
bulletin of
Duke University
2012-2013

Divinity School



The Mission of Duke University

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

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

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

Adopted by the Board of Trustees on February 23, 2001

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University Photography and Duke Divinity School

The information in this bulletin applies to the academic year 2012-2013 and is accurate and current, to the extent possible, as of June 2012. The university reserves the right to change programs of study, academic requirements, teaching staff, the calendar, and other matters described herein without prior notice, in accordance with established procedures.

Duke University prohibits discrimination, and provides equal employment opportunity without regard to race, color, religion, national origin, disability, veteran status, sexual orientation, gender identity, sex or age. The university also makes good faith efforts to recruit, employ and promote qualified minorities, women, individuals with disabilities, and veterans. It admits qualified students to all the rights, privileges, programs and activities generally accorded or made available to students. The university prohibits harassment of any kind.

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Duke University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award baccalaureate, masters, doctorate, and professional degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Ga. 30033-4097 or call (404) 679-4500 for questions about the accreditation of Duke University.

Duke Divinity School is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada to award the MDiv, MACP, MTS, MACS, ThM, DMin, and ThD degrees. Contact the Commission on Accrediting of the Association of Theological Schools at 10 Summit Park Drive, Pittsburgh, Penn. 15275, call (412) 788-6505, fax (412) 788-6510, or visit its website (www.ats.edu) for questions about the accreditation of Duke Divinity School.

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

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Academic Calendar

2012-2013

FALL 2012

August 21	Tuesday. Orientation for ThD students
August 22	Wednesday. Orientation for MDiv, MTS, ThM, MACS students begins
August 23	Thursday. Advising/registration for new students
August 27	Monday. Fall semester classes begin
August 28	Tuesday, Divinity School Opening Convocation, 11:25 a.m. in Duke University Chapel
August 28 -29	Alumni Council
September 1	Thursday. Deadline for incompletes taken in Spring 2012
September 3	Monday. Labor Day. Classes are in session
September 7	Friday. Drop/add ends
October 12	Friday. Fall reading period begins at the end of the day
October 15-17	Convocation & Pastors' School
October 15-19	Fall reading period
October 22	Monday. Classes resume
October 31	Wednesday. Registration begins for Spring 2013 semester (not all students register on this day)
November 9	Friday. Last day to withdraw with <i>W</i> from current fall term classes
November 20	Tuesday. Thanksgiving recess begins at the end of the day
November 26	Monday. Classes resume
November 30	Friday. Divinity classes end
December 3-7	Divinity reading week
December 10	Monday. Final examinations begin
December 14	Friday. Final examinations end
December 17	Monday. Final grades due by noon

SPRING 2013

January 9	Wednesday. Make-up day for MLK Monday, Jan. 21
January 10	Thursday. All classes begin on regular pattern
January 21	Monday. Martin Luther King, Jr. Day holiday: classes rescheduled on Wednesday, January 9
January 23	Wednesday. Drop/add ends 5 p.m.
February 1	Deadline for incompletes taken in previous Fall Semester 2012
February 18	Monday. Registration begins for Summer 2013

March 8	Friday. Spring Reading Period begins at end of the day
March 11-15	Spring Reading Period
March 18	Monday. Classes resume
March 27	Wednesday. Last day to withdraw “W” from current Spring 2013 classes
March 28-29	Maundy Thursday & Good Friday No Divinity Classes
April 3	Wednesday. Registration begins for fall 2013 semester (not all students register on this day)
April 18	Wednesday. Divinity School Closing Convocation, 11 a.m. in Goodson Chapel
April 19	Friday. Divinity classes end at the end of the day
April 22-26	Monday-Friday. Divinity Reading Week
April 29-May 3	Monday-Friday. Final Examinations
May 6	Monday. Grades due by noon
May 11	Saturday. Divinity School Baccalaureate Ceremony, 6:30 p.m. Duke University Chapel
May 12	Sunday. Commencement exercises, 10 a.m. Wallace Wade Stadium

SUMMER 2013

February 18	Monday. Enrollment for Summer classes begins
May 15	Wednesday. Summer Term Full and Summer Term I classes begin.
May 17	Friday. Drop/Add for Summer Term Full and Summer Term I ends
May 20-24	DMin/MACP Residency Component (online component June 3-August 9)
May 27	Monday. Memorial Day - No classes are held
June 12	Wednesday. Last day to withdraw from Term I classes
June 27	Thursday. Summer Term I classes end
July 1	Monday. Summer Term II classes begin
July 3	Wednesday. Drop/Add for Term II ends
July 4	Thursday. Independence Day - No classes are held
July 29	Monday. Last day to withdraw from Summer Term Full and Summer Term II classes
August 9	Friday. Summer Term Full and Summer Term II end

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Calvin Hill, Great Falls, Virginia
Deborah I. Hodde, Charlotte, North Carolina
James C. Howell, Charlotte, North Carolina
John P. Jaquette, Jr., Ithaca, New York
L. Bevel Jones, III, Decatur, Georgia
L. Merritt Jones, Raleigh, North Carolina
Sarah C. Jordan, Mt. Gilead, North Carolina
J. Keith Kennedy, Falls Church, Virginia
Wallace H. Kirby, Asheville, North Carolina
Sarah S. Kreutziger, Metairie, Louisiana
Eric A. Law, Berkley, Michigan
James C. Lee, Raleigh, North Carolina
Paul L. Leeland, Montgomery, Alabama
Sinclair E. Lewis, Anderson, South Carolina
Joseph A. Lipe, Charlotte, North Carolina
Ann Leigh Littleton, Birmingham, Michigan
Robin W. Lovin, Dallas, Texas
George A. Mason, Dallas, Texas
Mary Alice Massey, Jacksonville, Florida
Irene L. McCutchen, Westport, Connecticut
William W. McCutchen, Westport, Connecticut
Charles H. Mercer, Jr., Raleigh, North Carolina
C. P. Minnick, Jr., Raleigh, North Carolina
C. G. Newsome, Raleigh, North Carolina
Marshall I. Pickens, Jr., Anderson, South Carolina
A. Coleman Piper, Knoxville, Tennessee
J. William Porter, Charlotte, North Carolina
William K. Quick, Birmingham, Michigan
Bennie H. Reynolds, Jr., Union, South Carolina
Nancy Aikens Rich, Edenton, North Carolina
Prince R. Rivers, Winston-Salem, North Carolina
E. Norwood Robinson, Winston-Salem, North Carolina
George P. Robinson, Winston-Salem, North Carolina
Robert C. Scott, San Antonio, Texas
Carla Badgett Shield, Beaumont, Texas
Beverly M. Small, Elizabeth City, North Carolina
Charles M. Smith, Washington, North Carolina
William E. Smith, Southern Pines, North Carolina
Mary A. Stephens, Charlotte, North Carolina
Thomas B. Stockton, Winston-Salem, North Carolina
David C. Stone, Grosse Pointe Farms, Michigan
James T. Tanner, Rutherfordton, North Carolina
G. Austin Triggs, Jr., Nashville, Tennessee
James W. Ummer, Pittsburgh, Pennsylvania
Harold G. Wallace, Durham, North Carolina
Randall T. Wallace, Sherman Oaks, California
Hope Morgan Ward, Jackson, Mississippi
Hugh A. Westbrook, Miami, Florida
Scott L. Whitaker, Gainesville, Florida
A. Morris Williams, Jr., Gladwyne, Pennsylvania
W. Vann York, High Point, North Carolina

General Information

History

Duke University began as a simple, one-room schoolhouse in rural Randolph County, N.C. 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, N.C.

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 Nov. 9, 1926. In 1940 the name was changed to Duke 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 Davison 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; and L. Gregory Jones, 1997-2010. The current dean, Richard B. Hays, began his appointment July 1, 2010.

The school's graduates have distinguished themselves by making significant contributions to the church, the academy, and the world.

The Role of the Divinity School

Duke 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. Duke Divinity School, although United Methodist in tradition, 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 Duke Divinity School is 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 discrim-

inating exercise of the church’s historic offices through the ministry of word, sacrament, order, service, pastoral care, and teaching. Duke 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 church. In all its endeavors, Duke Divinity School aims to serve Jesus Christ through service to the church and the world.

The Relation of the Divinity School to Duke University

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



of the Divinity School presently embraces seven degree programs: the Master of Arts in Christian Studies (MACS), ordinarily a one-year degree designed to introduce students to theological reflection; the Master of Arts in Christian Practice (MACP), ordinarily a two-year degree designed to introduce students to theological reflection; the Master of Theological Studies (MTS), ordinarily of two academic years; the Master of Divinity degree (MDiv), ordinarily of three academic years; a one-year program beyond the basic degree, the Master of Theology (ThM); a Doctor of Ministry (DMin), a professional doctorate; and a Doctor of Theology (ThD), ordinarily a four- or five-year doctoral program.

Mission Statement of the Divinity School

Duke Divinity School’s mission is to engage in spiritually disciplined and academically rigorous education in service and witness to the Triune God in the midst of the church, the academy, and the world. The Divinity School strives to cultivate a vibrant community through theological education on Scripture, engagement with the living Christian tradition, and attention to and reflection on contemporary contexts in order to form leaders for faithful Christian ministries.

Divinity School Library

The Divinity School Library contains a collection of more than 405,000 volumes in the fields of religion and related disciplines, and affords a wealth of material for the seminary student. An integral part of the university’s library system, which possesses more than 6,200,000 volumes, the Divinity School Library occupies facilities within the Divinity School building. The library currently subscribes to over 700 religious periodicals, offers study facilities for students in its reading rooms, and houses a reference collection in religion. Although some of the library’s collection is stored off-site, the majority of the collection can still be browsed within the library’s open stacks.

Staffed by the library director, associate director, and reference librarian (all three trained in both theology and library science), by two circulation staff members, and by a number of student assistants, the Divinity

School Library offers a variety of services to assist the student in selecting and locating information. The book, electronic, microform, and periodical collections are carefully chosen to support basic course work as well as advanced research in all major fields of theology and religious studies.

The Divinity School Library offers a wide variety of computerized resources, including an online catalog and over 100 databases available through the Web, and a growing collection of electronic books. The library's web page, <http://library.duke.edu/divinity/>, contains information about services and electronic resources, links to websites in religion, and online forms for interlibrary loan, reference questions, and more. A computer classroom with 10 workstations is available for student use in the library. The library also provides power, printing, and network connections for laptop computer use, and offers wireless connectivity to the Internet throughout the library, including the York Reading Room, formerly the school's chapel.

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 100 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

Founded in 1979, the Center for Studies in the Wesleyan Tradition has come to stand at the heart of the mission of Duke Divinity School. Four intertwined purposes constitute the work of the center:

1. Staffing, supervising, and enriching the curricular and extracurricular offerings in Methodist and Wesleyan Studies;
2. Developing and supporting significant educational outreach programs designed for the center's United Methodist constituencies and beyond;
3. Developing and providing access to outstanding research resources for students and scholars of the broad Wesleyan tradition around the globe;
4. Supporting the production of critical editions of the texts of John and Charles Wesley in print and online formats.

For more details on the center's work and access to its online resources, visit <http://www.divinity.duke.edu/initiatives-centers/cswt/>.

The Center for Theological Writing

The Center for Theological Writing was established in 2001 to promote writing as a central practice of the academy and the church. The center seeks to strengthen all types of theological writing: exegesis, interpretation, and argumentation; teaching, preaching, and pastoral needs; and general communication both at the seminary level and throughout the church and its ministry.

Writing Assessment: Students entering master's level programs at the Divinity School are required to complete a writing assessment at the start of their first semester. This assessment is evaluated by the center's instructors, who then meet with each student for half an hour to provide feedback on the student's strengths and weaknesses as a writer.

Tutoring and Resources: All students are encouraged to make use of the center. Tutors are available throughout the week (see website for current hours and sign-up instructions) and are able to work with students at all levels of proficiency and at all stages of the writing process. Although more substantive feedback can be provided if students submit a solid draft of an assignment, tutors also can provide assistance in the earlier stages of thinking through a paper. At the beginning of the first semester, the center provides a number of workshops focusing on the basics of academic and theological writing. Additional presentations are offered throughout the year.

The center's offices are in 0040 Langford. For more information or numerous web-based resources, visit Duke Divinity School's website at <http://www.divinity.duke.edu/initiatives-centers/center-theological-writing>.

Frequently Called Telephone Numbers

Main Number	(919) 660-3400
Academic Formation and Programs	660-3428
Admissions	660-3436
Alumni Affairs	660-3456
Anglican Episcopal House of Studies	660-3576
Baptist House of Studies	660-3599
Black Church Studies	660-3439
Chaplain	660-3459
Center for Reconciliation	660-3578
Center for Studies in the Wesleyan Tradition	660-3444
Center for Theological Writing	660-3541
Clergy Health Initiative	613-5350
Cokesbury Bookstore	660-3417
Communications	660-3416
Copy Room/Mail Room	660-3409
Dean's Office	660-3434
Divinity School Library	660-3450
Development	660-3456
Facilities	660-3429
Field Education	660-3440
Finance	660-3507
Financial Aid	660-3441
General Administration and Finance	660-3432
Hispanic Studies Program	660-3447
Human Resources	660-3432
Initiatives in Theology and the Arts	660-3591
Leadership Education at Duke Divinity	613-5323
Registrar	660-3428
Student Life	660-3548
Thriving Rural Communities	660-3447
Youth Academy for Christian Formation	613-5323

Academic Freedom

Freedom of inquiry and the free exchange of ideas are essential for the fulfillment of the university's mission. Academic freedom is a right and responsibility of students as well as faculty. Students who believe that their academic freedom has been abridged should submit a written complaint to their academic dean. The dean may enlist the faculty in establishing the merits of extent of the complaint by appointing a disinterested two-person subcommittee of the Faculty Hearing Committee to provide advice. Cases not resolved by the dean may be brought to the attention of the provost. Students may also seek advice of the student ombudsperson in resolving a complaint.

Faculty

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



Faculty Biographical Information

Esther E. Acolatse, *Assistant Professor of Pastoral Theology*. BA (Hons.), (University of Ghana); MTS (Harvard Divinity School); PhD, (Princeton Theological Seminary).

In much of her work Professor Acolatse explores the intersection of psychology and Christian thought, with interests in gender and the experience of Christianity, methodological issues in the practice of theology of the Christian life, and the relevance of these themes in the global expression of Christianity.

Her current research includes practical theology, theological and cultural dimensions of marriage and family (with emphasis on immigrant families), gender issues in pastoral care, and spiritual and psychological factors in care at the end of life. Articles include “Unraveling the Relational Myth: Pastoral Care and Counseling with African Women” in *Women Out of Order: Risking Change and Creating Care in a Multicultural World* (Fortress 2010); “Embracing and Resisting Death: a Theology of Justice and Hope for Care at the End of Life” in *Living Faithfully Dying Well: Christian Practices of Care at the End of Life* (Eerdmans 2010); “Pastoral Care and Counseling in Independent Evangelical Charismatic Churches in Ghana: A Barthian Theological Perspective” in *Pastoral Bearing: Lived Religions and Pastoral Care* (Rowman & Littlefield, 2010). Prior to teaching at Duke, Professor Acolatse taught theology at Loyola College in Maryland. She is a member of the Presbyterian Church USA.

Abdullah Antepi, *Muslim Chaplain, Duke University/Adjunct Faculty of Islamic Studies*. BA (Ondokuz Mayıs University, Turkey); MA (Hartford Seminary); GC (Hartford Seminary); and DMin Candidate Hartford Seminary).

