the Church. Emphasis is given to research and planning studies of rural United Methodist churches in North Carolina.

Programs in Pastoral Psychology

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

1. The Master of Theology degree with a major in pastoral psychology 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 two programs or concentrations:
 - a. concentration in pastoral theology relating psychology and theological understanding to professional ministry, especially the parish, through coursework and supervised field or clinical experience; and
 - 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 eighteen 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 American Association of Pastoral Counselors, Inc.

2. Single units of clinical pastoral education are offered each summer (beginning the first Monday in June and running for ten 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. Two transfer course credits will be granted for a summer CPE quarter or two course credits will be granted for the unit taken during the academic year (unless a course credit has already been granted for PP 77, in which case only one additional credit will be given for the CPE unit). 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 twenty-four 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 Director, Programs in Pastoral Psychology, 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;

- CT 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 noncollegiate experience and no work history in women-centered services earn the certificate by taking at least 4 courses:
 - WST 211;
 - CT 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.)

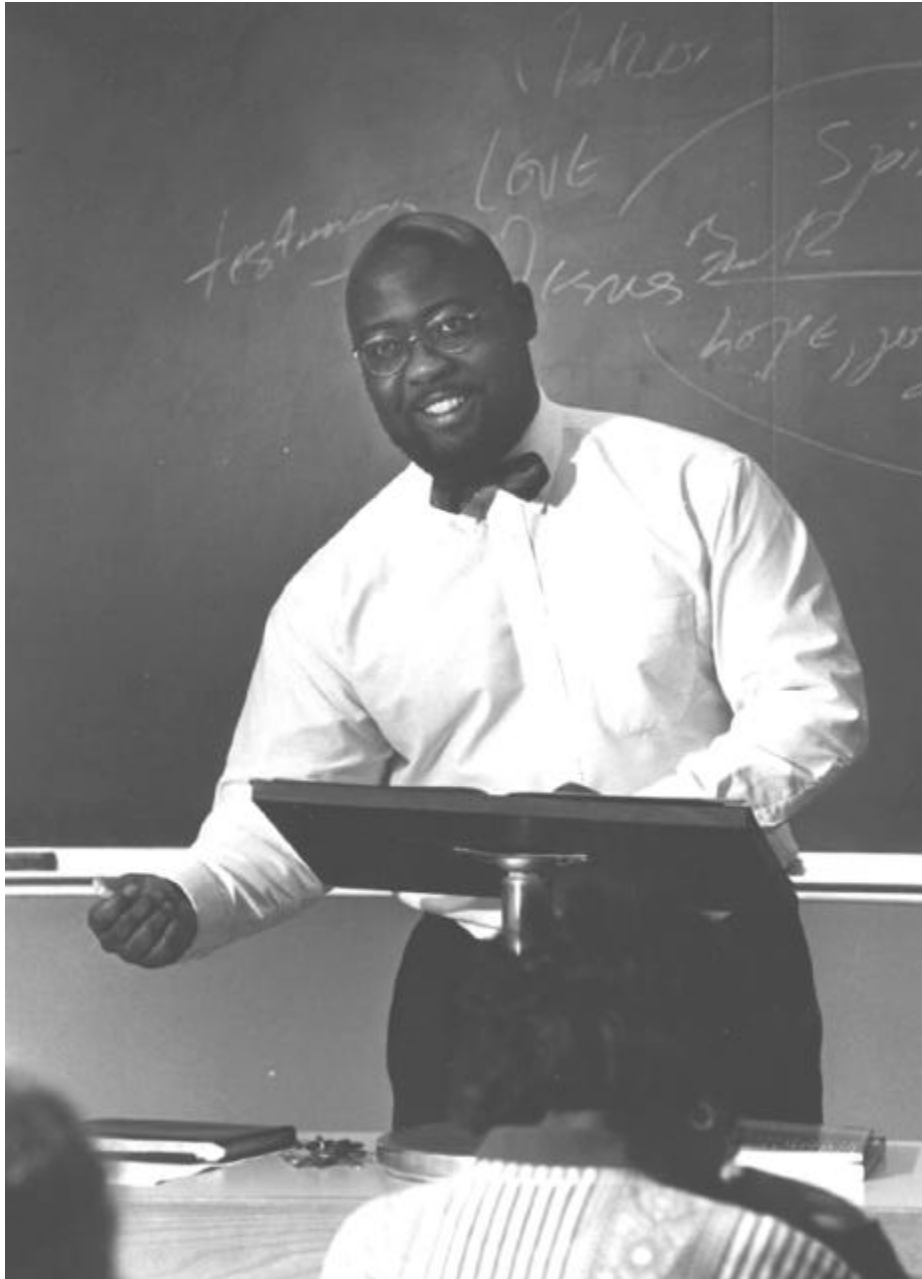
Denominational Studies

The Divinity School offers the full array of courses required for ordained and diaconal ministry 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.

Curriculum



Associate Dean for Academic Programs and Research Assistant Professor of Theology and Black Church Studies Willie J. Jennings.

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 M.C.M. was created in 1996-97 to replace the Masters of Religious Education (M.R.E.), and accommodates better than the M.R.E. the range of specialized ministries now exercised in Christian communities.

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 the A.B. 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, ordinarily not seeking ordination, for ministries in local churches or other organizations. 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 associate dean for academic programs.

Doctoral Studies Accredited by the Graduate School

The Divinity School provides a substantial body of course offerings to an advanced level in biblical, historical, systematic, and contemporary theological disciplines that are accredited by the Graduate School and the faculty of the Divinity School, and lead to the Doctor of Philosophy degree. Sharing responsibility with the university Department of Religion for staffing and curricular provisions of this course of study, the Divinity School is the principal contributor to the program of graduate studies in

religion. However, the Ph.D. in religion is certified and awarded under the Graduate School, and the doctoral student's admission and matriculation are administered under that division of Duke University.

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 Divinity School.



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 Standing, the dean, and the 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 on 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.

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.

Students earning a *D* (*D+*, *D*, *D-*) in a core or foundational course shall be obliged to retake and pass a regularly scheduled final examination and/or resubmit a paper or papers in that course. The professor shall determine whether a student writes a final examination or resubmits a paper or papers, as well as the length of the paper(s).

The grade of *C* or better must be obtained for this retaken exam and/or resubmitted paper(s). Students will be advised that their chances of passage will be enhanced by auditing the course. The grade on the retaken exam or resubmitted paper(s) does not displace or alter the *D* grade or affect the g.p.a.

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 Standing 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 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, 1 February; for incompletes incurred in spring semester courses, 1 September. 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. Any alteration in the number of courses must be officially reported and recorded. The adding of a course requires the permission of the instructor of that course as well as the student's faculty adviser. 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 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 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 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 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 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 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 their advisers, the associate dean for academic programs, and 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 upon four goals, four areas of personal and curricular responsibility, four lifelong tasks 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, life-style as an instrument of ministry, major drives, handling of conflict, resources, professional competency, etc. This is to be coupled with a sensitivity to the world in which we minister, its social forces, its power structures, its potential for humanization and dehumanization.
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 twenty-four courses, with an overall grade point average of C (2.0) or better; ten basic courses or their equivalent; three limited electives; two units of approved field education; and two 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 ten of the twenty-four 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. Fourteen courses, over 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 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 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 associate dean for academic programs, enroll for an additional course in the middle 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.
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. A normal academic load is four courses with credit.