Imam Abdullah completed his basic training and education in his native Turkey. From 1996-2003 he worked on a variety of faith-based humanitarian and relief projects in Myanmar (Burma) and Malaysia with the Association of Social and Economic Solidarity with Pacific Countries. He is the founder and executive board member of the Muslim Chaplains Association and a member of the National Association of College and University Chaplains. From 2003 to 2005 he served as the first Muslim chaplain at Wesleyan University. He then moved to Hartford Seminary in Connecticut, where he was the associate director of the Islamic

Chaplaincy Program & Interfaith Relations, as well as an adjunct faculty member. As the Muslim chaplain at Duke University, he is one of only a handful of full-time Muslim chaplains at U.S. colleges and universities. His work focuses on providing religious leadership for Duke's Muslim community, as well as pastoral care and counseling; intra- and interfaith work; and engaging students, faculty, and staff across campus through seminars, panels, and other avenues to provide a Muslim voice and perspective to the discussions of faith, spirituality, and social justice.

Raymond Barfield, *Associate Professor of Pediatrics and Christian Philosophy*. BA (Rhodes College); MD (Emory University); PhD (Emory University).

Dr. Barfield is a pediatric oncologist with an interest in the intersection of medicine, philosophy, and theology. His medical research focuses on immune therapies for childhood cancer (including bone marrow transplantation and antibody therapy) and improvement of the quality of life for children with severe or fatal diseases. Dr. Barfield worked for eight years in oncology and bone marrow transplantation at St. Jude Children's Research Hospital in Memphis, Tenn. His work in philosophy focuses on ethics and the history of the impact of literature on philosophical thought. He is the author of dozens of publications in a range of genres including poetry, philosophy, and medicine, and his book *The Ancient Quarrel Between Poetry and Philosophy* was recently published by Cambridge University Press. In the Divinity School, Dr. Barfield interacts with students and faculty members bridging medicine, philosophy, and theology. As director of pediatric palliative care for Duke, he works closely with Duke Divinity School advancing interdisciplinary research, teaching, and service by drawing on the strengths of both Duke University Medical School and the Divinity School.

Jeremy Begbie, *Thomas A. Langford Research Professor of Theology and Director of Duke Initiatives in Theology and the Arts*. BA (University of Edinburgh); BD (University of Aberdeen); PhD (University of Aberdeen); ARCM (Royal College of Music); LRAM (Royal Academy of Music); FRSCM.

Dr. Begbie teaches systematic theology, and specializes in the interface between theology and the arts. His particular research interests are in the interplay between music and theology. Previously Associate Principal of Ridley Hall, Cambridge, he has also been honorary professor at the University of St Andrews, where he directed the research project, *Theology Through the Arts* at the Institute for Theology, Imagination and the Arts. He is a senior member of Wolfson College, Cambridge and an affiliated lecturer in the Faculty of Divinity and in the Faculty of Music at the University of Cambridge. Professor Begbie studied music and philosophy at Edinburgh University, and theology at Aberdeen and Cambridge. A professionally trained musician, he has performed extensively as a pianist, oboist, and conductor. He is an ordained minister of the Church of England, having served for a number of years as assistant pastor of a church in West London. He is the author of a number of books, including *Voicing Creation's Praise: Towards a Theology of the Arts* (T & T Clark); *Theology, Music and Time* (CUP), and *Resounding Truth: Christian Wisdom in the World of Music* (Baker/SPCK), which won *The Christianity Today* 2008 Book Award in the Theology/Ethics Category. With Steven Guthrie, he recently co-edited *Resonant Witness: Conversations between Music and Theology* (Eerdmans). He has taught widely in the United Kingdom, North America, and South Africa, specializing in performance-lectures.

Kate Bowler, *Assistant Professor of the History of Christianity in the United States*. BA (Macalester College); MA (Yale Divinity School); PhD (Duke University).

Professor Bowler specializes in twentieth-century religion in the United States and Canada. Her teaching focuses on topics including religion and ethnicity, religion and health, and popular religion. Her research centers on the American prosperity gospel and immigrant Christianities. Her first book, *Blessed: A History of the American Prosperity Gospel*, is forthcoming from Oxford University Press.

Luke Bretherton, *Associate Professor of Theological Ethics and Senior Fellow, Kenan Institute for Ethics*. BA Hons/MA in History (Cambridge); PhD in Moral Theology and Philosophy (King's College London).

Professor Bretherton's primary teaching interests are theological ethics, Christian political thought, missiology and practices of social, political and economic witness. Before joining the Duke faculty, he was Reader in Theology & Politics and Convener of the Faith & Public Policy Forum at King's College London. Prior to that he was Director of Studies of the South East Institute for Theological Education (University of Kent), which prepared Methodist, Reformed, and Anglican ministers for ordination. He has worked with a variety of faith-based NGOs, mission agencies and churches around the world, particularly in Central and Eastern Europe. His first book, *Hospitality as Holiness: Christian Witness Amid Moral Diversity* (Ashgate, 2006) explores the church's response to moral pluralism in critical dialogue with Alasdair MacIntyre's moral philosophy and develops a constructive, theological response to the issues identified using euthanasia and the hospice movement as a case study. As well as academic articles published in journals such as *Modern Theology*, *Journal of the American Academy of Religion*, and *Studies in Christian Ethics*, he writes in the media (including *The Guardian*, *The Times* and *The Huffington Post*) on topics related to religion and politics. From 2006-2011 Bretherton was reviews editor for the journal *Political Theology*. His recent work has focused on faith-based organizations, the church's involvement in social welfare provision, the treatment of refugees, and fair trade. That work is drawn together in *Christianity & Contemporary Politics: The Conditions and Possibilities of Faithful Witness* (Wiley-Blackwell, 2010). When living in the United Kingdom, he was actively involved in politics as part of London Citizens, a broad-based community organization, and had a role advising the Conservative-Liberal government on strengthening civil society. His current areas of research focus on the intersections between Christianity, grassroots democracy, globalization, responses to poverty, and patterns of inter-faith relations. His forthcoming book, with the working title of *Resurrecting Democracy: Faith, Cities and the Politics of the Common Good* (Cambridge University Press), draws on a three-year Arts and Humanities Research Council funded project for which he was principal investigator (2008-2011).

Charles Campbell, *Professor of Homiletics*. PhD (Duke University); STM (Yale University); DMin (Union Theological Seminary); BA (Hendrix College).

Dr. Campbell's work focuses on the biblical, theological, and ethical dimensions of preaching. He is interested in the Christological and apocalyptic aspects of preaching, the role of preaching in relation to the "principalities and powers," and contemporary homiletical theory. He is currently writing a book on the "foolishness of preaching" and a theological commentary on First Corinthians. His publications include "*The Word Before the Powers: An Ethic of Preaching*" (2002); "*The Word on the Street: Performing the Scriptures in the Urban Context*," co-author (2000); and "*Preaching Jesus: New Directions for Homiletics in Hans Frei's Postliberal Theology*" (1997).

Douglas A. Campbell, *Associate Professor of New Testament*. BA (Hons) (University of Otago); MA, PhD (University of Toronto).

Dr. Campbell's main research interests are the life and thought (*i.e.* theology) of Paul with particular reference to soteriological models rooted in apocalyptic as against justification or salvation-history. However, he is interested in contributions to Pauline analysis from modern literary theory, modern theology (whether Protestant, Catholic, or Orthodox), epistolary theory, ancient rhetoric, ancient comparative religion and history, modern linguistics and semantic theory, chronology, and modern sociology. His publications include *The Rhetoric of Righteousness in Romans 3:21-26*, *The Quest for Paul's Gospel: A Suggested Strategy*, and *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul*. He edited *The Call to Serve:*

Biblical and Theological Perspectives on Ministry in Honour of Bishop Penny Jamieson and Gospel and Gender: a Trinitarian Engagement with Being Male and Female in Christ.

J. Kameron Carter, *Associate Professor of Theology and Black Church Studies*. BA (Temple University); ThM (Dallas Theological Seminary); PhD (University of Virginia).

Professor Carter teaches courses in theology and black church studies. His academic interests range from systematic and doctrinal theology to philosophy, literature, and cultural studies. He has most recently published *Race: A Theological Account* (New York: Oxford University Press, 2008). He is presently working on a book on political theology and Christology. Dr. Carter is an ordained Baptist minister.

Stephen B. Chapman, *Associate Professor of Old Testament*. BA, MDiv, MPhil, PhD (Yale University).

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

Mark Chaves, *Professor of Sociology, Religion, and Divinity*. BA (Dartmouth College), MDiv (Harvard Divinity School), PhD (Harvard University).

Professor Chaves specializes in the sociology of religion. He directs the National Congregations Study (NCS), a wide-ranging survey of a nationally representative sample of religious congregations, conducted in 1998 and again in 2006-07. Results from the NCS have helped to better understand many aspects of congregational life in the United States. Professor Chaves is the author of *Congregations in America* (Harvard, 2004), *Ordaining Women: Culture and Conflict in Religious Organizations* (Harvard, 1997) and many articles, mainly on the social organization of religion in the United States. He currently serves as president of the Society for the Scientific Study of Religion.

Edgardo Antonio Colón-Emeric, *Assistant Professor of Christian Theology*. BS (Cornell University); MS (University of Vermont); MDiv and PhD (Duke University).

Colón-Emeric is originally from Puerto Rico. His research engages the thought of figures like Thomas Aquinas, John Wesley, and Bartolomé de las Casas with the intent of achieving *mestizajes* of classical theology, Methodist experience, and Latino history. Colón-Emeric is an ordained elder in the North Carolina Conference; he was founding pastor of Cristo Vive UMC and continues to serve in Hispanic Ministries in Methodist churches in North Carolina.

Ellen Davis, *Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology*. AB (University of California, Berkeley); Cert Theo (Oxford); MDiv (Church Divinity School of the Pacific); PhD (Yale).

Professor Davis is interested in theological interpretation of the Old Testament, with particular concern for exegesis as it is useful for Christian ministry, including preaching, developing a biblically based response to the ecological crisis, and advancing theological dialogue among the Abrahamic faiths. She is the author of *Swallowing the Scroll: Textuality and the Dynamics of Discourse in Ezekiel's Prophecy; Imagination Shaped:*

Old Testament Preaching in the Anglican Tradition; Proverbs, Ecclesiastes, and the Song of Songs; Getting Involved with God: Rediscovering the Old Testament; Who Are You, My Daughter? Reading Ruth through Image and Text; Wondrous Depth: Preaching the Old Testament; Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible; and co-editor (with Richard Hays) of *The Art of Reading Scripture*. A lay Episcopalian, she is active as a theological consultant within the Anglican Communion and especially in developing theological education in Southern Sudan. Her previous teaching appointments were at Union Theological Seminary (New York City), Yale Divinity School, and Virginia Theological Seminary.

Craig Dykstra, Research Professor of Practical Theology and Senior Fellow at Leadership Education at Duke Divinity. BA (University of Michigan); MDiv (Princeton Theological Seminary); PhD (Princeton Theological Seminary).

Professor Dykstra is an ordained minister in the Presbyterian Church (USA). Before coming to Duke he was senior vice president for religion at Lilly Endowment, where he had served since 1989, and was professor of Christian education at both Princeton Theological Seminary and Louisville Presbyterian Seminary. Dykstra's most recent scholarly work has focused on pastoral and ecclesial imagination as well as Christian practices as key concepts for thinking about what it means to live the Christian life, to organize the discipline of practical theology, and to re-envision the work of pastoral ministry and leadership. He is co-editor with Dorothy Bass of *For Life Abundant: Practical Theology, Theological Education, and Christian Ministry* (Eerdmans, 2008). His book, *Growing in the Life of Faith: Education and Christian Practices* (Westminster/John Knox Press, 1999) was published in a second edition in 2005. He also collaborated with Bass in the creation of *Practicing Our Faith: A Way of Life for a Searching People* (Jossey-Bass, 1997; second edition, 2010). His work at Duke will focus on helping Christian religious institutions and their leaders (both current and future) address major issues facing the church and its ministries.

Susan G. Eastman, Associate Professor of the Practice of Bible and Christian Formation. BA (Pomona College); MDiv (Yale Divinity School); PhD (Duke University).

Professor Eastman's scholarly focus is on the New Testament, particularly Paul's letters, in relationship to the formation of Christian identity through the life of the church. She teaches courses in both New Testament and Christian education. Her first book, *Recovering Paul's Mother Tongue: Language and Theology in Galatians* (Eerdmans, 2007), explores Paul's use of relational imagery to proclaim the gospel's power to transform and sustain Christian communities over time. She contributed the commentary on Galatians for the *New Interpreters One Volume Bible Commentary*, and has published numerous articles on the topics of Paul and Israel, and Pauline mimesis. Her current research works at the intersection of Paul's letters and contemporary theories about mimesis and human identity. She currently serves as co-chair of the Pauline Soteriology Group of the Society for Biblical Literature. Professor Eastman is ordained in the Episcopal Church, in which she has served parishes since 1982.

Frederick P. Edie, Associate Professor of the Practice of Christian Education; Director, Duke Youth Academy for Christian Formation. BA (Furman University); MDiv (Vanderbilt Divinity School); PhD (Emory University).

Dr. Edie's research interests lie at the intersection of theology, social and biological sciences, and religious education. He is particularly interested in the interplay between "heart," "body," and "mind" in the dynamics of Christian formation. His research and writings explore these themes in the context of the liturgical life of the church. Edie is also interested in the problem of forming Christians for faithful witness in a world that seeks to domesticate them. His most recent book is titled *Book, Bath, Table, and Time: Christian Worship as Source and Resource for Youth Ministry*. In it he advocates for immersion in renewed congregational worship as a means for youth to experience the presence of God, to better grasp the identity of God, and to practice

faithful vocations before God and for the world. The book grows out of his work with Duke's Youth Academy for Christian Formation. His current project seeks to tie together themes of work, worship, and sustainable world in the lives of the young. Edie is an ordained elder in the United Methodist Church, a member of the South Georgian Annual Conference, and has also served parishes in Nashville and San Diego.

Curtis W. Freeman, *Research Professor of Theology and Baptist Studies and Director of the Baptist House of Studies*. BA, PhD (Baylor University); MDiv (Southwestern Baptist Theological Seminary).

Professor Freeman teaches historical theology. His dissertation and earlier research was on Augustine of Hippo, but more recently his work has explored areas of free church theology. His two edited books, *Ties That Bind* (Smyth and Helwys), and *Baptist Roots* (Judson Press), and numerous articles seek to describe the development of a distinctly Baptist theological tradition. His most recent book is *A Company of Women Preachers: Baptist Prophetesses in Seventeenth-Century England* (Baylor University Press). He is active in the Baptist World Alliance, serving on the Commission on Doctrine and Christian Unity.

Paul J. Griffiths, *William K. Warren Foundation Professor of Catholic Theology*. BA and MPhil (Oxford); PhD (University of Wisconsin-Madison).

Professor Griffiths was born in England in 1955 and lived there until 1980 when he moved to the United States to complete his studies. Since then he has lived mostly in the United States and became a U.S. citizen in 1994. He was received into the Roman Catholic Church in 1996, having previously been Anglican.

He has held academic positions at the University of Notre Dame (1986-1990), the University of Chicago (1984-1986, 1990-2000), and the University of Illinois at Chicago (2000-2007), where he served as the Schmitt Chair of Catholic Studies, and chair of the Department of Classics and Mediterranean Studies.

His main intellectual interests and topics of publication include: post-1950 Catholic philosophical theology; the philosophical and political questions arising from religious diversity; fourth- and fifth-century African Christian thought (especially Augustine); and Gupta-period Indian Buddhist thought (especially Yogacara).

Dr. Griffiths has published nine books as sole author, and seven more as co-author or editor, as well as many dozens of essays and reviews. His most recent book is *Song of Songs: A Commentary* (Brazos Press, 2011). He is now at work on an eschatology, whose working title is: *The End: An Eschatological Assay*.