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. Fourteen 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 psychology; 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 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 associate dean of field education, and/or 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 second include (1) a seven to ten 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 forty-five 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 CM1
 Elective
 (Evaluation I)
 Field Education I

Spring Semester

Christian Theology 32
 Church History 14
 New Testament 18
 CM Small Group CM2
 Elective

Middler Year

Fall Semester

Christian Ethics 33
 Preaching 30 (or Elective)
 American Christianity 28
 Elective
 Field Education 2

Spring Semester

Elective
 Preaching 30 (or Elective)
 Elective
 Elective

Senior Year

Fall Semester

Elective
 Elective
 Elective
 Elective
 (Evaluation 2)

Spring Semester

Elective
 Elective
 Elective
 Elective

Required Limited Electives:

One course in the Church's Ministry (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 course entitled "The Interpretation of Scripture" (OT/NT 150); (2) by the biblical language sequences OT 115-16 or NT 103-4 (or an advanced language course in which a formal exegetical paper is required); (3) by an English exegesis course in which a formal exegetical paper is required (the courses to be specified in registration materials); (4) by a Greek or Hebrew exegesis course.

Field Education. Two units of approved field education are required; they are represented above as winter term placements (thirty weeks); they may also be satisfied in summer placements (ten to twelve 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 fifteen 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 associate dean for academic programs on recommendation of the associate dean for 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 associate dean for 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 associate dean for field education. Students carrying an outside employment work load of more than fifteen hours per week will be required to limit their academic load.
5. Ordinarily a student may not commute more than fifty 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 associate dean for 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 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 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 (CP 159 and 160). 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 (twelve 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 CED 80 in the first semester of the junior year; CED 132 in the first semester of the middle year; CED 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 and will be expected to participate actively in Baptist student affairs. They successfully achieve the certificate with at least one field education placement in a Baptist institution, the completion of three courses in Baptist studies (typically including the year-long sequence in history, polity, and doctrine), participation in CED 250, and a senior evaluation by a Baptist faculty member.

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 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 (CP 155-56F), Christian Worship (CW 78), and English Reformation (CH 126)—or their equivalents; complete at least one field education placement successfully in an Episcopal setting; and satisfy their senior evaluation with a faculty member knowledgeable in the Anglican tradition.

The Master in Church Ministries Degree

The Divinity School Faculty has sought and the Board of Trustees, the Association of Theological Schools (ATS), and the Southern Association of Colleges and Schools (SACS) have approved a change in degree nomenclature, namely a change from the M.R.E. to a Master in Church Ministries.

The Program. The transformed degree, the Master in Church Ministries, permits students to work in specified tracks. Four have been considered as options—Christian education, church music, spirituality, and church administration—and paradigms for the first two 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 diaconal ministry 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 "Programs Primarily Related to Specialized Ministries." (See ATS Bulletin 41, part 3, Procedures, Standards, and Criteria for Membership, 52-53, and Draft One of Redeveloped Accrediting Standards, 68-71.) The degree conforms to SACS criteria. All tracks in the program share a common design and set of standard requirements: Church's Ministry (CM) limited electives, a CM 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 and heretofore for the Master of Religious Education.

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 diaconal ministers. This track requires two full years of course work, sixteen courses, two colloquia, and an approved field education placement.

<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
CM Small Group CM1	CM Small Group CM2
Introduction to Christian Education, CED 80	Human Development, CED 179
Colloquium CED 4A	

Christian Ethics 33
 Curriculum and Pedagogy, CED 132
 Elective
 Elective or (Christian Worship 78)
 Colloquium CED 4B

Christian Education Seminar 250
 Elective
 Elective
 Elective

The two colloquia, CED 4 A & B, are noncredit but required courses devoted to exploration of vocational issues and special topics. These two colloquia, CM Limited Elective, CM small group, and the Senior Seminar, CED 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 upon 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 upon 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 spirituality track is Michael Battle. The program features courses oriented towards the spiritual disciplines (SPI 22, CT 119, SPI 210, CW 78) and exploration of spirituality from theological (CT 112, 222, 225 or 249), historical (CH 206 or 250), and biblical (OT 163 or NT 197) perspectives:

Fall
 Church's Ministry
 Church History 13
 Old Testament 11
 The Spiritual Life, SPI 22
 CM Small Group CM1

Spring
 Christian Theology 32
 Church History 14
 New Testament 18
 Spiritual Direction, SPI 210
 CM Small Group CM2

Christian Ethics 33
 Christian Worship 78
 Elective
 Elective

Directed Study, SPI 399
 Biblical Prayer, OT 163
 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, CH 206/250, or in a directed study (SPI 399) with their adviser. They will be expected to participate throughout in a spirituality group (CM Small Group CM1/CM2) 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 to be involved in the spirituality track are Susan Keefe (history), William Turner (theology), James Crenshaw (Bible), Brett Webb-Mitchell (education), Geoffrey Wainwright (theology), and Anne Marie Nuechterlein (pastoral care).

III. Implementation of the track in **church music** awaits further conversations with the music department and the chapel musicians.

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, inaugurated in September of 1987, 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.

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.* 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 Standing 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 associate dean for academic programs in consultation with the faculty advisor 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.

*Guidelines for the fourth semester paper will be available.

A SUGGESTED M.T.S. CURRICULAR PARADIGM

First Year

Fall Semester

Elective
Old Testament 11
Church History 13
Elective
CM Small Group CM1 optional

Spring Semester

Christian Theology 32
New Testament 18
Church History 14
Elective
CM Small Group-CM 1 optional

Second Year

Fall Semester

Christian Ethics 33
Elective
Elective
Elective

Spring Semester

⁺Elective
Elective
Elective
Elective

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 for referral to the director of the Th.M. Program.

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 credit, to be counted within the eight units required.
3. Residence for one academic year or the equivalent. (Equivalency to be determined by the 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 ministerial studies with the approval of the associate dean for academic programs. Ordinarily, no more than two units may be taken through directed reading, and no more than one of these in any one semester.

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 associate dean for academic programs. The research project, upon completion and approval, must be deposited in the library.

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

The entire program of studies and comprehensive examination or project can be completed within twelve months. In some cases, the time limit may be extended, but in no case 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 also students majoring in pastoral supervision may seek certification as a chaplain supervisor. Course PC 181A (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 eighteen 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 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 (CCF 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 1999, Greek/Hebrew 2000) individual directed study, and foundational courses for United Methodist diaconal ministry. 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 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 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:

Mexico Seminar. Brief intensive travel-study to foster appreciation of Mexico, its people, history, culture, and religion, with special attention to the faith and mission of the church in Latin America today. Direct encounter with Third World poverty. About twelve persons per seminar.

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



Mary D. Collins, Registry

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 1999-2000 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, 1999

Old Testament (OT) 2, 11, 101, 115, 223E, 350
New Testament (NT) 18, 103, 105, 116E, 117D, 226B, 227E
Church History (CH) 13, 272A
Historical Theology (HT) 246
American Christianity (AC) 28, 293
History of Religions (HR) 131A
Christian Theology (CT) 139, 218, 220, 250, 266, 325, 332
Christian Ethics (CHE) 33, 290
Black Church Studies (BCS) 130, 144
Church's Ministry (CM) 1, 110
Care of the Parish (CP) 143, 154, 155B, 159, 175
Christian Education (CED) 80, 132
Liturgical Studies (LTS) 78, 218
Pastoral Care (PC) 64, 177, 178, 181A, 183B, 184, 281A
Preaching (PR) 30, 100, 170
Spirituality (SPI) 22, 205
World Christianity (WC) 140, 150, 263
Religion and Society (RSO) 157

Spring Semester, 2000

Old Testament (OT) 11, 116, 163, 223C, 351
New Testament (NT) 18, 104, 114, 117A, 226B, 257
Church History (CH) 14
Historical Theology (HT)
American Christianity (AC) 203
Christian Theology (CT) 32, 256
Christian Ethics (CHE) 244, 268
Black Church Studies (BCS) 124
World Christianity (WC) 129, 263
Care of the Parish (CP) 146, 149, 151, 156B, 160, 180
Christian Education (CED) 110, 167, 179, 250
Liturgical Studies (LTS) 78, 252
Pastoral Care (PC) 64, 180, 181B, 271
Preaching (PR) 30, 180
Spirituality (SPI) 252
Religion and Society (RSO) 254

I. Biblical Studies

OLD TESTAMENT (OT)

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

11. Introduction to Old Testament Interpretation. An introduction to the literature, history, and religion of ancient Israel with emphasis upon exegetical methodology. One course. *Crenshaw, LaRocca-Pitts, or Levison*

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. One course. *Efird*

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

106A. Genesis. One course. *LaRocca-Pitts*

106B. Amos and Hosea. One course. *Crenshaw*

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. One course. *Crenshaw*

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

106I. Isaiah. One course. *Crenshaw or LaRocca-Pitts*

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. One course. *Crenshaw*

106K. Deuteronomy. One course. *LaRocca-Pitts*

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

115-116. 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.) Two courses. *LaRocca-Pitts or staff*

143. Introduction to Biblical Archaeology. Introduces students to the fields of archaeological research related to both the Hebrew Bible and the Christian Scriptures.

Students will be introduced to the major features and issues of concern in all the major epochs, beginning briefly with the Neolithic and Calcolithic, but focusing more deeply on the Bronze Age through the Roman period. Prerequisites: New Testament 18 and Old Testament 11. C-L: New Testament 143. One course. *LaRocca-Pitts*

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." One course. *Crenshaw*

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. C-L: New Testament 170. One course. *Crenshaw or C. Meyers*

180. From Text to Sermon. Prerequisite: Preaching 30. See C-L: Preaching 180; also C-L: New Testament 180. One course. *LaRocca-Pitts, Lischer, and M. Smith*

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. C-L: New Testament 197. One course. *Levison*

207. Hebrew Prose Narrative. Focus on the grammar, syntax, and prose style of classical Hebrew composition; a comparative reading of modern and precritical Jewish and Christian commentary. Readings spanning the spectrum from the early Hebrew prose of Genesis and I and II Samuel to the late compositions of Chronicles and Ezra-Nehemiah. One year of classical Hebrew required. C-L: Religion 207. One course. *Crenshaw or LaRocca-Pitts*

208. Classical Hebrew Poetry: An Introduction. The problem of defining and understanding what is "poetic" in classical Hebrew. Theories of Hebrew poetry from Lowth to Kugel and O'Connor illustrated with readings from Psalms, Isaiah, Job, and Jeremiah. One year of classical Hebrew required. C-L: Religion 208. One course. *Crenshaw or LaRocca-Pitts*

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. One course. *Crenshaw or Levison*

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

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

223A. Pentateuch. Stress on hermeneutical method. One course. *Crenshaw or LaRocca-Pitts*

223B. Historical Books. One course. *Crenshaw*

223C. Major Prophets. One course. *Crenshaw or LaRocca-Pitts*

223D. Minor Prophets. One course. *Crenshaw*

223E. Writings. One course. *Crenshaw*

223F. Proverbs. One course. *Crenshaw*

223G. Genesis. One course. *LaRocca-Pitts*

223S. Spirit of God. Prerequisite: Old Testament 115-116. One course. *Levison*

237. Literature of the Ancient Near East. Emphasis upon the religions, literature, and art of Mesopotamia. One course. *LaRocca-Pitts*

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. One course. *Crenshaw*

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. One course. *Crenshaw*

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

304. Aramaic. A study of the Aramaic portions of the Old Testament and selected passages from the Elephantine and Qumran texts. One course. *Crenshaw or staff*

343. Readings in Ancient Near Eastern Literature. One course. *LaRocca-Pitts*

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. Prerequisites: knowledge of Hebrew and consent of instructor. One course. *Crenshaw*

350, 351. Seminar in Old Testament. Research and discussion on selected problems in the Old Testament and related fields. One course each. *Crenshaw*

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

NEW TESTAMENT (NT)

2A, 2B. 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. No credit. *Staff*

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. One course. *Efird, Hays, or M. Smith*

103-104. 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.) Two courses. *Efird*

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. One course. *Efird*

114. Jesus in the Gospels. 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. One course. *M. Smith*

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

116A. Luke-Acts. One course. *Levison*

116B. Galatians. One course. *Hays*

116C. Selected Later Epistles. One course. *Efird*

116D. I Corinthians. One course. *Staff*

116E. Matthew. One course. *Hays or M. Smith*

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

117A. The Gospel and Epistles of John. One course. *M. Smith*

- 117B. Romans.** One course. *Hays*
- 117C. Revelation.** One course. *Efird*
- 117D. Mark.** One course. *Hays or M. Smith*
- 118. The New Testament in Greek.** Readings in the Gospels. One course. *Staff*
- 119. The New Testament in Greek.** Readings in the Epistles. One course. *Staff*
- 143. Introduction to Biblical Archaeology.** Prerequisites: New Testament 18 and Old Testament 11. See C-L: Old Testament 143. One course. *LaRocca-Pitts*
- 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. C-L: Old Testament 170. One course. *Crenshaw or C. Meyers*
- 175. Early Christian Prophecy.** Prerequisite: New Testament 18. One course. *Levison*
- 180. From Text to Sermon.** Prerequisite: Preaching 30. See C-L: Preaching 180; also C-L: Old Testament 180. One course. *LaRocca-Pitts, Lischer, and M. Smith*
- 197. The Holy Spirit in Biblical Perspective.** Prerequisites: New Testament 18 and Old Testament 11. See C-L: Old Testament 197. One course. *Levison*
- 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. One course. *M. Smith*
- 222. John Among the Gospels.** One course. *M. Smith*
- 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. One course. *Levison*
- 225. New Testament Theology.** Critical examination of major problems and issues in New Testament interpretation and theology. Prerequisite: New Testament 18 or equivalent. One course. *Hays or M. Smith*
- 226. Exegesis of the Greek New Testament I.** Register for course by designated suffix, A-S. One course each. Prerequisite: New Testament 103-104. Variable credit. *Hays, Levison, or M. Smith*
- 226A. Matthew.** One course. *Hays or M. Smith*
- 226B. Romans.** One course. *Hays*
- 226C. Mark.** One course. *Hays or M. Smith*
- 226E. The Gospel and Epistles of John.** One course. *M. Smith*
- 226F. I Corinthians.** One course. *Hays*
- 226S. Creation and Fall in the New Testament and Related Literature.** Prerequisite: New Testament 18, New Testament 103-104 or equivalent. One course. *Levison*
- 227. Exegesis of the Greek New Testament II.** Register for course by designated suffix, A-E. One course each. Prerequisite: New Testament 103-104. Variable credit. *Hays, Levison, or staff*
- 227A. Luke.** One course. *Levison*
- 227B. Galatians.** One course. *Hays*
- 227C. The Pastoral Epistles.** One course. *Staff*
- 227D. Epistles of Peter and James.** One course. *Staff*
- 227E. Acts.** One course. *Levison*
- 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. C-L: Preaching 250. One course. *Hays and Willimon*