W. Stephen Gunter, *Associate Dean for Methodist Studies, Director of the Center for Studies in the Wesleyan Tradition, and Research Professor of Evangelism and Wesleyan Studies*. AB, MA (Southern Nazarene University); MDiv (Nazarene Theological Seminary); PhD (University of Leiden, The Netherlands)

Professor Gunter's specializations relate to the origins and development of Wesleyan theology and how these are embodied in Christian practices, especially the church's oldest practice of "spreading Good News." He is an ordained clergy member of the North Georgia Annual Conference, where he served for six years on the Board of Ordained Ministry before coming to Duke. In addition to being past president of the Wesleyan Theological Society and chair of the Wesleyan Studies Group of the American Academy of Religion, Professor Gunter also serves as coordinator for the Professors of Evangelism at the Foundation for Evangelism, which endows 13 chairs of evangelism at United Methodist and Wesleyan seminaries around the globe. Consonant with this administrative and supervisory work, he is a regular speaker in local churches as well as district and annual conference gatherings on the topics of evangelism and Wesleyan theological identity. In 2000 Professor Gunter was a Fulbright Senior Scholar at the University of Leiden, The Netherlands. His publications include: *Limits of Love Divine* (1989); *Wesley and the Quadrilateral* (editor and contributor, 1997); *Resurrection Knowledge* (1999); *John Wesley and The Netherlands* (co-author, 2002); and *Considering the Great Commission* (co-editor and contributor, 2004). Professor Gunter's latest book is *Arminius and His*

'Declaration of Sentiments': An Annotated Translation with Theological Notes and Commentary (Baylor University Press, 2012).

Amy Laura Hall, *Associate Professor of Christian Ethics*. BA (Emory University); MDiv, PhD (Yale University).

Professor Hall was named a Henry Luce III Fellow in Theology for 2004-2005 and has received funding from the Lilly Foundation, the Josiah Trent Memorial Foundation, the American Theological Library Association, the Child in Religion and Ethics Project, the Pew Foundation and, most recently, the Arete Project at the University of Chicago.

At Duke University, Professor Hall has served on the Steering Committee of the Genome Ethics, Law, and Policy Center and as a faculty member for the FOCUS program of the Institute on Genome Sciences and Policy. She has served on the Duke University Medical Center's Institutional Review Board and as an ethics consultant to the Durham V.A. Medical Center.

Hall served on the Bioethics Task Force of the United Methodist Church, and has spoken to academic and ecclesial groups across the U.S. and Europe. In 2009-2010, for example, she presented on social-Darwinism at the American Academy for the Advancement of the Sciences, served as a consultant to the World Council of Churches meeting on bioethics in Volos, Greece, presented keynote lectures at the Center for Bioethics and Human Dignity and Point Loma Nazarene University, and gave the Phillip Wogaman Lecture at Foundry UMC.

An ordained elder in the United Methodist Church, Hall is a member of the Southwest Texas Annual Conference. She has served both urban and suburban parishes.

She is the author of *Kierkegaard and the Treachery of Love*, *Conceiving Parenthood: The Protestant Spirit of Biotechnological Reproduction*, and numerous scholarly articles in theological and biomedical ethics.

Hall has recently received a grant from the Virginia Seminar in Lived Theology for her current book project *Erecting the Pulpit: Muscular Christianity from Victoria to Viagra*.

Stanley M. Hauerwas, *Gilbert T. Rowe Professor of Theological Ethics*. BA (Southwestern University); BD, MA, MPhil, PhD (Yale University); DD (University of Edinburgh).

Professor Hauerwas teaches theological ethics. He has sought to recover the significance of the virtues for understanding the nature of the Christian life. This search has led him to emphasize the importance of the church, as well as narrative, for understanding Christian existence. His work cuts across disciplinary lines as he is in conversation with systematic theology, philosophical theology and ethics, political theory, as well as the philosophy of social science and medical ethics. Of his many books, perhaps the best known are *The Peaceable Kingdom* (1983), *A Community of Character* (1981), and (with Will Willimon) *Resident Aliens: Life in the Christian Colony* (1989). His most recent books are *Working with Words: On Learning to Speak Christian* (2011); *War and the American Difference: Theological Reflections on Violence and National Identity* (2011); *Hannah's Child: A Theologian's Memoir* (2010); *Cross-Shattered Church: Reclaiming the Theological Heart of Preaching* (2009); *Living Gently in a Violent World* with Jean Vanier (2008); *Christianity, Democracy, and the Radical Ordinary* (with Romand Coles, 2007); *The State of the University: Theological Knowledge and the Knowledges of the University* (2007); *Matthew*, A Brazos Theological Commentary (2006), *A Better Hope: Resources for a Church Confronting Capitalism, Democracy, and Postmodernity* (2000); *Performing the Faith: Bonhoeffer and the Practice of Nonviolence* (2004); *Disrupting Time: Sermons, Prayers, and Sundries* (2004); and *Cross-Shattered Christ: Meditations on the Seven Last Words* (2004). He lectures widely to church and academic audiences with a focus on his fundamental interest in the upbuilding of moral discourse within the contemporary Christian community. Professor Hauerwas was installed as Canon Theologian to Christ Church Cathedral, Nashville, Tenn., on Dec. 4, 2011. He delivered

the prestigious Gifford Lectureship at the University of St. Andrews, Scotland, for the year 2000-2001, later published as *With the Grain of the Universe: The Church's Witness and Natural Theology* (2001).

Richard B. Hays, *Dean of the Divinity School and George Washington Ivey Professor of New Testament*. BA, MDiv (Yale University); PhD (Emory University).

Professor Hays is internationally recognized for his work on the letters of Paul and on New Testament ethics. His scholarly work explores the innovative ways in which early Christian writers interpreted Israel's Scripture. His book *The Moral Vision of the New Testament* was selected by *Christianity Today* as one of the 100 most important religious books of the twentieth century. His other books include *The Faith of Jesus Christ*, *Echoes of Scripture in the Letters of Paul*, *First Corinthians* (Interpretation Commentaries), *The Letter to the Galatians* (New Interpreter's Bible), *The Conversion of the Imagination*, *The Art of Reading Scripture* (with co-editor Ellen Davis), *Seeking the Identity of Jesus: A Pilgrimage* (with co-editor Beverly Roberts Gaventa), and *Reading the Bible Intertextually* (with co-editors Stefan Alkier and Leroy Huizenga). His work, widely published in scholarly journals, has been translated into several languages, and he has lectured internationally to academic audiences. An ordained United Methodist minister, he has preached in settings ranging from rural Oklahoma churches to London's Westminster Abbey. Professor Hays has served on several editorial boards, including the *Journal of Biblical Literature*, *New Testament Studies*, and *Zeitschrift für Neues Testament*. His academic honors have included the John Wesley Fellowship, the Pew Evangelical Scholars Program grant, the Award of Merit for Biblical Exposition from the Associated Church Press, the Henry Luce III Fellowship in Theology, a visiting fellowship at Clare Hall, University of Cambridge, and an honorary doctorate from the Johann Wolfgang Goethe University, Frankfurt, Germany.

Craig C. Hill, *Research Professor of Theological Pedagogy and Executive Director of DMin and MACP Programs*. BA (Illinois Wesleyan University); MDiv (Garrett-Evangelical Theological Seminary); DPhil (University of Oxford).

Professor Hill's academic specializations include first-century church history, Pauline theology, and eschatology. His interests are reflected in his published works, including *Hellenists and Hebrews: Reappraising Division within the Earliest Church*, the Romans portion of *The Oxford Bible Commentary*, and *In God's Time: The Bible and the Future*. Hill is an ordained elder in the Illinois Great Rivers Annual Conference of the United Methodist Church and has held several pastoral appointments, including serving as chaplain of Christ Church, Oxford, John Wesley's undergraduate college. Prior to coming to Duke Divinity School, he served for 15 years as professor of New Testament at Wesley Theological Seminary in Washington, D.C., where he developed the Wesley Ministry Network video-based curriculum series, featuring contributions from more than 80 leading scholars and used by over 100,000 adults in countries around the world. He also served as Henry R. Luce Fellow at Yale University Divinity School and as visiting fellow at Clare Hall, Cambridge University.

Reinhard Hütter, *Professor of Christian Theology*. ThM (Duke University); Dr. theol. (University of Erlangen); Dr. theol. habil. (University of Erlangen).

Professor Hütter teaches systematic and philosophical theology. In his most recent work he has turned to theological anthropology – the human being created in the image of God – and to the closely related topics of theology and metaphysics, faith and reason, nature and grace, divine and human freedom, sin and redemption, and the life of grace: faith, hope, and love. He has developed a special interest in the theology and philosophy of St. Thomas Aquinas. The author of four scholarly books and numerous articles, reviews, and translations, he has also co-edited five books. His most recent books include *Reason and the Reasons of Faith* (ed. with Paul J. Griffiths), *Ressourcement Thomism: Sacred Doctrine, the Sacraments, and the Moral Life* (ed. with Matthew Levering), and *Dust Bound for Heaven: Explorations in the Theology of Thomas*

Aquinas (Eerdmans). He served as the editor of *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* and presently is co-editor of *Nova et Vetera: The English Edition of the International Theological Journal* and of the academic book series *Faith and Reason: Studies in Catholic Theology and Philosophy*. He was awarded the Henry Luce III Fellowship, was a visiting fellow at the Institute for Advanced Studies of Religion of the University of Chicago, a research fellow at the Center of Theological Inquiry at Princeton, and served as visiting professor at the University of Jena, Germany. Professor Hütter was elected for membership in the American Theological Society as well as the Academy of Catholic Theology, and has been made an Ordinary Academician of the Pontifical Academy of Saint Thomas Aquinas. He is a Distinguished Fellow of The St. Paul Center for Biblical Theology, served as the president of the Academy of Catholic Theology for 2010-2011, and holds the Randall Chair of Christianity and Culture at Providence College, Providence, R.I., for academic year 2012-13. Professor Hütter is a member of the Roman Catholic Church.

Willie J. Jennings, *Associate Professor of Theology and Black Church Studies*. BA (Calvin College); MDiv (Fuller Theological Seminary); PhD (Duke University).

Professor Jennings's research interests are in the areas of theological anthropology, creation, cultural, racial, and sexual identities as well as continuing interest in the liberation of theology. Dr. Jennings is currently working on a book on the nature of Christian obedience. His most recent publication is *The Christian Imagination: Theology and the Origins of Race* (Yale, 2010). He teaches in the areas of systematic theology and black church and cultural studies. For many years, Dr. Jennings served as the senior academic dean of Duke University Divinity School. Dr. Jennings continues to serve as a consultant to the Association of Theological Schools (ATS) and for the Wabash Center for Teaching and Learning in Religion and Theology. He is a native of Grand Rapids, Mich. 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, *Senior Strategist for Leadership Education at Duke Divinity School and Professor of Theology*. BA, MPA (University of Denver); MDiv, PhD (Duke University); LHD (Lycoming College).

L. Gregory Jones is a theologian whose work centers on the nature of forgiveness, the significance of Christian ministry and pastoral leadership, and social entrepreneurship. Dr. Jones also provides oversight and strategic vision for Leadership Education at Duke Divinity. He has served as Duke's chief international strategist to advance and coordinate the university's global engagement. Between 1997-2010 Jones served as the 11th dean of Duke Divinity School. 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 traditioned innovation in institutional leadership. The author or editor of sixteen books, he has also published more than two hundred articles and essays. His most recent book, co-authored with Celestin Musekura, is *Forgiving As We've Been Forgiven*. He has also co-authored a book with Kevin R. Armstrong, *Resurrecting Excellence: Shaping Faithful Christian Ministry*. An earlier book, *Embodying Forgiveness*, was named an Outstanding Book by both *Christianity Today* and The Academy of Parish Clergy. Dr. Jones co-edited, with Stephanie Paulsell, *The Scope of Our Art: The Vocation of the Theological Teacher*. He has also published *Everyday Matters: Intersections of Life and Faith*. Dr. Jones is an active contributor to both scholarly and popular publications; his reviews, opinion-editorials, and other articles have appeared in a variety of journals, magazines, and other media, including a regular column for Leadership Education's "Faith & Leadership" web magazine. Dr. Jones and his wife, the Rev. Susan Pendleton Jones, have written "Adult Bible Studies" and two books in the "Living the Good Life Together" series for the United Methodist Publishing House. He is an ordained elder in the Western North Carolina Conference of the United Methodist Church.

Emmanuel Katongole, *Associate Professor of Theology and World Christianity*. BPh (Pontifical University, Rome); Diploma (Makerere University); BDiv (Pontifical University, Rome); MA Rel Studies (K.U.Leuven); PhD (K.U.Leuven).

Professor Katongole's research interests cover issues related to theology, politics, and violence, especially in Africa. He examines the role of stories in the formation of political identity; the dynamics of social memory; and the nature and shape of Christian social imagination. His published works include: *Beyond Universal Reason: The Relation between Religion and Ethics in the Work of Stanley Hauerwas* (Notre Dame University Press, 2000); *A Future for Africa* (University of Scranton Press, 2005); *Reconciling All Things: A Christian Vision for Justice, Peace and Healing* (co-authored with Chris Rice, InterVarsity Press, 2008), *Mirror to the Church: Resurrecting Faith After Genocide* (Zondervan, 2009), and *The Sacrifice of Africa: A Political Theology for Africa* (Eerdmans, 2010). A priest in the Roman Catholic Church, Fr. Katongole has served parishes in Uganda, Belgium, and different diocese in the United States.

Susan A. Keefe, *Associate Professor of Church History*. BA (University of Pennsylvania); MA, PhD (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 15 years has involved texts on baptism and the creeds, especially as they relate to the instruction of the clergy. She has traveled extensively throughout Europe, visiting remote libraries, churches, and monasteries to study original manuscripts. Her book, *Water and the Word—Baptism and the Instruction of the Clergy in the Carolingian Empire: A Study of Texts and Manuscripts*, was published by the University of Notre Dame Press in fall 2002.

Warren Kinghorn, *Assistant Professor of Psychiatry and Pastoral and Moral Theology*. BS (Furman University); MD (Harvard Medical School); MTS (Duke University Divinity School); ThD (Duke University Divinity School).

Dr. Kinghorn is a psychiatrist whose work centers on the role of religious communities in caring for persons with mental health problems and on ways in which Christians engage practices of modern health care. Jointly appointed within the Divinity School and the Department of Psychiatry and Behavioral Sciences of Duke University Medical Center, he directs the emergency psychiatry service at the Durham VA Medical Center and is heavily involved in clinical teaching and practice. Within the Divinity School, he works closely with students and faculty members interested in exploring the ways in which theology and philosophy might constructively inform Christian engagement with modern medicine and psychiatry. His current research explores the contribution of Thomistic anthropology and virtue theory to contemporary debates within the philosophy of psychiatry and psychiatric diagnosis.

Richard Lischer, *James T. and Alice Mead Cleland Professor of Preaching*. BA (Concordia Senior College); MA (Washington University); BD (Concordia Seminary); PhD (University of London).

Lischer is a native of St. Louis, Mo. He is an ordained minister in the Evangelical Lutheran Church in America with nine years of pastoral experience in rural and suburban settings. He joined the Divinity School faculty in 1979 and teaches in the areas of preaching, religious autobiography and practical theology. In his scholarly work Dr. Lischer explores proclamation as an integrated rhetorical and theological act. He has also addressed the interactions of preaching, politics, and contemporary culture, notably in *The Preacher King: Martin Luther King, Jr. and the Word that Moved America* and in *The End of Words: The Language of Reconciliation in a Culture of Violence*. His theological memoir, *Open Secrets*, evokes the hidden dynamics of ministry in a small-town parish. His anthology *The Company of Preachers* was named Best Book in the category Ministry/Leadership in 2003 by *Christianity Today*. Professor Lischer has held many distinguished lectureships, including the Lyman Beecher Lectures at Yale Divinity School. In 2007 he was honored by the

Academy of Homiletics with its Lifetime Achievement Award. He was named a Henry Luce III Fellow in Theology for 2012-13. His new memoir, *Stations of the Heart*, will be published by Alfred A. Knopf in 2013.