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. One course. *Hays*

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. One course. *Hays*

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. One course. *Martin*

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

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

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. One course. *Hays*

340, 341. Seminar in the New Testament. Research and discussion on a selected problem in the biblical field. One course each. *M. Smith*

II. Historical Studies

CHURCH HISTORY (CH)

13. Early and Medieval Christianity. A survey of the history of Christianity from its beginnings through the fifteenth century. One course. *Keefe and Steinmetz*

14. Modern European Christianity. A survey of the history of Christianity from the Reformation to the present. One course. *Heitzenrater and Steinmetz*

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. One course. *Steinmetz*

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. One course. *Staff*

206. The Christian Mystical Tradition in the Medieval Centuries. Reading and discussion of the writings of medieval Christian mystics (in translation). Each year will offer 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) will be included. One course. *Keefe*

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. One course. *Staff*

247A, 247B. Readings in Latin Theological Literature. Critical translation and study of important theological texts in Latin from various periods of the history of the Church. Prerequisite: reading knowledge of Latin (introductory course offered in the classics). One course each. *Keefe*

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. One course. *Keefe*

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. One course. *Heitzenrater*

272. The Early Medieval Church. One course. *Keefe*

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. One course. *Keefe*

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. One course. *Keefe*

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. One course. *Steinmetz*

344. Zwingli and the Origins of Reformed Theology. Source studies in the early Reformed tradition. One course. *Steinmetz*

HISTORICAL THEOLOGY (HT)

123. Readings in Historical Theology. Prerequisites: Church History 13 and 14. One course. *Staff*

183. Teachings of the Christian Churches. An historical examination of Eastern Orthodox, Roman Catholic, Protestant, and evangelical doctrinal statements. One course. *Staff*

201. Christian Thought in the Middle Ages. A survey of the history of Christian theology from St. Augustine to the young Martin Luther. One course. *Steinmetz*

204. Origen. The systematic and apologetic writings of an important Alexandrian thinker and exegete of the third century. One course. *Staff*

219. Augustine. The religion of the Bishop of Hippo in the setting of late antiquity. One course. *Clark*

236. Luther and the Reformation in Germany. The theology of Martin Luther in the context of competing visions of reform. One course. *Steinmetz*

241. Problems in Reformation Theology. Consent of instructor required. One course. *Steinmetz*

246. Problems in Historical Theology. Consent of instructor required. One course. *Staff*

271. Christologies of the Early Church. Investigation of important soteriologies and debates centering upon the person of Christ from the second through the fifth centuries. One course. *Staff*

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. One course. *Staff*

- 302. Theology of John Wesley.** One course. *Staff*
- 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. One course. *Staff*
- 313. The Apostolic Fathers.** A study of the religious thought in the writings of the Apostolic Fathers. One course. *Staff*
- 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. One course. *Staff*
- 318. Seminar in the Greek Fathers.** A study of selected topics from the Greek Fathers. One course. *Staff*
- 323. The Theology of the Cappadocians.** Prerequisites: Christian Ethics 33, Christian Theology 32, Church History 13, and Church History 14. C-L: Christian Theology 323. One course. *Ayers*
- 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. One course. *Steinmetz*
- 337. Theology of St. Thomas Aquinas.** Intensive reading in the Summa Theologica and biblical commentaries. One course. *Steinmetz*
- 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. One course. *Steinmetz*

AMERICAN CHRISTIANITY (AC)

- 28. A History of Religion in the United States.** A consideration of the nature of Christianity in America and the history of its development. One course. *Gray, Richey, and Wacker*
- 203. Studies in American Methodism.** Research seminar devoted to selected topics in the Wesleyan and Methodist traditions in America. One course. *Richey*
- 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, serious religious journalism, and the like. One course. *Richey or Wacker*
- 268. Worship in the Anglican and Wesleyan Traditions.** Prerequisites: Care of the Parish 159 and 160, Liturgical Studies 78. See C-L: Liturgical Studies 268. One course. *Tucker*
- 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. One course. *Wacker*
- 293. Religious Issues in American History.** A reading seminar devoted to selected topics, problems and issues in American religion. One course. *Richey or Wacker*
- 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. One course. *Richey*
- 295. Religions in the American South.** A study of the interrelationships of southern religion and southern culture. One course. *Richey or Wacker*
- 342. American Religious Biography.** A study of the leading biographers of American religious figures and of the qualities of a successful biography. One course. *Staff*

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. One course. *Wacker*

397. Readings in North American Religious History. Directed research on selected topics in the history of religion in the United States and Canada. One course. *Wacker*

HISTORY OF RELIGIONS (HR)

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. No credit. *Crenshaw*

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. One course. *Sager*

131A. Introduction to Judaism: Investigations into the Jewish Life Cycle: A Time to be Born and 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. One course. *Sager*

132. An Introduction to Jewish Prayer. A project to examine the forms, vocabulary, and uses of Jewish liturgy from ancient times through the present. One course. *Sager*

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. One course. *Sager*

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. One course. *Staff (Department of Religion)*

III. Theological Studies

CHRISTIAN THEOLOGY (CT)

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. One course. *Staff*

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. One course. *Jones*

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. One course. *Berger*

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. One course. *Fulkerson*

133. Thinking Theologically. An introduction to the nature and task of theology as part of the life of the church. One course. *Staff*

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. One course. *Fulkerson*

140. Theology and Interpreting Scripture. One course. *Staff*

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. One course. *Wainwright*

200. The Person and Work of Christ. The problem of knowledge of Christ and formulation of a doctrine of His work and person. One course. *Jennings or Wainwright*

205. Theological Perspectives on Forgiveness and Reconciliation. Prerequisite: Christian Theology 32. One course. *Jones*

211. Authority in Theology. The idea and function of authority in theology. One course. *Fulkerson*

215. The Nature and Mission of the Church. Christian understanding of the Church—biblical, historical, contemporary—with a view toward ecumenical doctrinal construction. One course. *Staff*

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. C-L: Liturgical Studies 218. One course. *Tucker and Wainwright*

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. One course. *Fulkerson*

220. Theological Topics. A seminar on contemporary theological issues, content to be designated by the Theological Division. One course. *Staff*

225. Creation and Theological Anthropology. Representative historical and recent theological interpretations of human nature, predicament, deliverance, and possibility. Prerequisite: Christian Theology 32 or consent of instructor. One course. *Jennings*

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. One course. *Jennings or Wainwright*

233. The Doctrine of the Trinity. Biblical bases, patristic developments, contemporary statements and connections. One course. *Wainwright*

250. The Theology of Karl Barth. Prerequisites: Christian Ethics 33 and Christian Theology 32. One course. *Hütter*

253. Feminist Theory in Christianity. This course examines nineteenth- and twentieth-century feminist theories and their implications for Christian doctrine and Biblical interpretation. One course. *Clark and Fulkerson*

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. One course. *Wainwright*

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. One course. *Wainwright*

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. One course. *Wainwright*

266. Kant the Theologian. Prerequisites: Christian Ethics 33 and Christian Theology 32. One course. *Hütter*

323. The Theology of the Cappadocians. Prerequisites: Christian Ethics 33, Christian Theology 32, Church History 13, and Church History 14. C-L: Historical Theology 323. One course. *Ayers*

325. Philosophical Theology I. Selected readings from Plato and Aristotle which helped to shape philosophical theology from Origen through Augustine and Aquinas. One course. *Staff*

326. Philosophical Theology II. Main problems of philosophical theology in the modern period. One course. *Staff*

329. Readings in Theology and Language. Sample treatments of religious language in linguistic analysis, hermeneutical theory, literary criticism, liturgical practice, and fundamental theology. One course. *Wainwright*

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. One course. *Wainwright*

352. Seminar in Christian Theology. Research and discussion of a selected problem in the systematic field. One course. *Staff*

CHRISTIAN ETHICS (CHE)

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. One course. *Hall and Hauerwas*

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. One course. *Staff*

113. Themes and Readings in Christian Morals. Constructive examination of selected areas of public and private morality. One course. *Staff*

130. Dying and Death. Critical consideration of biblical, legal, medical, and ethical perspectives. Prerequisite: New Testament 18, Old Testament 11, or equivalents. One course. *Staff*

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. One course. *Hauerwas*

213. Christian Ethics in America. One course. *Hauerwas*

220. Ethical Topics. A seminar on contemporary ethical issues, the specific content in any given semester to be designated by the Theological Division. One course. *Staff*

228. Theological Dimensions of the Law. 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. 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. One course. *Powell*

242. Human Sexuality. Examination of biological, biblical, cultural, and other aspects of human sexuality, together with analytical and constructive interpretation. Consent of instructor required. One course. *Staff*

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. One course. *Staff*

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. One course. *Powell*

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. One course. *Staff*

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? One course. *Staff*

290. S. Kierkegaard. Prerequisites: Christian Ethics 33 and Christian Theology 32. One course. *Hall*

291. Historical Forms of Protestant Ethics. A survey of major types of Protestant ethical theory from Luther through contemporary figures. One course. *Staff*

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. One course. *Hauerwas*

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. One course. *Powell*

348. Seminar in Theological Ethics. Philosophical paradigms and the nature of the Christian life. Consent of instructor required. One course. *Hauerwas*

383. Moral Theology in the Twentieth Century. Critical and comparative examination of ethical theory as exhibited in the work of selected contemporary theologians. One course. *Staff*

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. One course. *Gray, Jennings, or Turner*

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. One course. *Gray, Jennings, or Turner*

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. One course. *Turner*

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. One course. *Lischer*

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. One course. *Jennings*

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. Prerequisite: Black Church Studies 124 or consent of instructor. One course. *Staff*

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. One course. *Staff*

192. African-American Spirituality. Prerequisite: Black Church Studies 124. One course. *Turner*

WORLD CHRISTIANITY AND ECUMENICS (WC)

124. The Christian World Mission. A study of theological foundations, guiding principles, and contemporary problems of the world Christian community. One course. *Staff*

125. Liberation Theologies in Latin America, Africa, and Asia. One course. *Berger*

129. Ecumenical Visions of the Church in the Twentieth Century. 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. One course. *Berger*

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. One course. *Staff*

140. God and Caesar: Learning from the Church Struggle Against Apartheid. Prerequisite: Christian Theology 32. One course. *Storey*

150. Christianity in Asia. Prerequisites: Christian Theology 32, Church History 13, and Church History 14. One course. *Keck*

156. The Ecumenical Movement. Its contemporary development, structures, activities, and problems, against the background of Church unity and disunity. One course. *Staff*

233. Thinking Theologically in a Global Context. One course. *Berger*

252. Feminist Theologies from the Third World. One course. *Berger*

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. One course. *Berger*

IV. Ministerial Studies

THE CHURCH'S MINISTRY (CM)

1, 2. Spiritual Formation Groups. 1: fall; 2: spring. No credit.

105. Evangelism, Ecumenism, and the Life of the Church. One course. *Pope-Levison*

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. One course. *Staff*

THE CARE OF THE PARISH (CP)

142. Women and Ministry. Theological and practical issues related to women and ministry. One course. *Pope-Levison*

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. One course. *Carroll*

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. One course. *Rosenquist*

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. One course. *Staff*

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. One course. *Ferree-Clark*

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. One course. *Mann*

152. Introduction to Evangelism. A study of the nature, purposes, and methods of contemporary Christian evangelism with special attention to the local church. One course. *Pope-Levison*

154. The Urban Church. The function, nature, program, and administration of the effective city church and of the urban minister's distinctive task. One course. *Staff*

155, 156. Denominational Studies. Register for course by designated suffix, B-U. One course each. *Staff*

155B, 156B. The Baptist Churches. One course each. *Hewitt*

155C, 156C. The United Church of Christ. One course each.

155D, 156D. The Presbyterian Churches. One course each.

155E, 156E. The Christian Church (Disciples of Christ). One course each.

155F, 156F. The Anglican Tradition. One course each. *Graebner, Mullin, and Wall*

155U, 156U. Unitarian Studies. One course each.

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. One course. *Heitzenrater, Jones, and Richey*

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. One course. *Heitzenrater, Jones, and Richey*

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. One course. *Staff and Canterbury Chapter*

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 Russell Richey at Duke or Tim Macquiban, Wesley and Methodist Studies Centre, Westminster College, Oxford OX2 9AT, England. One course. *Staff*

164. Theology of Pentecostalism. An exploration of this tradition with examination of its distinctive emphases and interpretations of Christian faith. One course. *Turner*

175. The Local Church in Ministry to God's World. Prerequisite: Christian Theology 32. One course. *Storey*

178. Women and Evangelism: Nineteenth and Twentieth Centuries. One course. *Pope-Levison*

180. Theological Foundations of Evangelism. One course. *Pope-Levison*

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. One course. *Staff*

220. Seminar in Contemporary Ministries. A seminar in patterns and issues of contemporary ministries, content to be designated by the Ministerial Division. One course. *Staff*

CHRISTIAN EDUCATION (CED)

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. One course. *Webb-Mitchell*

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. One course. *Staff*

109. Educational Ministries with Youth. Study of adolescence with special attention to strategies, models, and resources for working with junior and senior high school youth. One course. *Staff*

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 programing. Attention will be given to adult ages and stages and family life cycles. Prerequisite: Christian Education 80. One course. *Webb-Mitchell*

112. Educational Ministries with Children. An introductory course to the educational ministry of the Church with children and youth. It will consider foundations, religious development theories, goal-setting, teaching-learning, curricula, and leadership education. One course. *Staff*

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. One course. *Webb-Mitchell*

153. Education and Social Issues. An exploration of contemporary social issues and their relationship to education and to the church. One course. *Staff*

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. One course. *Staff*

175. Liturgy and Education. Preparing persons for baptism, renewal, confirmation, eucharist, marriage, and death; and training lay persons for the liturgical, pastoral, and social ministries. One course. *Staff*