Randy Maddox, *William Kellon Quick Professor of Wesleyan and Methodist Studies*. BA (Northwest Nazarene College); MDiv (Nazarene Theological Seminary); PhD (Emory University).

Professor Maddox is a recognized authority on both John Wesley's theology and the theological developments in later Methodism. In addition to numerous articles he is author of *Responsible Grace: John Wesley's Practical Theology*, a contributor to *Wesley and the Quadrilateral*, and editor of *Aldersgate Reconsidered, Rethinking Wesley's Theology for Contemporary Methodism*, and *The Cambridge Companion to John Wesley*. An ordained elder in the Dakotas Conference of the United Methodist Church, Maddox serves currently as the institute secretary of the Oxford Institute of Methodist Theological Studies, and associate general editor of the Wesley Works Editorial Project. He has also served as president of the Wesleyan Theological Society, co-chair of the Wesley Studies Group of the American Academy of Religion, and general editor of the Kingswood Books Imprint of Abingdon Press.

W. Joseph Mann, *Adjunct Professor of Parish Work*. BA (University of North Carolina at Chapel Hill); MDiv, STM (Yale University).

Mann retired in 2010 after serving as director of the Rural Church Division of The Duke Endowment since 1996. He joined The Duke Endowment in 1989. Mann began his role at Leadership Education also in 2010. As director of the Rural Church Division, he was 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 Duke Endowment staff, Mann was director of continuing education at Duke Divinity School. Earlier he served as United Methodist campus minister and director of the Wesley Foundation at North Carolina State University, and as associate minister at Wesley Memorial United Methodist Church in Wilmington, N.C.

Joel Marcus, *Professor of New Testament and Christian Origins*. BA (New York University); MA, MPhil, and PhD (Columbia University-Union Theological Seminary, New York).

Professor Marcus teaches New Testament with an emphasis on the Gospels and the context of early Christianity in first-century Judaism. His work attempts to fuse historical and theological concerns. His previous books include two monographs on Mark and a two-volume commentary on the same Gospel in the Anchor Bible series (Doubleday, 2000, 2009). His current research focuses on the parting of the ways between ancient Judaism and the Christianity of the first four centuries A.D.

Mary McClintock Fulkerson, *Professor of Theology*. BM (University of North Carolina at Chapel Hill); MDiv (Duke University); PhD (Vanderbilt University).

Professor McClintock Fulkerson's primary teaching interests are practical theology, feminist theologies, contemporary Protestant theology, and ecclesiology. Her work is published in journals such as *Journal of the American Academy of Religion*, the *Journal of Feminist Studies in Religion*, and *Modern Theology*. Her book, *Changing the Subject: Women's Discourses and Feminist Theology*, examines the liberating practices of feminist academics and non-feminist church women. McClintock Fulkerson's ethnographic work led to a book on the ecclesial practices that enable resistance to racism and other contemporary forms of social brokenness. *Places of Redemption: Theology for a Worldly Church* interprets the doctrine of the church in light of racial diversity and the differently abled. Her most recent book, *The Oxford Handbook of Feminist Theology*, is a collection of essays on feminist theology and globalization, which she co-edited with Sheila Briggs. An ordained minister in the Presbyterian Church (U.S.A.), Professor McClintock Fulkerson is a

participant in a number of international ecclesiology conferences. She teaches in the Duke Women's Studies program, has directed the Divinity School's Gender, Theology, and Ministry Certificate Program, and sponsored the Divinity Women's Center. Currently the faculty sponsor of the Divinity School's Sacred Worth student group and a member of the Duke LGBT Task Force, she is also involved in the Pauli Murray Project, a community-wide racial reconciliation project organized by Duke's Human Rights Center.

Joy J. Moore, *Associate Dean for Black Church Studies and Church Relations, and Visiting Assistant Professor of Homiletics and the Practice of Ministry*. BA (National Louis University); MDiv (Garrett-Evangelical Seminary); PhD (Brunel University/London School of Theology in London, England).

Professor Moore was named the first associate dean for Black Church Studies and Church Relations in July 2009 after joining the administration in 2008 as the associate dean for Lifelong Learning. She had previously spent years teaching homiletics, and providing pastoral ministry and administrative leadership in the United Methodist Church. A native of Chicago, Ill., she served as an assistant professor of preaching at Asbury Theological Seminary in Wilmore, Ky. Before joining the faculty there, she served as director of Student Life with responsibilities for programming student services and residence life. A frequent speaker and retreat leader, Moore is the former chaplain and director of Church Relations at Adrian College, a church-related liberal arts college in Michigan, as well as having held pastorates in rural urban and suburban Michigan. An ordained elder in the United Methodist Church (UMC), Moore was the first African-American clergy woman ordained elder in the West Michigan Conference. She also was licensed in the Progressive Baptist Church before being called to cross-racial ministry in the UMC.

G. Sujin Pak, *Associate Dean for Academic Programs and Research Professor of the History of Christianity*. PhD (Duke University); MTS (Duke Divinity School); BA (Emory University). Professor Pak specializes in the history of Christianity in late medieval and early modern Europe. Her teaching focuses upon the theology of the Protestant reformers, the Protestant Reformation and the Jews, women and the Reformation, and the history of biblical interpretation. Her research and writing center upon the history of biblical interpretation during the Reformation era. In her research, as well, she gives particular attention to the role of biblical exegesis in the history of Christian-Jewish relations.

Professor Pak is a United Methodist layperson with active roles as a teacher and lay preacher in the United Methodist Church. Her family heritage includes numerous UMC pastors, missionaries, deacons and district superintendents. She taught at Garrett-Evangelical Theological Seminary (2003- 2008). Professor Pak has a book titled *The Judaizing Calvin: Sixteenth-Century Debates over the Messianic Psalms* published with Oxford University Press in 2010. Her current research project studies the shifting views of prophecy and uses of Old Testament prophecy in the Reformation era.

Richard Payne, *Professor of Medicine and Divinity*. BA (Yale University); MD (Harvard Medical School).

Dr. Payne is an internationally known expert in the areas of pain relief, care for those near death, oncology, and neurology. Prior to joining the Duke faculty, he directed the pain and palliative care clinical and research programs at the University of Texas, MD Anderson Cancer Center and Memorial Sloan-Kettering Cancer Center. Dr. Payne has served on numerous panels and advisory committees, many at the national level. He has given expert testimony to the U.S. Congress and the President's Cancer Panel in the area of healthcare access, disparities in cancer care, pain management, palliative medicine, and end-of-life care. He also has received a Distinguished Service Award from the American Pain Society, (of which he is a past president); the Humanitarian Award from the Urban Resources Institute; the Janssen Excellence in Pain Award; and the John Banica Award for the Eastern Pain Society. Dr. Payne is a former chair of the board of directors of the Foundation for Hospices in Sub-Saharan Africa, has served on the board of directors of the National Hospice

and Palliative Care Organization, and now serves on the board of directors of the National Coalition of Cancer Survivors and the Hastings Center.

Anaetha Portier-Young, *Associate Professor of Old Testament*. BA (Yale University); MABL (Graduate Theological Union/Jesuit School of Theology at Berkeley); PhD (Duke University).

Portier-Young's scholarship combines literary and theological approaches to the Old Testament with an interest in hermeneutics, history of interpretation, and the relationship between the Old Testament and Christian theology. She has focused in particular on theological themes of God's mercy and justice, the alleviation of suffering, and traditions of violent and non-violent action. Her forthcoming book, *Theologies of Resistance: Jewish Responses to the Antiochian Persecution* (Brill), examines Daniel, 1 and 2 Maccabees, portions of 1 Enoch, and the Testament of Moses to understand the variety of ways Jews resisted the persecution by Antiochus Epiphanes. The book calls for a new appreciation of the dynamic interrelationship between ethics, theology, and the interpretation and writing of scripture in this pivotal period of Jewish history. Her second book, *The Theology of the Book of Daniel*, will appear in the series *Old Testament Theology* (Cambridge University Press, 2010). Portier-Young has published articles on Tobit, Joseph, and Aseneth, and 1 Corinthians. Her other research interests include Genesis, Job, and intersections of gender, ethnicity, and violence in the Old Testament.

Jefferson Powell, *Professor of Law and Divinity*. B.A., St. David's University College, 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 books include *A Community Built on Words* (2002) and he was a contributor to the recent collection of *Christian Perspectives on Legal Thought* (Michael @. McConnell et al. eds. 2001). He is a lay Episcopalian and a parishioner at St. Luke's Church, Durham. Professor Powell has served in both the federal and state governments, as a deputy assistant attorney general and as Principal Deputy Solicitor General in the U.S. Department of Justice, and as special counsel to the Attorney General of North Carolina. He has briefed and argued cases in both federal and state courts, including the Supreme Court of the United States.

Meredith Riedel, *Assistant Professor of the History of Christianity*. BA (Wellesley College); MDiv (Westminster Theological Seminary); ThM (Princeton Theological Seminary); MSt (University of Oxford); DPhil (University of Oxford).

Professor Riedel's research interests include global history, with expertise in the medieval Middle East and Mediterranean world. Her scholarship focuses on the nexus of war, politics, and religion, and she specializes in the military and diplomatic interactions between Christendom and Islam. She is particularly interested in pre-Reformation and non-Latin Christian theology.

C. Kavin Rowe, *Associate Professor of New Testament*. BA (Wake Forest University); MDiv (Princeton Theological Seminary); PhD (Duke University).

Professor Rowe's academic research focuses primarily on the New Testament, both in its historical particularity and in its relation to the later Christian theological tradition. In addition to detailed exegetical studies on New Testament texts, he has published articles on topics ranging from the Imperial cult in the Graeco-Roman world to the doctrine of the Trinity. His first book, *Early Narrative Christology: The Lord in the Gospel of Luke*, deals with the narrative articulation of the identity of Jesus in the Gospel of Luke. Dr. Rowe was a Fulbright Scholar at the University of Heidelberg in 2002-2003 and Regional Scholar for the Society of Biblical Literature in 2006. He is a member of the Presbyterian Church (U.S.A.).

Lester Ruth, *Research Professor of Christian Worship*. BBA (Stephen F. Austin State University); MDiv (Asbury Theological Seminary); ThM (Emory University); MA (University of Notre Dame); and PhD (University of Notre Dame).

Professor Ruth's area of expertise is the history of Christian worship (particularly Early Methodism). His book, *A Little Heaven Below: Worship at Early Methodist Quarterly Meetings* (Nashville: Kingswood Books, 2000) was awarded the Jesse Lee Prize by the United Methodist General Commission on Archives and History. Dr. Ruth is currently editing a multi-volume set of worship case studies from church history, including his most recent book, *Walking Where Jesus Walked: Worship in Fourth-Century Jerusalem*. Upcoming volumes in the series will look at Constantinople in the 6th century, an African-American Holiness congregation in Jackson, Mississippi, and John Wimber's Anaheim Vineyard Fellowship. He also continues his work asking theological questions of contemporary worship music, publishing articles on how historic songwriters can serve as models for current writers. Dr. Ruth delights in probing the Trinitarian and Christological dimensions of Christian worship, both contemporary and classic, in order to enrich the life of congregations today. He was on the advisory board for the Calvin Institute of Christian Worship liturgical renewal grants program from 1999 to 2004. He was also a John Wesley Fellow, funded by A Foundation for Theological Education during graduate school. He serves as the president of the Charles Wesley Society.

Beth Sheppard, *Director of the Duke Divinity School Library and Associate Professor of the Practice of Theological Bibliography*. BA (Albright College); MDiv (Princeton Theological Seminary); MAR (Iliff School of Theology); MLS (Emporia State University); PhD (University of Sheffield).

Professor Sheppard's research interests include not only library administration and practice, but also the Fourth Gospel. She is particularly intrigued about the everyday life for early Christians. Her dual research agenda is reflected in the diversity of the journals in which her recent articles have appeared including *Theological Librarianship* and *Sapientia Logos*. Her book, *The Craft of History for the Study of the New Testament*, is at press and will be available in fall 2012 from the Society of Biblical Literature. Prior to coming to Duke, Sheppard directed the library and taught New Testament courses at Garrett-Evangelical Theological Seminary. Although a United Methodist layperson, Sheppard has pastored in rural United Methodist congregations and continues to preach and teach in church settings. Her orientation toward service is also present in her work in the academy, where she is a member of the editorial team for the European Studies on Christian Origins series published by Continuum.

J. Warren Smith, *Associate Professor of Historical Theology*. BA (Emory University); MDiv, STM, PhD (Yale University).

Dr. Smith's general area of study is historical theology with a primary focus on patristic theology. His book *Passion and Paradise: Human and Divine Emotions in the Thought of Gregory of Nyssa* (Crossroad Pub. 2004) examined relation between Nyssen's anthropology and his account of the soul's ascent to God. In addition to articles on the Cappadocians, he has written other essays on Cyril of Alexandria's Christology and Soteriology, martyrdom, Augustine on just war, and Ambrose of Milan's view of justification. His book, *Christian Grace and Pagan Virtue: The Theological Foundation of Ambrose's Ethics* (Oxford University Press), examined how Ambrose of Milan's theology of baptismal justification and regeneration provided the necessary context to understand his appropriation and modification of classical virtue theory to describe the character of the Christian moral life. He is a United Methodist minister and member of the North Georgia annual conference.

William C. Turner, Jr., *Associate Professor of the Practice of Homiletics*. BS, MDiv, PhD (Duke University).

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

Allen D. Verhey, *Professor of Christian Ethics*. BA (Calvin College); BD (Calvin Theological Seminary); PhD (Yale University).

Professor Verhey joined the faculty in 2004 after many years as the Blekkink Professor of Religion at Hope College. His work focuses on the relation of scripture to Christian ethics and on the relation of Christian ethics to bioethics. Widely published, he is the author, editor, or co-editor of 14 books. His most recent books are *Nature and Altering It* (Eerdmans 2010) and *The Christian Art of Dying: Learning from Jesus* (Eerdmans 2011). Other books include *Remembering Jesus: Christian Community, Scripture, and the Moral Life* and also *Reading the Bible in the Strange World of Medicine*. He was the director of the Institute of Religion in the Texas Medical Center from 1992-1994. He has served on various advisory boards, including the National Advisory Board for Ethics in Reproduction.

Grant Wacker, *Professor of Christian History*. BA (Stanford University); PhD (Harvard University).

Professor Wacker joined the faculty after teaching in the Department of Religious Studies at the University of North Carolina at Chapel Hill from 1977 to 1992. He specializes in the history of evangelicalism, pentecostalism, world missions and American Protestant thought. He is the author, co-author, or co-editor of seven books, including *Heaven Below: Early Pentecostals and American Culture*. He is presently working on an interpretive survey of religion in United States history, with Randall Balmer and Harry S. Stout, to be published by Oxford University Press, and a cultural biography to be titled, *Billy Graham and the Shaping of Modern America*. From 1997-2004 Professor Wacker served as a senior editor of the quarterly journal, *Church History: Studies in Christianity and Culture*. He is past president of the American Society of Church History.

Lacey C. Warner, *Executive Vice Dean, Associate Professor of the Practice of Evangelism and Methodist Studies, and the Royce and Jane Reynolds Teaching Fellow*. BA (Trinity University); MDiv (Duke University); PhD (Trinity College, University of Bristol).

Dean Warner's research interests in the historical theology of evangelism seek to inform and locate contemporary church practices within the larger Christian narrative. These interests are reflected in the following selected publications: *Saving Women: Retrieving Evangelistic Theology and Practice* (Baylor University Press, 2007) and *The Study of Evangelism*, co-edited with Dr. Paul Chilcote (Eerdmans Publishing Company, 2008). Dr. Warner has also co-authored a book with Bishop Kenneth Carder, *Grace to Lead: Practicing Leadership in the Wesleyan Tradition* (UM General Board of Higher Education and Ministry, 2010) and participated in the editing of *The Wesley Bible*. An author of numerous reviews and articles for academic and ecclesial audiences and the recipient of scholarly and ecclesial grants, Dr. Warner's teaching areas include theology of evangelism, women's ministry practices, and Methodist/Wesleyan studies. Dr. Warner is an ordained elder in the Texas Annual Conference of the United Methodist Church. Before coming to Duke, she taught at Garrett-Evangelical Theological Seminary at Northwestern University as the E. Stanley Jones Assistant Professor of Evangelism.

William Willimon, *Professor of the Practice of Christian Ministry*. BA (Wofford College); MDiv (Yale Divinity School); STD (Emory University); and honorary degrees from a number of colleges and universities.

An ordained elder in the United Methodist Church, Professor Willimon served as the dean of Duke Chapel and professor of Christian ministry at Duke University for 20 years. He returned to Duke after serving as the UMC Bishop of the North Alabama Conference from 2004 to 2012. The author of 60 books, his *Worship as Pastoral Care* was selected as one of the 10 most useful books for pastors in 1979 by the Academy of Parish Clergy. More than a million copies of his books have been sold. His articles have appeared in many publications including *Theology Today*, *Interpretation*, *Liturgy*, *Worship*, and *Christianity Today*. He is editor-at-large for *The Christian Century*. His *Pastor: the Theology and Practice of Ordained Leadership* is used in dozens of seminaries in the United States and Asia. He has taught in Germany and in Asia in various seminaries.

Lauren F. Winner, *Assistant Professor of Christian Spirituality*. BA, (Columbia University); MPhil (Clare College, Cambridge); MDiv (Duke Divinity School); PhD (Columbia University).

Dr. Winner writes and lectures widely on the history of spirituality, creative writing, and Christian religious practice. She is the author of several books, including *Girl Meets God*, *Mudhouse Sabbath*, and *A Cheerful and Comfortable Faith*. She has appeared on PBS's Religion & Ethics Newsweekly and has written for *The New York Times* Book Review, *The Washington Post* Book World, *Publishers Weekly*, *Books and Culture*, and *Christianity Today*. Her essays have been included in *The Best Christian Writing* for 2000, 2002, 2004, and 2006. She is a former book review editor for Beliefnet.

Norman Wirzba, *Research Professor of Theology, Ecology, and Rural Life*. BA (University of Lethbridge); MAR (Yale University Divinity School); MA and PhD (Loyola University Chicago).

Professor Wirzba has published *The Paradise of God: Renewing Religion in an Ecological Age*, *Living the Sabbath: Discovering the Rhythms of Rest and Delight*, and *Food and Faith: A Theology of Eating*. He also has edited *The Essential Agrarian Reader: The Future of Culture, Community, and the Land* and *The Art of the Commonplace: The Agrarian Essays of Wendell Berry*. His most recent book (co-written with Fred Bahnson) is *Making Peace with the Land: God's Call to Reconcile with Creation*. Wirzba is co-founder of the Society for Continental Philosophy and Theology and serves as general editor for the book series "Culture of the Land: A Series in the New Agrarianism" being published by the University Press of Kentucky. His research and teaching interests occur at the intersections of theology, philosophy, ecology, and agrarian and environmental studies. Current projects focus on theological reflection as informed by "place," and agrarianism as a viable and comprehensive cultural force. Raised as a North American Baptist in western Canada, Wirzba comes to Duke after having taught at the University of Saskatchewan and Georgetown College in Kentucky.

Admissions

ADMISSIONS INFORMATION

Telephone:	(919) 660-3436
Toll free:	(888) GO-2-DUKE (888) 462-3853
Fax:	(919) 660-3535
Web site:	www.divinity.duke.edu
Email:	admissions@div.duke.edu
To schedule a visit:	www.divinity.duke.edu/admissions
Apply online at:	www.divinity.duke.edu/admissions/apply

Requirements and Procedures

The Divinity School is a fully accredited member of the Association of Theological Schools (ATS) and is one of 13 accredited seminaries of the United Methodist Church. It considers candidates for admission to the Master of Divinity, Master of Arts in Christian Practice, Master of Theological Studies, and Master of Christian Studies programs who hold a bachelor's degree, or its equivalent, from a college or university approved by a regional accrediting body. It considers candidates for admission to the Master of Theology Program who hold a bachelor's degree, or its equivalent, from a college or university approved by a regional accrediting body and who have or will have been awarded the Master of Divinity degree, or the equivalent, from an accredited ATS institution. Candidates for admission to the Doctor of Ministry and the Doctor of Theology programs must hold a bachelor's degree, or its equivalent, from a college or university approved by a regional accrediting body and a Master of Divinity, a Master of Theological Studies, or comparable master's degree (e.g. MA in Theology, MRE, MCM, etc.) from an accredited ATS institution.



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 guideline prescribes 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 PROGRAM (MDIV)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of reference letter forms and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. There are three application deadlines for August enrollment: Nov. 1, 2012, Jan. 10, 2013, and April 1, 2013. There is no January enrollment.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g., transcripts and reference letters not submitted online) for online and hard copy applications must be *received* in the admissions office by 5 p.m. on the stated deadline

date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date. Students who complete their application for the Nov. 1, 2012 or the Jan. 12, 2013 deadline will be considered for merit based scholarships. Those students whose applications are submitted after the Jan. 10, 2013 deadline will not be considered for merit based scholarships. Offers of admission for the MDiv program will be made within six weeks of each application deadline.

The student is required to provide the following supporting documents and information: (1) one official transcript from each college, university, or seminary attended sent by the institution directly to the director of admissions; (2) one supplementary transcript (if needed), sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed; and (3) five reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School. Of these five references, two should be academic, two should be church, and one should be a character reference. Church references may include the applicant's pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught the applicant in a class. A character reference may include a former employer, family friend, etc. *Family members, spouse, or fellow students are unacceptable as references.* It is the responsibility of the applicant to request letters of reference from the appropriate persons. It is also the responsibility of the applicant to contact the admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of a MDiv application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$50 application fee must accompany the application. Online applications require that the \$50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for \$50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements. Those people are encouraged to apply for the MDiv:

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 ordained or lay ministry.

Applicants are evaluated on the basis of academic attainment, future promise for ministry, and vocational clarity and commitment. Students who are denied admission must wait one calendar year before reapplying to the Divinity School.

APPLICATION PROCEDURES FOR MASTER OF DIVINITY/MASTER OF SOCIAL WORK (MDIV/MSW) DUAL DEGREE

Applicants for the MDiv/MSW dual degree program typically will have received a bachelor's degree (BA or BS) from a regionally accredited college or university prior to their intended date of enrollment. Application must be made separately to Duke Divinity School (per the procedures listed above for the MDiv degree) and University of North Carolina at Chapel Hill School of Social Work. Acceptance into one of the programs does not guarantee acceptance into the other. In addition to the application, the School of Social Work requires a personal statement, three letters of reference, and recent scores from the Graduate Record Examination. Students will not be able to transfer into the dual degree program from other universities. Each semester, tuition and other expenses are paid to the school at which the student is taking classes. For more information about the UNC-CH School of Social Work and its admission process, contact the School of Social Work

Admissions Office, Tate-Turner-Kuralt Building, Room 370-D, 325 Pittsboro Street, CB#3550, Chapel Hill, NC 27599-3550, <http://sww.unc.edu/>.

Full-time students will apply to the dual degree program at both schools and begin the program at Duke Divinity School. Students will defer the enrollment for two years at the School of Social Work.

Part-time MSW students will apply to the dual degree program at the time of application to the School of Social Work. They will enter the dual degree program full-time at the beginning of their third year. This third year will begin at Duke Divinity School.

Advanced Standing MSW students (who are already experiencing a reduction in enrollment at the UNC School of Social Work) will be eligible for the dual degree program. They must begin the dual degree program at Duke Divinity School and then enter the School of Social Work during the summer following their last semester at the Duke.

APPLICATION PROCEDURES FOR MASTER OF ARTS IN CHRISTIAN PRACTICE PROGRAM (MACP)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of reference letter forms and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. The MACP application deadline for both summer and fall enrollment of 2013 is March 15, 2013.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g., transcripts and reference letters not submitted online) for online and hard copy applications must be received in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date. Offers of admission for the MACP program will be made within six weeks of each application deadline.

The student is required to provide the following supporting documents and information: (1) one official transcript from each college, university, or seminary attended sent by the institution directly to the director of admissions; (2) one supplementary transcript (if needed), sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed; and (3) five reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School. Of these five references, two should be academic, two should be church, and one should be a character reference. Church references may include the applicant's pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught the applicant in a class. A character reference may include a former employer, family friend, etc. Family members, spouse, or fellow students are unacceptable as references. It is the responsibility of the applicant to request letters of reference from the appropriate persons. It is also the responsibility of the applicant to contact the admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of a MACP application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$50 application fee must accompany the application. Online applications require that the \$50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for \$50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements. Those people are encouraged to apply for the MACP:

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

be employed in a congregation or in a profession and be committed to lay ministry, or to their professional service as a lay vocation.

APPLICATION PROCEDURES FOR MASTER OF THEOLOGICAL STUDIES PROGRAM (MTS)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of reference letter forms and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. The MTS application deadline for August 2013 enrollment is Feb. 1, 2013.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g. transcripts and reference letters not submitted online) for online and hard copy applications must be *received* in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date. Offers of admission for the August MTS class are announced within six weeks of the application deadline.

The student is required to provide the following supporting documents and information: (1) one official transcript from each college, university, or seminary attended sent by the institution directly to the director of admissions; (2) one supplementary transcript (if needed), sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed; (3) five reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School. Of these five references, three should be academic, one should be church, and one should be a character reference. Church references may include the applicant's pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught the applicant in a class. A character reference may include a former employer, family friend, etc. *Family members, spouse, or fellow students are unacceptable as references.* It is the responsibility of the applicant to request letters of reference from the appropriate persons. It is also the responsibility of the applicant to contact the admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$50 application fee must accompany the application. Online applications require that the \$50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for \$50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements. Those people are encouraged to apply for the MTS:

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+ (3.25 on a 4.0 scale) academic average;
3. who demonstrate program goals commensurate with this degree program; and
4. where applicable, who are committed to some form of lay ministry.

APPLICATION PROCEDURES FOR THE MASTER OF THEOLOGICAL STUDIES/ JURIS DOCTOR (MTS/JD) JOINT DEGREE

The Duke Law School and Duke Divinity School have established a combined four-year program in law and theological studies. Acceptance into this program requires applying separately for admission to each school. The students in the MTS/JD program may enroll the first year in either the Divinity School or Law School. If the student begins in the former, the first-year curriculum is the same as that of other Divinity School students; if the student begins in the latter, the first-year curriculum is the same as that of other law students. The student's second year consists of the full first-year program of the other school. In the third and fourth years of the program, the student takes courses in both schools. Approximately two-thirds of these courses are taken in the Law School. In addition to the application, the Law School requires a personal statement, two letters of reference, and the LSAC report. Students will not be able to transfer into the joint degree program from other universities. Tuition and financial aid questions should be directed to the Law School. For more information about the Duke University Law School and its admission process, call (919) 613-7020 or email admissions@law.duke.edu. Duke University Law School, 210 Science Drive, Box 90393, Durham NC 27708-0393, <http://www.law.duke.edu>.

APPLICATION PROCEDURES FOR MASTER OF ARTS IN CHRISTIAN STUDIES PROGRAM (MACS)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of reference letter forms and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. The MACS application deadline for August 2013 enrollment is rolling with a final deadline of April 1, 2013.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g. transcripts and reference letters not submitted online) for online and hard copy applications must be *received* in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date. Offers of admission for the August MACS class are announced within six weeks of the date of a completed application's submission.

The student is required to provide the following supporting documents and information: (1) one official transcript from each college, university, or seminary attended sent by the institution directly to the director of admissions; (2) one supplementary transcript (if needed), sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed; (3) five reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School. Of these five references, three should be academic, one should be church, and one should be a character reference. Church references may include the applicant's pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught the applicant in a class. A character reference may include a former employer, family friend, etc. *Family members, spouse, or fellow students are unacceptable as references.* It is the responsibility of the applicant to request letters of reference from the appropriate persons. It is also the responsibility of the applicant to contact the admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$50 application fee must accompany the application. Online applications require that the \$50 fee be paid, by credit card only, at the time of submission. Applications submitted via the

mail must be accompanied by a check or money order for \$50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements. Those people are encouraged to apply for the MACS:

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* (3.00 on a 4.0 scale) academic average;
3. who demonstrate program goals commensurate with this degree program.

APPLICATION PROCEDURES FOR MASTER OF THEOLOGY PROGRAM (ThM)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of reference letter forms and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. The ThM application deadline for August 2013 enrollment is March 1, 2013.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g., transcripts and reference letters not submitted online) for online and hard copy applications must be *received* in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date. Offers of admission for the August ThM class are announced five weeks after the deadline.

The student should provide the following supporting documents and information: (1) one official transcript from each college, university, or seminary attended sent directly to the director of admissions by the institution; (2) one supplementary transcript (if needed), sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed; (3) four reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School and *who will be contacted by the applicant*. Of these four references, three should be seminary professors qualified to appraise the applicant's academic potential and one should be a denominational official qualified to appraise the applicant's ministerial work. *Family members, spouse, or fellow students are unacceptable as references*. It is the responsibility of the applicant to request letters of reference from the appropriate persons. It is also the responsibility of the applicant to contact the admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$50 application fee must accompany the application. Online applications require that the \$50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for \$50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements. Those people are encouraged to apply for the ThM:

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 MDiv degree (or the equivalent) from an accredited theological institution;
3. who have attained at least an overall *B+* (3.25 on a 4.0 scale) academic average in their foundational theology degree;
4. who desire to continue or resume their theological education for enhancement of professional competence in selected areas of study.

Other than one scholarship per year for an international student, Master of Theology students are not eligible for any form of financial assistance through the Divinity School. ThM students may be eligible for federal aid such as work study or loans.

APPLICATION PROCEDURES FOR DOCTOR OF MINISTRY PROGRAM (DMIN)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of an application worksheet, reference letter forms, and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. The DMin application deadline for August 2013 enrollment is March 15, 2013.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g. transcripts and reference letters not submitted online) for online and hard copy applications must be *received* in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date. Offers of admission for the August DMin class are announced within six weeks of the application deadline.

DMin applicants are required to provide the following supporting documents and information:

1. one official transcript from each college, university, or seminary attended;
2. one supplementary transcript, sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed;
3. two letters of reference from people capable of assessing the applicant's intellectual and academic ability, and two letters of reference (one from an ecclesial official and one from a lay person) that address the applicant's performance in his or her current position of ministry. Letters are required to be in envelopes that have been signed across the seal by the recommender. DMin applicants may not submit letters of recommendation online.
4. two essays, one (two pages) describing their goals in undertaking doctoral study, including an indication of the proposed focus, and another (maximum 15 pages) that is a sample of their academic writing (e.g., an article, term paper, etc.).