179. Human Development. The goal of this course is to teach students the primary theories of human development and 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. One course. *Webb-Mitchell*

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. One course. *Staff*

190. Educational Ministries with Adults. An applied course in models, strategies, and methods of teaching adults with a focus on Scripture so as to equip ministers for their teaching office. The course is designed primarily to prepare students to

communicate to their congregations the essential truths of the Bible and the Christian faith. One course. *Staff*

250. Church's Teaching Ministry. Required of students in the M.R.E. program and for others 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. One course. *Staff*

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. One course. *Staff*

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. One course. *Webb-Mitchell*

PASTORAL CARE (PC)

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. One course. *Meador*

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. One course. *Staff*

173. Psychotherapy and Sanctification. An analysis of the structure and processes in transforming relationship in the light of a Christian understanding of sanctification. One course. *Meador*

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.). One course. *Staff*

176. Pastoral Care and Persons in Institutions. Register for course by designated suffix, A-C. One course. *Staff*

176A. 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). One course. *Staff*

176B. The church's ministry to prisons and related correctional facilities explored through lectures and ward visits at participating facilities. One course. *Staff*

176C. 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. One course. *Staff*

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, Pastoral Care 181, 182, or 183.) One course. *Travis*

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. One course. *Staff*

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. One course. *Staff*

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. One course. *Staff*

181A, 181B. Basic Clinical Pastoral Education, Extended. Semester long units of CPE in the fall semester and spring semesters. The program is accredited by ACPE and is conducted at Duke Hospital. The maximum credit is two course credits. Two courses offer the option of parish or hospital settings for pastoral work. Resources from both settings are utilized in classes. Special emphasis on group process and ministry skills. Openness to self and others is expected. Variable credit. *Travis and staff*

182A, 182B, 182C. Basic 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.) Variable credit. *Staff*

183A, 183B, 183C. Basic 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.) Variable credit. *Staff*

184. Basic Clinical Pastoral Education. Semester or year-long units of CPE offered in non-Duke programs accredited by ACPE. Register for course by designated suffix, A-Z. Variable credit. *Staff*

184A. Alamance Health Services. Two courses. *Staff*

184B. North Carolina Baptist Hospitals. Two courses. *Staff*

184G. Wesley Long Community Hospital, Inc. Two courses. *Staff*

184J. John Umstead Hospital. Two courses. *Staff*

184N. New Hanover Regional Medical Center. Two courses. *Staff*

184U. University of North Carolina Hospitals. Two courses. *Staff*

184V. Veterans Administration Medical Center. Two courses. *Staff*

184W. Wake Medical Center. Two courses. *Staff*

184Y-184Z. Rex Hospital. Two courses. *Staff*

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. One course. *Staff*

220. Seminar in Pastoral Theology. One course. *Staff*

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. One course. *Staff*

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.) One course. *Staff*

273. Seminar in Pastoral Theology: Theological Dimensions of Pastoral Counseling. Research and discussion of issues of developmental psychology and spiritual growth. One course. *Staff*

275. Individual Study in Pastoral Psychology. Selected readings in major issues in pastoral psychology issuing in a research or honors paper. One course. *Staff*

278. Psychological Theories of Personality: Cultural and Theological Implications. 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: Christian Theology 32. One course. *Meador*

281A, 281B, 281C. Advanced 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 advanced CPE resemble those of the basic—thirty hours per week; limit six; pass/fail option. Prerequisite: interview. Two courses each. *Staff*

PREACHING (PR)

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. One course. *Lischer or Turner*

100. The History of Christian Preaching. Prerequisites: Christian Theology 32 and Preaching 30. One course. *Pasquarello*

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. One course. *Lischer*

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. One course. *Lischer or Willimon*

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. One course. *Lischer*

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. One course. *Staff*

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. One course. *Turner*

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. One course. *Willimon*

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. C-L: New Testament 180 and Old Testament 180. One course. *LaRocca-Pitts, Lischer, and M. Smith*

182. Preaching Practicum. An advanced laboratory course for extra competence in the preparation, delivery, and evaluation of sermons. Prerequisite: Preaching 30. One course. *Lischer*

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. One course. *Turner*

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. One course. *Staff*

186. Twentieth-Century Preaching. A study of contemporary preaching based on printed, recorded, audio- and video-taped sermons of leading homiletics of our age. Prerequisite: Preaching 30. One course. *Staff*

189. Preaching in Context. Prerequisite: Preaching 30. One course. *Turner*

193. Theology in Preaching. Prerequisite: Preaching 30. One course. *Turner*

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. One course. *Staff*

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. One course. *Turner*

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. One course. *Staff*

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. C-L: New Testament 250. One course. *Hays and Willimon*

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. One course. *Staff*

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. One course. *Lischer*

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. One course. *Staff*

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. One course. *Lischer*

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. Sight-singing 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. No credit. *Arcus*

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. One course. *Tucker*

141. The Church Year. An examination of the historical, theological, and pastoral dimensions of the Christian calendar and lectionary. Prerequisite: Liturgical Studies 78. One course. *Tucker*

158. Ways of Worship. Prerequisite: Liturgical Studies 78 or consent of instructor. One course. *Berger*

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. One course. *Arcus*

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. One course. *Tucker*

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. One course. *Arcus*

198. Theology Set to Music. Prerequisite: Liturgical Studies 180A or 180B or consent of instructor. One course. *Arcus*

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. One course. *Arcus*

208. Hymns of Charles Wesley. One course. *Berger*

218. The Sacraments: Rites and Theologies. Prerequisite: Christian Theology 32, Church History 14, Liturgical Studies 78, or consent of instructor. See C-L: Christian Theology 218. One course. *Tucker and Wainwright*

220. Selected Topics. One course. *Staff*

248. Pastoral Offices: Christian Rituals for the Life Cycle. Prerequisite: Liturgical Studies 78 or consent of instructor. One course. *Tucker*

250. Advanced Seminar in Liturgical Studies. Reading and research in a selected area of liturgical study to be announced. One course. *Staff*

251. Studies in Spirituality. A consideration of different dimensions of the spiritual life. C-L: Spirituality 251. One course. *Staff*

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. One course. *Tucker*

268. Worship in the Anglican and Wesleyan Traditions. 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. C-L: American Christianity 268. One course. *Tucker*

SPIRITUALITY (SPI)

22. The Spiritual Life. An introduction to spirituality, spiritual formation, and the development of a personal spiritual discipline. One course. *Battle*

205. African Christian Spirituality. Prerequisites: Christian Ethics 33, Christian Theology 32, or Spirituality course. One course. *Battle*

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. One course. *Battle*

231. Prayer. A theological and psychological exploration of Christian prayer understood as our human communication with the Triune God. One course. *Battle*

233. Pastoral Spirituality. An introduction to spiritual direction, the spirituality of healing and reconciliation, and spiritual formation. Prerequisites: Spirituality 22 and consent of instructor. One course. *Battle*

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. One course. *Battle*

251. Studies in Spirituality. See C-L: Liturgical Studies 251. One course. *Staff*

252. Discernment Spirituality. One course. *Staff*

See the respective division listings for the following course descriptions.

OT 163. Biblical Prayer. *Crenshaw*

CT 149. The Lord's Prayer. *Wainwright*

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. One course. *Staff*

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. One course. *Staff*

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. One course. *Staff*

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. One course. *Staff*

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. One course. *Carroll*

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. One course. *Carroll*

301. Sociology of Religion. One course. *Carroll*

V. Clinical Training and Internships

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 PC 182 for two course units unless a course credit has already been received for PC 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. Upon receipt of a supervisor's report at the end of the training period the student will receive two course units of transfer credit.

INTERSHIPS (INT)

125-126. 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. Variable credit.

131-132. 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. Variable credit.

137-138. 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. Variable credit.

143-144. 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. Variable credit.

175-176. Clinical Pastoral Education Residency. A twelve-month placement in a clinical program accredited by the Association of Clinical Pastoral Education (ACPE). Variable credit.

197-198. 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 associate dean for Field Education. Variable credit.

VI. Colloquia/Interfield/Field Education

The following courses carry no credit and, with the exception of CCF 101 and 102, carry no fee.

COLLOQUIA/INTERFIELD/FIELD EDUCATION (CIF)

2A, 2B. 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. No credit. *Staff*

3A, 3B. Choir. A noncredit course for those participating in choir and desiring that involvement to show on the transcript. No credit. *Wynkoop*

4A, 4B. 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.R.E. students and M.Div. students concentrating in Christian education. Meets every other Tuesday from 4:45 to 5:45. No credit. *Webb-Mitchell*

COURSE CONTINUATION FEE (CCF)

101, 102. 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.

FIELD EDUCATION (FE)

1, 2. Field Education Seminar. Students in the M.R.E./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; the former follows CM 110; the latter precedes or coincides with CM 100. Register for course by designated suffix, A-F. No credit. *Ritchie et al.*

1A, 2A. Approved Summer Placement. No credit. *Staff*

1B, 2B. Approved Academic Year Placement. No credit. *Staff*

1C, 2C. Approved Field Education Placement. No credit. *Staff*

2D, 2E, 2F. Field Education Seminar. No credit. *Staff*

3. Field Education Practicum for Episcopal Students. Pass/fail grading only. No credit. *Staff*

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. No credit. *Ritchie et al.*

4A. Summer. No credit.

4B. Fall. No credit.

4C. Spring. 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
- 202. Language and Literature of Dead Sea Scrolls
- 216. Syriac
- 217. Islam and Islamic Art in India
- 218. Religions of East Asia
- 219. Augustine
- 220. Rabbinic Hebrew
- 221. Reading in Hebrew Biblical Commentaries
- 224A. Comparative Semitic I
- 224B. Comparative Semitic II
- 228. Twentieth-Century Continental Theology
- 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
- 248. Theology of Karl Barth
- 258. Coptic
- 261. Islam in the African-American Experience
- 264. The Sociology of the Black Church
- 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
- 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
- 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, Connor

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 sections on "Student Life" and Appendix entitled "The Judicial System of Duke University."

The Divinity School Judicial Board

The Divinity School Judicial Board [hereinafter simply "the board"] is composed of the two associate deans 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 life and field education.

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 "Student Life" and "University Regulations and Policies."

The same volume treats academic offenses in the section entitled "Academic Honesty." 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 I "Role of Accused" and J "Hearing Procedure," in the "Judicial System of Duke University," Appendix of *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 forty-eight 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 1998-99

Master of Divinity	373	(213 men, 160 women)
Master of Religious Education	1	(1 woman)
Master of Theology	32	(27 men, 5 women)
Master of Theological Studies	41	(21 men, 20 women)
Master of Church Ministries	13	(2 men, 11 women)
Special Students	24	(13 men, 11 women)

TOTAL 484 (276 men, 208 women)

GEOGRAPHICAL DISTRIBUTION

Arkansas	1
Arizona	1
California	1
Colorado	3
Florida	13
Georgia	14
Iowa	8
Kentucky	4
Louisiana	1
Massachusetts	2
Maryland	3
Minnesota	1
Mississippi	7
Missouri	1
New Jersey	1
New Mexico	4
New York	6
North Carolina	317
North Dakota	1
Ohio	5
Oklahoma	2
Oregon	2
Pennsylvania	4
South Carolina	19
Tennessee	7
Texas	13
Vermont	1
Virginia	23
Washington	1
West Virginia	2
Wisconsin	2
Total	470

INTERNATIONAL

Canada	1
Germany	2
Korea	7
Liberia	1
Philippines	2
Trinidad	1
Total	14

DENOMINATIONS REPRESENTED

African Methodist Episcopal	7
African Methodist Episcopal Zion	2
Assemblies of God	1
American Baptist	1
Baptist	39
Baptist, Free Will	1
Baptist, Independent	2
Baptist, Missionary	2
Baptist, National	1
Baptist, Pentecostal Free Will	1
Baptist, Southern	21
Christian Church (Disciples of Christ)	10
Church of Christ	2
Church of Christ (Holiness)	1
Church of God	4
Church of God in Christ	1
Established Church of Germany	1
Episcopal	16
Evangelical Lutheran Church in American	4
Friends	2
Full Gospel Assembly	1
Jesus Korean Church	1
Korean Evangelical Holiness	1
Korean Methodist Church	2
Lutheran	5
Nazarene	1
Non-Denominational	5
Pentecostal	1
Pentecostal Holiness	1
Presbyterian	20
Protestant	1
Reformed Church in American	2
Roman Catholic	7
Singapore Methodist	1
Unitarian Universalist	4
United Church of Christ	11
United Methodist Church	289
Unrecorded	6
Wesleyan	1
TOTAL	484

**COLLEGES AND UNIVERSITIES
REPRESENTED—UNDERGRADUATE
DEGREES**

A & T University	1	DeVry Institute of Tech.	1
African Bible College	1	Duke University	7
Allegheny College	1	East Carolina University	8
Allen University	1	East Tenn. State Univ.	2
Alma College	1	East Texas Baptist Univ.	1
Anderson University	2	Eastern Michigan University	1
Appalachian State University	8	Eastern New Mexico Univ.	1
Arkansas State University	1	Elizabeth City State University	2
Asbury College	1	Elon College	1
Auburn University	3	Emory & Henry	1
Austin Peay State University	1	Emory University	4
Baptist Bible College	1	Erskine College	1
Barton College	1	Ewha Women's University	2
Baylor University	5	Fairleigh Dickinson Univ.	1
Belmont Abbey College	1	Florida A & M University	2
Bennett College	1	Florida International Univ.	1
Berry College	2	Florida Southern College	3
Bethune-Cookman College	1	Florida State University	3
Birmingham Southern College	4	Furman University	8
Bob Jones University	1	Gardner-Webb University	2
Boston University	2	Georgetown University	2
Bowling Green State University	2	Georgia Southern	1
Brown University	1	Gordon College	1
Bryant College	1	Greensboro College	7
Bucknell University	1	Grove City College	2
Butler University	1	Hamilton College	1
Cal. State Univ. Los Angeles	1	Hamline University	1
California State University, Bakersfield	1	Hampden Sydney College	1
Calvin College	1	Hampshire College	1
Campbell University	3	Hampton University	1
Carson Newman College	1	Hanover College	1
Carver Bible College	1	Hanyang University	1
Catawba College	2	Hardin-Simmons University	1
Catholic University of America	1	Hendrix College	1
Centenary College of LA	1	High Point College	1
Christopher Newport College	1	High Point University	3
Clarion Univ. of Penn.	1	Hobart & Wm. Smith College	1
Clemson University	1	Hollins College	1
Coastal Carolina University	1	Howard Payne University	1
Coker College	1	Howard University	2
College of Charleston	1	Humboldt State University	1
College of the Holy Cross	1	ICI University	1
College of William & Mary	3	Illinois Wesleyan University	1
College of Wooster	2	Indiana Univ. of Pennsylvania	1
Colorado State University	1	Indiana University	2
Columbia College	2	International Christian University	1
Columbia University	1	Ithaca College	1
Concordia University	1	Jacksonville State Univ.	1
Converse College	1	James Madison University	2
Cumberland College	1	King College	1
Curtis Institute of Music	1	Korea University	1
Dakota Wesleyan University	1	Lambuth University	1
Dallas Baptist University	1	Lebanon Valley College	1
Dartmouth College	1	Lenoir Rhyne College	1
Davidson College	7	Liberty University	1
DePauw University	1	Livingston University	1
		Livingstone College	2
		Long Island University	1
		Longwood College	2
		Luther College	1