It is the responsibility of the applicant to request letters of reference from the appropriate persons. It is also the responsibility of the applicant to contact the admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$50 application fee must accompany the application. Online applications require that the \$50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for \$50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements. Those people are encouraged to apply for the DMin:

1. who have been awarded a Master of Divinity (MDiv) or a Master of Theological Studies (MTS) or comparable master's degree in theology from an ATS accredited school;
2. who have attained at least an overall *B+* (3.3 on a 4.0 scale) academic average;
3. who have spent at least five years in full-time ministry.

International students whose native language is not English are required to submit current TOEFL scores (not more than two years old by the DMin application deadline). See Policies and Procedures for International Students stated further below.

APPLICATION PROCEDURES FOR DOCTOR OF THEOLOGY PROGRAM (THD)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of an application worksheet, reference letter forms, and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. The ThD application deadline for August 2013 enrollment is Jan. 15, 2013.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents for both hard copy and online applications must be *received* in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline.

ThD applicants are required to provide the following supporting documents and information:

1. one official transcript from each college, university, or seminary attended;
2. one supplementary transcript, sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed;
3. at least four reference letters accompanied by the Duke Divinity School ThD reference letter cover sheet. Of these references, at least three should be professors qualified to appraise the applicant's academic potential and one should be from a person able to comment on the applicant's experience in ministry and suitability for a program focused on the ministries and practices of Christian communities. Letters are required to be in envelopes that have been signed across the seal by the recommender. ThD applicants may not submit letters of recommendation online;
4. a two-page statement of purpose describing the applicant's goals for undertaking ThD study;
5. a sample of academic writing (may be sent by mail if it exceeds the space limits of the online application).

It is the responsibility of the student to contact the admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant. A nonrefundable \$50 application fee must accompany the application. Online applications require that the \$50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for \$50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements for the ThD:

1. Master of Divinity (MDiv) or a Master of Theological Studies (MTS) or comparable master's degree in theology from an ATS accredited school;
2. Valid GRE scores (not more than five years old by the ThD application deadline). For test score reporting purposes the Duke Educational Testing Service (ETS) code number is **5156**. The Divinity School receives your official GRE scores electronically from the ETS. The applicant must take the GRE in time for official scores to reach the Divinity School by the application deadline.

International students whose native language is not English are required to submit current TOEFL scores (not more than two years old by the ThD application deadline). See Policies and Procedures for International Students stated further below.

Admission as a Special Student. Special student status is a restricted category of admission for people 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. Three reference letters are required to be written by people who are best qualified to judge the applicant as a prospective student in the Divinity School. Of these three references, one should be academic, one should be church, and one should be a character reference. Church references may include the applicant's pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught the applicant in a class. A character reference may include a former employer, family friend, etc. *Family members, spouse, or fellow students are unacceptable as references.* It is the responsibility of the applicant to request letters of reference from the appropriate persons. It is also the responsibility of the applicant to contact the admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Completed applications and all supporting credentials for special student status must be submitted by:

1. Dec. 1, 2012 for January 2013 enrollment;
2. May 1, 2013 for summer term 2013 enrollment;
3. August 1, 2013 for August 2013 enrollment

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g., transcripts and any reference letters not submitted online), for both hard copy and online applications must be *received* in the admissions office by 5 p.m. on the stated deadline date. If the application deadline date falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date.

Admission as a special student is for one year only. A student desiring to continue as a special student beyond the one-year limit must re-apply. If a student is United Methodist and pursuing deacon's orders as a special student, he or she must obtain approval from the admissions office to extend studies beyond the one-year limit. Admission as a special student is distinct from admission to a degree program. There is no obligation on the part of the Duke Divinity School to offer admission to any of its degree programs to people who have been previously accepted as special students. Special students are ineligible for any form of financial assistance through the Divinity School.

Policies and Procedures for International Applicants. In recognition of the invaluable contributions that students from outside the United States bring to theological discourse and to community life, Duke Divinity School welcomes all fully qualified international students to apply for all degree programs. Although applications from international students are accepted for all degree programs, the Divinity School prefers that students pursue the Master of Divinity degree in their respective home countries or regions due to the contextual nature of ministry to a congregation and to the Divinity School's commitment to the needs of the world church. For August 2013 enrollment in the MDiv degree program, international students must submit their applications and all supporting documents and information by the Jan. 10, 2013 deadline. Deadlines for all other degree programs remain the same.

In addition to the information required of all students, international students must submit the following with their application materials:

1. If the applicant'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), regardless of whether or not the applicant attended another U.S. institution or participated in an ESL program.
 - a. The TOEFL is administered through the Educational Testing Service (ETS) in Princeton,

N.J. For test score reporting purposes Duke's Educational Testing Service (ETS) code number is **5156**. The Divinity School receives the applicant's official TOEFL scores electronically from the ETS. Applicants must take the TOEFL in time for official scores to reach the school by the application deadline. The score must not be more than two years old by the application deadline for the degree to which the applicant is applying. Personal copies are not acceptable, nor are "attested" or notarized copies.

- b. For MDiv, MTS, ThD, and Special Student applicants, the Divinity School requires a cumulative score of 93 on the TOEFL internet-based test (iBT) with a minimum of 23 scored in each subtest. MDiv, MTS, ThD, and Special Student applicants who do not have access to the TOEFL iBT may submit scores from the TOEFL paper-based test (PBT). The TOEFL PBT score must be at least 580 with a minimum score of 5 on the Test of Written English (TWE). The TOEFL iBT is the preferred English proficiency test.
 - c. For ThM applicants, the Divinity School requires a cumulative score of 108 on the TOEFL iBT with a minimum of 27 scored in each subtest. ThM applicants who do not have access to the TOEFL iBT may submit scores from the TOEFL PBT. The TOEFL PBT score must be at least 610 with a minimum score of 6 on the TWE. The TOEFL iBT is the preferred English proficiency test.
 - d. Exceptions may apply in active international partnerships with Duke Divinity School and will be determined at the discretion of the director of admissions and the associate dean for academic formation.
 - e. In addition to the TOEFL, an international student may be required to complete an interview with the director of admissions, the associate dean for academic formation, and/or a faculty member.
2. A statement of endorsement must be sent from an official (bishop, general secretary, etc.) of the student's 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. A statement demonstrating financial arrangements for the proposed term at the Divinity School must be submitted. Estimated minimum expenses per academic year for a single international student are \$39,820 based on MDiv tuition. Figures are based on 2012-2013 projections and are subject to change. Living costs for additional family members should be figured on the basis of a minimum \$400 per month for a spouse and \$260 per month per child. The Duke Medical Insurance Plan is required for the student, spouse and other dependents and will incur an additional cost. For information about the Duke Medical Insurance Plan, visit: <http://www.studentaffairs.duke.edu/studenthealth/health-insurance>.

Following acceptance, all entering international students must submit the full amount of the first year's tuition to the Duke University Cashier no later than June 1, 2013. The Admissions Office has instructions for wiring tuition money. Duke University Visa Services will not begin the visa application process until the Divinity School receives the full tuition deposit. These funds will be deposited in the student's university bursar account. If the international student does not enroll, the full amount of these funds deposited in the student's bursar account will be refunded to the student or to the student's funding source.

Transfer of 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 four courses. For the MTS program, two courses may be considered for transfer. Courses in which the student received a grade lower than *B-* will not be considered for transfer credit. Grades from credit transfer courses do not transfer to the Divinity School,

only course credit. Courses taken online or mostly online will also not be accepted. Duke Divinity School will accept only courses completed at an ATS accredited school or APCE accredited CPE program, unless an exception is granted by the associate dean for academic formation. Courses completed more than five years prior to the intended date of enrollment will not be considered for transfer credit. Credits cannot be transferred until after a student matriculates in the degree program at the Divinity School.

Applicants for transfer into a degree program are evaluated on the same basis as other applicants.

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.

Admission Acceptance. MDiv, MACP, MTS, MACS, ThM, DMin, ThD and Special Student applicants must indicate their acceptance of admission with a payment of a non-refundable admission deposit of \$100 (\$250 for the DMin program) on or before the date specified in their acceptance letters. Upon matriculation, the deposit is used to open the student's bursar account and is subtracted from the first semester fees. This fee will be paid by check or money order made payable to the Treasurer of Duke University but mailed to the Duke Divinity School Admissions Office, Box 90965, Durham, NC 27708

To complete admission, students must complete and return the student health form to the student health service. The admissions office must also receive a final transcript verifying the conferral of the undergraduate (for the MDiv, MCAP, MTS, and MACS) or seminary (for the ThM, DMin, or ThD) degree. All individuals applying for field education are subject to a background check.

Prospective students who do not matriculate by the beginning of the term for which they were originally admitted forfeit admission unless they request a deferral in writing from the director of admissions by June 1, 2013. If approved, the application will be placed in the deferred file and remain active for one calendar year. Those who are granted a deferral will be contacted by the admissions office and must confirm their continued intent to enroll for fall 2014 by no later than Jan. 15, 2014. Failure to comply will result in the revocation of admission. Deferrals of admission are for the MDiv program only.

Changing Degree Programs Once Enrolled at the Divinity School. Students enrolled in Duke Divinity School wishing to seek admission into a different degree program may reapply by submitting a statement of purpose, a copy of the current Duke Divinity School transcript (which must be obtained by the student), and applicable letters of recommendation. Students will submit the documentation to the director of admissions, who will consult with relevant members of the Admissions Committee. Basic admission requirements for the specific degree program must be met in order to be considered. Students may reapply after completing one semester (typically during the spring semester between Jan. 1 and March 1) and will normally have a minimum GPA of 3.0. ThM, MACP, DMin, and ThD students are not eligible to seek admission into a different degree program.

In the case of transfer into the MDiv program, the letter of recommendations will be from a Duke Divinity School faculty member and a church-related official (pastor, campus minister, denominational official, etc.)

who will comment on the student's vocational calling. In the case of transfer into the MTS and MACS program, the letter should be from a Divinity School faculty member. MACS courses will transfer into the MDiv or MTS programs. While it may be possible to complete the MDiv in two subsequent years or the MTS in one subsequent year, students seeking a program transfer from the MACS should be prepared for the possibility that additional semesters may be necessary to fulfill MDiv or MTS degree requirements.

Readmission to Duke Divinity School. People 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 additional people 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. *Applicants who have previously been dismissed must wait one full calendar year from the date of dismissal to reapply.*

These new materials, supplemented by the individual's original application and Divinity School academic and field education files, will be reviewed by 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.

Policies and Procedures for Students with Disabilities. Duke University and the Divinity School are committed to equality of educational opportunities for qualified students with disabilities in compliance with Section 504 of the Federal Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990. A student seeking information regarding documentation guidelines and procedures for receiving consideration for reasonable accommodations should contact the university's Office of Services for Students with Disabilities. Call (919) 668-1267 or visit the office's Web site at www.access.duke.edu.

Educational Requirements for United Methodist Elders and Deacons Duke Divinity School offers the theological education necessary to complete the academic requirements for both the order of deacon and 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.** The United Methodist Church requires completion of the Master of Divinity (MDiv) degree for those seeking ordination to "Word, Service, Sacrament, and Order" as an elder in full connection.
- **Deacon.** 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 (MDiv, MTS) that includes the requirements for a minimum of 24 credit hours (eleven courses at Duke) in basic graduate theological studies (Theology, Old Testament, New Testament, Mission of the Church in the World, Evangelism, Worship and Liturgy, Church History, and courses in United Methodist Doctrine, Polity, and History). The majority of the basic graduate theological studies requirements are also fulfilled by completion of the MACP degree.
 2. For those who already hold a professional master's degree in the area of specialized ministry in which the candidate will serve (MSW, MA, etc.), the candidate must, in addition, complete a minimum of 24 credit hours (eleven 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 who are 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 minimum 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: (615) 340-7389 or dom@gbhem.org. Additionally, it is always prudent to maintain communication with one's own annual conference regarding additional requirements for theological education and preparation for ministry.

DUKE DIVINITY SCHOOL PROFESSIONAL AND TECHNICAL STANDARDS

Introduction

As identified in "The Role of the Divinity School" (see bulletin of Duke University Divinity School, General Information), the principal purpose of Duke Divinity School is 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 school curriculum continues to prepare students for the informed and discriminating exercise of the church's historic offices through the ministry of word, sacrament, order, service, pastoral care, and teaching. The school believes these offices will remain, although the form and context of the local church may change.

With this in mind, the Divinity School prepares students for the mature performance of their vocation in community. The school hopes to develop in each graduate a disciplined intelligence, informed by sound learning and equipped for worthy professional service. It seeks to form leaders whose character reflects the integrity, qualities, and vision of the Christian Gospel. 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 churches. The school seeks to be welcoming, nurturing, and hospitable to all students, including students with documented disabilities. In all its endeavors, the school aims to serve Jesus Christ through service to the church and the world.

To fulfill the role and purpose of Duke Divinity School, all candidates applying for admission must meet the requirements and expectations of the school's curriculum. The study of theology and the formation for ministry are not exclusively intellectual exercises. Rather, a student needs a specific set of minimum attributes in order to succeed. Students, with or without reasonable accommodations, must meet the requirements and expectations listed below. The Committee on Admissions adheres to these professional and technical standards during the selection of persons applying for entry into the school. If you have questions regarding these standards, contact the Office of Admissions.

Intellectual, Theological, and Integrative Expectations

A student should be able to:

1. Assimilate, critique, prioritize, and appropriate the Christian story as understood through scripture, tradition, reason, experience, and as centered on the life, suffering, death, and resurrection of Jesus Christ.



2. Engage and comprehend extensive theological, historical, contextual, philosophical, and biblical resources in a timely manner. This information will be presented in a variety of educational settings, including lectures, small group discussions, field education placements, preceptorials, spiritual formation groups, and seminars. The student should be able to analyze, integrate, and apply this information appropriately for forming individuals, congregations, communities, and the world.
3. Display a growing ability to think theologically and critically in conversation with a diversity of viewpoints.
4. Meet all course participation requirements in the classroom and in contextual learning environments.
5. Cultivate vocational imagination in light of the Christian Gospel.
6. Maintain openness to vocational discernment within the church and the world.
7. Assist individuals and communities in the theological understanding and interpretation of experiences, issues, and events.

Communication Expectations

A student should be able effectively to:

1. Communicate in diverse and challenging academic and contextual situations (e.g., preaching, visitation, teaching, worship leadership, group facilitation, and counseling)
2. Communicate empathetically and sensitively with individuals, groups, families, and congregations.
3. Integrate, process, and document information (e.g., compose, edit, and interpret information in the classroom, the library, and in contextual learning environments).
4. Enter and access electronic data using a computer or other device.
5. Assimilate media presentations (e.g., PowerPoint presentations, white/chalkboard presentations, film/video presentations) in the learning environment for informational and illustrative purposes.

Behavioral and Social Expectations

A student should be able to:

1. Uphold Duke Divinity School's Conduct Covenant (see bulletin of Duke University Divinity School, appendices II).
2. Apply fully his/her intellectual skill, exercise good judgment, and complete all responsibilities attendant to the care of congregants/parishioners/clients.
3. Demonstrate a style of leadership combining integrity, authenticity, and the practice of faith.
4. Balance and manage effectively the demands experienced during theological training and in contextual learning environments (e.g., working with frustrating situations, working in high-stress situations, working under time pressure, working irregular schedules, handling multiple assignments and conflicting demands/priorities, reacting or responding to emergencies, performing independently or with minimal on-site supervision).
5. Possess qualities of adaptability, flexibility, and the ability to function in the face of uncertainty.

Practice of Ministry (in Addition to the Professional and Technical Standards Above, the Following Relate to the Master of Divinity Degree)

A student should be able to:

1. Offer counsel and theological reflection in the development and implementation of goals for fulfilling the church's mission, the recruitment and nurture of lay leadership, and the ordering of the life of congregations.
2. Offer appropriate leadership for the liturgical and pastoral practices of the church.
3. Facilitate conflict resolution and reconciliation with individuals and within communities.
4. Form a compassionate relationship with congregants/parishioners/clients while maintaining appropriate boundaries for a professional relationship.
5. Provide or arrange transportation for field education placements.

CONDUCT COVENANT: DUKE DIVINITY SCHOOL¹

We, the faculty and students in the Divinity School of Duke University, make covenant, individually and corporately, to uphold the highest standards of personal and academic integrity. This includes, but is not limited to, never lying, cheating, stealing, causing harm to self or others, or defacing property. Set aside by our calling, we hold ourselves and each other to the highest standards of conduct.

As a Divinity School committed to forming and educating people for the ministry of Jesus Christ, we covenant together to embody truth in every aspect of our lives, including our academic work. In joyful obedience to Christ, we gratefully involve our bodies, minds, and spirits in this community of discipline and love, recognizing that we are a people called to worship God by the Spirit of truth.

For more information on the Conduct Covenant and judicial procedures, see [II. CONDUCT COVENANT AND JUDICIAL PROCEDURES](#) in the appendices section in the back of this bulletin.

¹ Duke Divinity School is a Christian community shaped by the Gospel of Jesus Christ. While we do not expect members of other faith traditions to share the theological framework out of which this covenant was developed, we welcome into our community anyone who is willing to live and work under the standards of conduct specified herein.

Community and Student Life

The community and student life areas of Duke Divinity School include six offices: Chaplain, Ministerial Formation, Student Life, Admissions, Field Education and Financial Aid. These offices partner with the academic program offices of the school in the processes of forming men and women for ministry in the name of Jesus Christ. Specifically, these offices seek to address, care for, and enhance the spiritual, physical, emotional, professional and community life of students. Information pertaining to the offices of [Admissions](#), [Field Education](#), and [Financial Aid](#) is included in other areas of the bulletin and also is available on the [Duke Divinity School](#) website.

Confidentiality Policy. In this work, the resources of counseling and confidentiality often come into play. It is important for Duke Divinity students to know that the Community and Student Life areas abide by FERPA (Family Educational Rights and Privacy Act), employing a policy of confidentiality, which protects student privacy while providing for collegial consultation among student life and academic program staff when necessary. In order to provide comprehensive, effective and up-to-date services, a student life staff member may, only when necessary, consult with other colleagues in student life and/or academic programs about assistance/counsel for students. Otherwise, information revealed in counseling/conversation, even the information that a counseling appointment has been made, is not disclosed to persons other than those listed above unless the student provides written authorization for that information to be released. The following are exceptions to this practice of confidentiality:

- When the student life staff member believes the student presents an imminent danger to self or others.
- When the life or safety of a readily identifiable third person is endangered.
- When the student life staff member believes that a child or vulnerable adult is being subjected to abuse, neglect or exploitation.
- When disclosure is made necessary by legal proceedings.

In all other cases, what is discussed in counseling will remain confidential.

Office of the Chaplain

The Office of the Chaplain provides spiritual support to the Divinity School community through three primary areas: pastoral care, corporate worship and spiritual formation. *Contact the [Office of the Chaplain](#) at (919) 660-3459.*

Pastoral Care

The Chaplain meets regularly with students to help them discern questions of vocational clarity and denomination identity, to listen deeply and prayerfully to spiritual concerns, and to offer referrals (as needed) for spiritual direction and pastoral counseling. Students may be seen by appointment or on an informal drop-in basis.



Corporate Worship

One of the most important aspects of training for Christian life is vigorous, inspiring and varied participation in corporate worship. The corporate worship of the Divinity School, under the guidance of the Divinity School chaplain, is centered in Goodson Chapel. Eight services are held weekly: brief services of morning prayer on Monday through Friday, and three 50-minute worship services on Tuesday, Wednesday and Thursday mornings. These include liturgies of Word and Table, preaching and testimony, and services celebrating the Pentecostal, Holiness, and Charismatic traditions. The Divinity Choir, Gospel Choir, and Praise Team sing regularly for weekday worship. Faculty members, administrators, and students share joint responsibility for these services that express the variety and diversity of theological and liturgical traditions represented in the community.

The Divinity School enjoys a particularly close relationship with Duke Chapel. Throughout the year, Divinity School administrators and faculty, as well as guests of national and international stature, preach at Sunday morning worship services. Each year many Divinity School 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 worship life of a local church community, either through the field education program or on their 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 Master of Divinity students (optional for Master of Theological Studies students) participate in a year-long immersion in groups of seven to 10 colleagues led by an experienced clergyperson. These groups meet weekly for an hour and 15 minutes 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 participating in a variety of advanced spiritual formation groups, and student-initiated prayer groups during their second and third years. First year spiritual formation also includes two retreats that provide an opportunity for prayerful reflection and solitude in the midst of a rigorous academic schedule.

Ministerial Formation

Ministerial formation occurs in a variety of contexts at Duke Divinity School, including through coursework, field education, spiritual formation, Houses of Study, and denominational associations. In addition, the Transition to Ministry and Mentoring for Ministry programs provide opportunities for students to engage in vocational discernment, hear from and develop relationships with experienced ministers, strengthen leadership capacities, engage in reflective practices and gain practical knowledge to aid in the transition from academic life to lay or ordained ministry in the church and wider world.

Houses of Study & Denominational Associations

[The Anglican Episcopal House of Studies\(AEHS\)](#) is a community of students, faculty, and staff dedicated to nurturing and preparing Episcopalians and other Anglicans for future service to the church.

[The Baptist House of Studies](#) prepares students for Baptist ministry through theological education and participation in a supportive community as they are being formed for Christian ministry at the Divinity School.

[The Roger Williams Fellowship](#), named for the 17th century Free Church trailblazer, is the Baptist student organization in the Divinity School. The fellowship sponsors monthly meetings on campus for conversation about contemporary issues in Baptist life and plans fellowship gatherings for students and faculty.

[The Hispanic House of Studies](#) assists the North Carolina and Western North Carolina Annual Conferences and Duke Divinity School in supporting and strengthening ministries to and with Hispanics and Latinos in North Carolina.

[Caminantes](#) is a group of fellow sojourners seeking to encounter Christ on the roads connecting Duke Divinity School to the world. The group meets every week for spiritual formation from a Hispanic Methodist perspective, where participants read the Bible in Spanish, discuss texts emerging from the Latino community, and learn how to praise and pray in the language of the barrio. There is also the opportunity to attend a spiritual retreat in the fall semester in preparation for an encounter with the Methodist church in Latin America during the spring semester.

Manos Unidas or “United Hands” is a student group that nurtures the body of Christ by uniting in service and facilitating opportunities for ministry and conversation focused on Hispanic and other ethnic groups within the Duke Divinity School body and greater Durham community. Specifically, this student group seeks to raise the Divinity School community’s consciousness on the relevance of Latina/Latino congregations in America by planning bilingual, diverse worship and prayer experiences, and providing learning opportunities through the sharing of food, music and culture.

[The Methodist House](#) provides opportunities for United Methodist and other Pan-Methodist students (AME, AMEZ, CME, Nazarene, Free Methodist and Wesleyan) to gather for fellowship and formation.

African Methodist Episcopal (AME) Connection seeks to provide educational support, networking, spiritual well-being, and a sense of community for students who are members of the AME Church.

[Deacons @ Duke](#) is a group of students exploring or engaged in the United Methodist Deacon ordination track. The group meets several times each semester to discuss common concerns and issues related to becoming a deacon in the United Methodist Church. Persons exploring deacon or diaconal ministries (youth minister, Christian educator, minister of music, pastoral counseling, camp director, etc.) in other Christian traditions are also welcome to join.

[The Office of Black Church Studies](#) assists the theological formation of seminarians by supporting the work of the faculty, especially those teaching and administering courses in black church studies; counseling black seminarians and prospective students; providing educational opportunities through events, lectures, and domestic and international field education. It also helps students of color gain the greatest value from their theological formation, while supporting all students in deepening communion across racial and cultural boundaries.

[The Black Seminarians Union](#) seeks to ensure the development of a theological perspective commensurate with the Gospel of Jesus Christ and relevant to the needs of black seminarians and the black church. Its goal is to improve the quality of life theologically, academically, spiritually, politically, and socially for the entire Divinity School community.

[Lecture Series](#). The 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 Lecture Series](#) and the [Martin Luther King, Jr. Lecture Series](#) are sponsored by the Office of Black Church Studies in conjunction with the Black Seminarians Union and a local church. These lectures expose seminarians, faculty, staff, alumni and local congregations to the nation's most outstanding African-American preachers.

Duke Divinity Pentecostals and Charismatics seeks to create a community for students identifying with Pentecostalism, and promotes and advocates for Pentecostals and Charismatics within the student body.

Presbyterian Student Association is an active group of students at Duke Divinity School dedicated to prayer, worship, fellowship, and study. All Reformed-minded students are invited to participate, as well as those of other Christian denominations. Bi-weekly PSA lunch meetings take on contemporary Christian issues regarding faith as Christians, denominational matters and issues in the world at large. Members of PSA seek to encourage one another in ministry and service, and worship regularly at Presbyterian churches throughout the Triangle community.

Centers and Initiatives Related to Student Formation

[The Center for Reconciliation](#) aims to form students into transformative Christian leaders who are equipped for the mission of reconciliation in the church, academy, and world, connecting to and building on Duke Divinity School's programs of teaching and learning

[The Center for Studies in the Wesleyan Tradition](#) was founded in 1979 and has come to stand at the heart of the mission of Duke Divinity School. The center is focused on: staffing, supervising and enriching the curricular and extracurricular offerings in Methodist and Wesleyan Studies; developing and supporting significant educational outreach programs designed for the school's United Methodist constituencies and beyond; developing and providing access to outstanding research resources for students and scholars of the broad Wesleyan tradition around the globe; and supporting the production of critical editions of the texts of John and Charles Wesley in print and online formats.

[The Center for Theological Writing](#) helps students in the Divinity School write theology well. It offers tutoring services and organizes events to promote the role of writing within the church and the academy.

[Duke Initiatives in Theology and the Arts \(DITA\)](#) promotes a vibrant engagement of Christian theology and the arts at Duke Divinity School and beyond through an integrated program of teaching, research and artistic engagement.

[Thriving Rural Communities \(TRC\)](#) initiative works to share and strengthen the gifts of rural North Carolina's clergy, congregations, communities and creation in the name of Christ. TRC is a partnership of Duke Divinity School, [The Duke Endowment](#), the [North Carolina Conference of the United Methodist Church](#), and the [Western North Carolina Conference of the United Methodist Church](#). It also is a part of [Leadership Education at Duke Divinity](#).

Student Life Organizations, Activities, Committees & Information

Duke Divinity School's community life is enriched by a variety of ongoing and special events planned and coordinated by a vibrant partnership of students, faculty and staff. Offerings have included sports events, fellowship meals, exhibitions, "spirit" days, along with workshops, brown bag discussions, and opportunities for community learning and service. The following list represents both long-standing and recent student initiatives. Denominationally affiliated student initiatives are listed under [Ministerial Formation](#).

Student Life Organizations

(For more information about the organizations listed below, including current student leadership, contact the [Office of Student Life](#) at (919) 660-3558 unless otherwise noted.)

The Student Association is comprised of all students in the Divinity School. The association is served by the Divinity Student Council. Members of the DSC are students who are nominated and elected annually by the student body. Within the DSC, there are several organizations and committees designed to provide students with opportunities to express and share personal, professional, and spiritual development with each other.

[Divinity Student Council](#) (DSC) serves student needs by publicizing events and activities organized by various student organizations, listening and responding to the needs of the community, and representing students' needs and concerns to the school administration. To accomplish these goals, the DSC collects and raises money through dues and other channels.

The Asian Theology Group engages theologically with the unique questions that arise within the Asian and Asian-American expressions of the Christian tradition. The group also seeks to show hospitality to international Asian students and Asian-American students in their transition to a new location and culture. Activities sponsored by this group include guest lectures for school-wide events, reading groups, and monthly potluck dinners.

The Basin and Towel Student Organization offers the community opportunities to participate in educational programs, spiritual/theological reflection, and outreach and service focused on the scriptural call to social justice and compassion.

[The Black Seminarians Union](#) seeks to ensure the development of a theological perspective commensurate with the Gospel of Jesus Christ and relevant to the needs of black seminarians and the black church. Its goal is to improve the quality of life theologically, academically, spiritually, politically and socially for the entire Divinity School community.

Creation Matters aims to inspire students, faculty, staff and all Christians to recognize their interdependence with all God's creation, to support biblical and theological reflection on God's redemptive activity in and for creation, to engage in lifestyles of service and care in response to God's call to till and keep their "garden" homes, and to empower Christians to take practical steps to reorder and restore humanity's broken relationships to creation and the Creator.

The Divinity Choirs include the Divinity Choir, Gospel Choir and Praise Team. Membership is open to all qualified students. The choirs rehearse once a week and sing regularly for weekday worship and at special seasonal programs and services. New members are chosen by informal auditions that are arranged for all that are interested. *(Contact the [Office of the Chaplain](#) at (919) 660-3459 for current student leadership.)*

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

The Divinity Student Pastor Spouse Group provides social, spiritual and educational activities for the spouses and families of students serving in student pastor appointments.

The Graduate and Professional Student Council advocates for the interests and needs of graduate and professional students at Duke University. Divinity students who are interested are encouraged to participate in this council. For more information, see [Duke Graduate and Professional Student Council](#). For general information about Duke University graduate and professional student life, see [Duke Graduate School](#).

The Black Graduate and Professional Student Association (BGPSA) represents all minority graduate and professional students on the Duke University campus. BGPSA's primary mission is to enhance the Duke experience for its members through community service, social and academically-based programming events. As an umbrella organization, the association welcomes students from the following groups: Black & Latino MBA Organization, Black Law Students Association, Black Seminarians Union, Bouchet Society, Hurston-James Society, and Student National Medical Association. Through its academic forums, luncheons, community service initiatives, social events, and recognition ceremony the group hopes to assist in the development of future minority leadership in the Duke community and in the world.

HOLD (Helping Others—and Ourselves—in Life and Death) fosters opportunities for discussion, education, and reflection on end-of-life issues. It works both within and beyond the student body to connect students with experiences for further learning and serving in end-of-life situations.

Internationally Minded People of Faith (IMPF) is a group for international students and students with interest in international study and mission that meets for fellowship, and to discuss experiences and issues. It aims to partner with international friends in ministry and to advocate for justice issues throughout the world.

The Order of St. Luke was formed to recover the worship and sacramental practice that has sustained the church since its formation in apostolic times. The Order of St. Luke is a religious order within the United Methodist Church. Members seek to recover the spiritual disciplines of John and Charles Wesley as a means of perceiving and fulfilling the church's mission. Membership in the order is open to all seminarians. (*Contact the [Office of the Chaplain](#) at (919) 660-3459 for current student leadership.*)

Milites Christi cultivates conversations with students, staff and faculty to advance the interests of prospective, current, and former service members in the church, world, and academy. Its primary aim is to develop a pastoral response to the problems of war and peace based on a fundamental conviction that God directs people toward peaceful resolution of conflict.

New Creation Arts fosters creative, theological and liturgical engagement with the arts at Duke Divinity School and the surrounding and global community. It does this through regular art exhibits in the school, including an annual, themed Juried Arts Exhibit; a regular concert series showcasing local singer-songwriters; fellowship activities; and lending support to other groups hosting arts-related events.