Mansfield University	1	Spelman	1
Mars Hill College	1	St. Andrews Presbyterian College	2
Marshall University	1	St. Augustines College	3
Mary Baldwin College	1	St. Olaf College	1
Mary Washington College	1	St. Thomas University	1
McKendree College	1	Sung Kyul Christian University	1
Mercer University	5	Taylor University	1
Meredith College	5	Temple University	1
Messiah College	1	Tennessee Wesleyan College	1
Methodist College	3	Texas A & M State University	3
Methodist Theological Seminary	1	Texas Christian Univ.	1
Miami University	3	Texas Tech University	2
Michigan State University	1	The Citadel	2
Middle Tenn State Univ.	1	Trevecca Nazarene University	3
Midwestern State University	1	Trinity College of Vermont	1
Milligan College	3	Truman State University	1
Millsaps College	4	U.S. Naval Academy	2
Mississippi State University	1	UCLA	1
Missouri Baptist	1	UNC-Asheville	1
Montana State University	1	UNC-Chapel Hill	28
Monterrey Institute of Technology	1	UNC-Charlotte	5
Morehouse College	5	UNC-Greensboro	20
Mount Olive College	1	UNC-Wilmington	4
Mount Union College	1	Union College	2
Mount Vernon College	1	United States Military Academy	1
Mt. Vernon Nazarene College	1	Univ. of Houston - Clear Lake	1
N. C. Central University	6	Univ. of Massachusetts	1
N.C. A & T State University	9	Univ. of Wisconsin-Whitewater	1
N. C. Wesleyan College	3	University of Alabama	2
National Chung Hsing University	1	University of Arizona	1
New Mexico State University	2	University of Baltimore	1
North Carolina State University	22	University of Central Oklahoma	1
Northwestern College	1	University of Colorado	1
Northwestern University	1	University of Delaware	1
Oklahoma City University	1	University of Detroit	1
Oklahoma State University	1	University of Florida	3
Old Dominion University	1	University of Indianapolis	1
Pacific Lutheran University	1	University of Iowa	1
Pembroke State University	2	University of Louisville	1
Pennsylvania State Univ.	2	University of Maryland	3
Pepperdine Univ.	1	University of Mississippi	1
Pfeiffer College	4	University of Missouri-Rolla	1
Philadelphia College of Bible	1	University of Montevallo	1
Pomona College	1	University of New Mexico	4
Princeton University	1	University of New York	1
Purdue University	1	University of North Texas	1
Radford University	1	University of Pennsylvania	2
Randolph-Macon College	3	University of Puget Sound	1
Regents College	3	University of Rhode Island	1
Saint Mary's College	1	University of Richmond	2
Salem College	2	University of South Alabama	1
Sam Houston State Univ.	1	University of South Carolina	7
Samford University	2	University of South Florida	2
Seattle Pacific University	3	University of Southern Mississippi	2
Seoul Theological University	1	University of Tennessee	2
Shaw University	6	University of Texas - Austin	2
Soochow University	1	University of the South	2
Southeastern College	3	University of Virginia	3
Southern Asia Bible College	1	University of Texas	1
Southwestern University	2	Vanderbilt University	2

Virginia Commonwealth Univ.	1	Western Maryland College	1
Virginia Polytechnic Institute	2	Wheaton College	1
Virginia State University	1	Wilberforce University	1
Virginia Technical University	2	William and Mary College	1
Virginia Union University	2	William Woods University	1
Virginia Wesleyan College	2	Wingate University	1
Wake Forest University	16	Wofford College	15
Wellesley College	1	York College	1
West Chester University	1	Youngstown State University	1
West Virginia University	3		
REPRESENTED—GRADUATE DEGREES			
Appalachian State	1	N.C. A & T State University	4
Assoc. Mennonite Bible Seminary	1	N.C. Central University	3
Auburn University	1	New York University	1
Ball State University	1	Oklahoma State University	1
Barry University	1	Penn State University	1
Bethel Seminary	1	Pfeiffer University	1
Boston University	3	Radford University	1
Cal. State Univ. Los Angeles	1	Reformed Theological Seminary	2
Carnegie-Mellon University	1	Samford University Beeson	1
Central Michigan University	1	School of Theology	1
Clemson University	1	Seton Hall	1
College of William and Mary	3	Southeastern Baptist Theo. Sem.	3
Colorado Christian University	1	Southern Baptist Seminary	2
Columbia Seminary	1	Southern Methodist University	1
Columbia University	1	Stetson College of Law	1
Cornell University	2	Thomas Jefferson University	1
De La Salle University	1	Tokyo Biblical Seminary	1
Duke University Divinity School	20	Trinity Evangelical Div. School	1
Duke University	1	Truett Seminary	1
East Carolina University	3	UNC Greensboro	2
East Tennessee State University	1	UNC-Chapel Hill	13
Emory University	2	UNC-Wilmington	1
Evandeoski Teoloski Fakultet	1	Union Theological Seminary	1
Florida Southern College	1	University of Chicago	1
Florida State University	1	University of North Texas	1
Golden Gate Baptist Theological Seminary	1	University of Alabama	1
Gordon-Conwell Theological Seminary	2	University of Cincinnati	1
Grad. School of Ewha Women	2	University of Detroit	1
Harvard University	1	University of Florida	1
Holy Cross	1	University of Kentucky	1
Hong Kong Baptist Theo. Sem.	1	University of Louisville	1
Houston Graduate School of Theology	1	University of Rhode Island	2
Howard University	1	University of Southern California	1
Hunter College	1	University of Tennessee	1
Indiana State University	1	University of Texas - Austin	1
Indiana University	1	University of Virginia	1
Jacksonville State University	3	West Virginia University	2
Johns Hopkins University	1	Western Baptist Seminary	1
Kobe Lutheran Theological Seminary	1	Yale University	2
Livingstone Col./Hood Sem.	1		
Luther Seminary	2		
Lutheran Theological Seminary	1		
Malone College	1		
Memphis Theological Seminary	1		
Methodist Theological Seminary	2		
Murray State University	1		
West Virginia Wesleyan College	1		
Western Carolina University	3		