The Sacred Dance Group is comprised of students who participate in the leadership of community worship through the expression of dance. (*Contact the [Office of the Chaplain](#) at (919) 660-3459 for current student leadership.*)

Sacred Worth aims to serve the Divinity School community by increasing awareness of lesbian, gay, bisexual and transgender people 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.

The Socratic Club is a group of students who meet weekly to facilitate dialogue between differing views for the sake of the Gospel. Members meet to talk and to organize multiple opportunities for bringing differing views into dialogue with one another. Occasionally professors are invited to join the dialogue. Members are a diverse group from various faith traditions and theological perspectives.

The Student Pastors' Association provides an opportunity for students actively serving their denominations in an ordained or lay capacity to meet, to share, to plan, and to act on their common needs and concerns.

Ubuntu Group is a spiritual formation group of 15 to 20 upper-class students who meet on a weekly basis throughout the academic year to discuss the impact of race and racism on members' individual and communal lives with a goal of seeking strategies for reconciliation in Christ.

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

Student Life Activities

Broadway Revue is a fund-raiser for community service organizations featuring performances of Broadway tunes by Duke Divinity School students, faculty and staff. The event features singing, dancing and music.

Live at the Lampstand takes its cue from Matthew 5:15 — “No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.” — This monthly lunch event showcases the wealth of gifts and talents of the entire Divinity School community. Live offerings by faculty, staff and students include vocal and instrumental pieces, original poetry and short story readings, dance, comedy, paintings, skits, etc. Lampstand is a very popular and inspiring event that helps strengthen relationships and spread joy and appreciation among all members of the community.

Project BRI(DDD)GE (Building Relationships In Durham through Duke Divinity Graduate Education) is a week-long program for entering MDiv and MTS students which fosters Christian community, outreach and service within the Durham community. BRI(DDD)GE is held the week before entering student orientation in August. Selected entering students along with returning student leaders participate with organizations such as Urban Ministries of Durham, Habitat for Humanity, the Society of St. Andrew, the Interfaith Hospitality Network, the Walltown Neighborhood Ministries, and the Food Bank of North Carolina in a faithful response to the needs of God's children in the Durham area. Theological reflection on these experiences and immersion in the history and current life of Durham are also important components of this program. Applications are automatically mailed to Duke MDiv and MTS entering students in May prior to matriculation in August.

Student Life Committees

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

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

Faculty Committees. The student body is also represented on various faculty committees. Students serve with faculty and administration on the Admissions, Faculty Search, Worship, Fine Arts, Curriculum, International Studies and other committees as appointed by the dean.

The Fellowship Committee 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. Members of this team provide leadership to “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.

Student Life Information

Duke Student Email Accounts

Duke University and the Divinity School recognize and use electronic mail as a vital medium for official communications. In the summer prior to matriculation, each entering student will receive a letter from the university’s Office of Information Technology that contains the student’s NetID and password. Upon receiving this information, the student can access his/her own duke email account at www.webmail.duke.edu.

Duke Divinity School official communications (e.g., financial aid, field education, student life, academic programs, and bursar’s office) will be emailed ONLY to the student’s Duke email account. Each student is accountable to this information, which is important and usually time-sensitive. Therefore, *the student is responsible* for regularly accessing the Duke email account while attending Duke Divinity School.



Living Accommodations

Off-Campus Housing. The majority of Divinity School students live in off-campus apartment complexes because of their proximity to the school and competitive rental rates. Off-campus rental properties are not inspected or approved by Duke University, nor does the university or its agents negotiate with owners for students. For assistance with off-campus housing options for graduate and professional students, contact *Duke Community Housing* at (919) 684-6711 or visit the Web site: <http://studentaffairs.duke.edu/forms/chouse/search.php>. 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. Students currently living in Central Campus who wish to return the next academic year receive first priority. Secondly, in recognition of the unique challenges that face entering international students, priority for assignment to graduate student housing will then be awarded to those students who arrive from abroad on student visa status. Applications received from domestic students prior to May 1 will be wait-listed. After May 1, space that has not yet been assigned to returning and international students will be made available to domestic students in the order in which applications were received. *All students who request university housing are strongly encouraged to apply early.* For more information, contact Residence Life and Housing Services, Housing Assignments, and Communications, 218 Alexander St., Apt. B., Durham, N.C. 27705, (919) 684-4304 or visit <http://studentaffairs.duke.edu/hdrl/graduate-professional-students/graduate-living-campus> and click on “Graduate Student Housing.”

Students with disabilities who wish to explore the possibility of reasonable accommodations in on-campus housing should contact the Office of Services for Students with Disabilities at (919) 668-1267.

Residential Advisor On-Campus Housing. On-campus housing is available to graduate students who serve in residential advisor (R.A.) positions. This program includes free room and a stipend. Many Divinity School 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 Residence Life and Housing Services, 218G Alexander Ave., Duke University Box 90451, Durham, N.C. 27708-0451, (919) 684-9918 or visit <http://studentaffairs.duke.edu/hdrl/student-leadership/resident-assistant-ra>. Residential advisor applications are normally due the last week in January, and advisors are selected in March for the following academic year. However, interested students admitted to the Divinity School after March should contact the Residential Life Office in case openings are still available.

Dining Services. Dining Services facilities accepts points, flex and cash for payment and are located throughout the Duke campus. More information about the specific dining units is available by visiting the Dining Services Web site at www.dining.duke.edu or by contacting the Dining Services Administrative Office at (919) 660-3900, Box 90898, Duke University, Durham, N.C. 27708-0898. West Campus facilities include The Refectory (located in the Divinity School), The Great Hall, The Loop, Alpine Bagels, Chick-fil-A, Subway, Pauly Dogs (all located in the West Union Building), the Armadillo Grill, McDonald's, Alpine Atrium, Panda Express (located in the Bryan Center), The Perk, Saladelia (located in Perkins Library), The Café (located in the Law School), Sanford Deli (located in the Sanford Institute Building), Quenchers (located in the Wilson Recreation facility), Bella Union and Tommy's (both located in McClendon Tower), Blue Express (located in the Levine Science Research Center), Twinnie's (located in the CIEMAS Building) and the Terrace Café (located in Duke Gardens). Other dining options not on West Campus include The Marketplace and Trinity Café (East Union Building on East Campus), Grace's Café (Trent Hall), Nasher Museum Café (2010 Campus Drive), and the Freeman Center (1415 Faber Street).

The Refectory

The Refectory opened in the Divinity School in fall 2005. It is a green cafe serving hot, healthy and homemade meals. Food is fresh from local farms and businesses, and provides the ingredients for serving conventional, vegetarian, organic and vegan diners. The Refectory is focused on economic, environmental and social sustainability. It has become a favorite eating establishment for Divinity School and university patrons, as well as a great place for Divinity School students to relax, snack, study, eat, and fellowship throughout the day.

Family Support Resources

Duke University's Staff and Family Programs in the Office of Human Resources has designed a Web page to assist interested persons in choosing quality child care or early education programs in the Durham area. This office also offers information and consultation on many family and work issues, including elder care, babysitters, nanny agencies and services, summer camps and programs, a lending library, a directory of classes on parenting, etc. For more information, visit <http://www.hr.duke.edu/benefits/family/care/dccp/index.php>. In addition to doubling the capacity of its on-campus child care facility, Duke has also partnered with Child Care Services Association in order that Duke faculty, staff, and students will receive priority for vacant spaces at several area child care centers. For more information about this Duke Child Care Partnership, visit the Duke Human Resources Web site at www.hr.duke.edu/dccp.

Student Health

The university health service provides medical care and health advice necessary to help students enjoy university life and community.

Student Health Center. The Student Health Center provides primary and on-site urgent care. It is located in the sub-basement of Duke Hospital South in the Orange Zone. Emergency transportation, if required, can be obtained from the Duke campus police. Residential staff personnel or Divinity School administrators should be consulted whenever possible for assistance in obtaining emergency treatment.

The facilities of the university health service clinic are available during both regular and summer sessions to all currently enrolled full-time and part-time degree students. The facilities of the university infirmary are available during the regular sessions, from the opening of the university in the fall until graduation day in the spring, to all currently enrolled full-time and part-time degree students. All currently enrolled full-time and part-time degree candidates are assessed a mandatory student health fee each semester. In the 2012-2013 academic year, the fee will be \$290 per semester. Non-degree students are not assessed the fee. For more information on the student health fee, visit <http://www.studentaffairs.duke.edu/studenthealth>.

Student Insurance. Student insurance provides coverage for most specialists, emergency room, off-site urgent care, and major medical expenses. The university makes available both a single student health insurance plan and a family plan. For the 2012-2013 insurance rates, visit: <http://studentaffairs.duke.edu/studenthealth/health-insurance> (all fees and rates are subject to change). Each full- or part-time degree student must purchase this student insurance or complete the waiver statement indicating that he/she is covered by other generally comparable insurance. The family insurance plan also covers primary health care for the family at Duke health care facilities at 80 percent of the usual, customary and reasonable allowance after the deductible has been satisfied.

Students with Disabilities. Duke University and the Divinity School are committed to equality of educational opportunities for qualified students with disabilities in compliance with Section 504 of the Federal Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990. A student seeking information regarding documentation guidelines and procedures for receiving consideration for reasonable accommodations should contact the University's Office of Services for Students with Disabilities. Students with disabilities who wish to explore the possibility of reasonable accommodations in on-campus housing should also contact the office. Call (919) 668-1267 or visit the office's Web site at <http://www.access.duke.edu>. The Divinity School's disabilities services liaison is the school's registrar in the Office of Academic Affairs.

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 (919) 660-1000 or coming by the office in 214 Page Building, West Campus, between 8 a.m. and 5 p.m., Monday through Friday. If a student's concern needs immediate attention that should be made known to the secretary, and every effort will be made to arrange for the student to talk with a staff member at the earliest possible time.

Sexual Assault Support Services. Located in the Duke Women's Center, the Office of Sexual Assault Support Services offers advocacy, support, information resources in the university, and a crisis information and referral line (919) 681-6882 for victims of sexual assault and past sexual violence. The office offers support

groups for survivors and their friends or partners, as well as on-going educational programs to alert students to problems of interpersonal violence. For more information, call the Duke Women's Center at (919) 684-3897.

Harassment Policy. Duke University is committed to encouraging and sustaining a learning and work community that is free from prohibited discrimination and harassment. The university prohibits discrimination on the basis of race, color, religion, national origin, disability, veteran status, sexual orientation, gender identity, sex, genetic information, or age in the administration of its educational policies, admission policies, financial aid, employment, or any other university program or activity. The university also makes good faith efforts to recruit, employ and promote qualified minorities, women, individuals with disabilities and veterans. It admits qualified students to all the rights, privileges, programs, and activities generally accorded or made available to students.

The university also does not tolerate harassment of any kind. Sexual harassment and sexual misconduct are forms of sex discrimination and prohibited by the university. Duke University has designated Dr. Benjamin D. Reese, vice president of the Office for Institutional Equity, as the individual responsible for the coordination and administration of its nondiscrimination and harassment policies. The Office for Institutional Equity is located in Smith Warehouse, 114 S. Buchanan Blvd., Bay 8, Durham, N.C. 27708. Reese's office telephone number is (919) 684-8222, and his email address is ben.reese@duke.edu.

Questions or comments about harassment or discrimination can be directed to the Office for Institutional Equity, (919) 684-8222. Additional information, including the complete text of the harassment policy and appropriate complaint procedures, may be found by contacting the Office for Institutional Equity or visiting its website at: www.duke.edu/web/equity.

For further information on notice of nondiscrimination, contact the appropriate federal office by visiting the website <http://wdcrobcolp01.ed.gov/CFAPPS/OCR/contactus.cfm> for the address and phone number of the office that serves your area, or call 1 (800) 421-3481.

Alcohol Policy

To view the Duke University alcohol policies, see [page 179](#) of this bulletin. Events officially sponsored by the Divinity Student Council and Duke Divinity School student organizations do not include the provision and consumption of alcohol.

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.

Students may register vehicles at University Parking Services (2010 Campus Drive) or by visiting the Parking Services Web site at www.parking.duke.edu. This site also has information about transit services on campus. 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, cash or credit card. For more information call (919) 684-7275.

Campus Security

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

university's safety and security policies. For emergencies, dial 9-1-1. For non-emergencies, dial (919) 684-2444.

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. The Nasher Museum of Art, which opened in 2005, is a major center for the arts on campus and in the Triangle area. It offers leading-edge art exhibitions and dynamic programs including performing arts events, lectures, film series, and social gatherings. Admission is free to Duke University students, faculty and staff with a valid I.D. and Durham residents with valid proof of residency.

Athletic Programs

In addition to unrestricted access to all university athletic and recreational facilities, Divinity School students enjoy other benefits from Duke's commitment to college athletics. The university is a member of the Atlantic Coast Conference of the National Collegiate Athletic Association, and offers intercollegiate competition in a variety of sports. Admission to all intercollegiate athletic events except men's basketball is free to graduate and professional students using their university I.D. cards. Season tickets to men's basketball games are subject to a camp-out and lottery system operated by the Graduate and Professional Student 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.

Student Conduct Policy

Duke University is a community of scholars and learners, committed to the principles of honesty, trustworthiness, fairness and respect for others. Students share with faculty and staff the responsibility for promoting a climate of integrity. As citizens of this community, students are expected to adhere to these fundamental values at all times, in both their academic and non-academic endeavors.

To uphold the Duke Community Standard:

- I will not lie, cheat or steal in my academic endeavors;
- I will conduct myself honorably in all my endeavors; and
- I will act if the Duke Community Standard is compromised.

Financial Information

Fees and Expenses

Master of Divinity, Master of Theological Studies, Master of Divinity/Master of Social Work Dual Degree, Master of Theology, Master of Arts and Christian Practice, Master of Arts and Christian Studies, Doctor of Ministry and Doctor of Theology Candidates. The table below lists basic minimum expenditures for all degree programs. In addition to the fees cited here, there is an admission deposit fee of \$100 that is applied to the first term bill as a credit. The figures shown are for a program carrying eight courses per year. See relevant section on admissions for details.

	Per Semester*	Per Year*
Tuition - MDiv	9,560	19,120
Tuition - MTS	9,875	19,750
Tuition - ThM	11,475	22,950
Tuition - MDiv/MSW dual degree	12,345	24,690
Tuition - ThD	15,515	31,030
Tuition - MACS	10,150	20,300
Tuition - MACP	9,338	18,675
Tuition - DMin	10,350	20,700
Transcript Fee (first year only)		40
Student Health Fee (all except DMin and MACP)	290	580
Student Life Ministry Fee	54	108
Recreational Facilities Fee	46.50	93

* Tuition and fee rates listed are estimated for 2012-2013 and subject to change.

All degree seeking students are liable for tuition, fees, and all other costs and regulations for the degrees. ThM students are not ordinarily eligible for institutional financial aid, although they may qualify for federal loans and federal work study.

Special Students. A special student is one who is enrolled for academic credit, but who is not a candidate for a degree at that time. No financial aid is available.

International Students. All entering international students must submit the full amount of the first year's tuition to the Divinity School financial aid office by no later than June 1 for fall enrollment (See further details in the admissions section titled "Policies and



Procedures for International Students”). All returning international students are required to make an appointment with the financial aid office prior to June 1 to review funding sources for the upcoming academic year (including field education grants, outside resources, scholarships, and other employment). If there are funding concerns, the international office will help the student explore work authorization and visa options.

Audit Fee. Anyone seeking to audit a course in the Divinity School must, with the consent of the instructor concerned, secure permission from the Office of Academic Affairs. A fee of \$500 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 his or her program, a *\$500 per semester fee is required*. The student must also register for the continuation course (CONTDIV1).

ThD Continuation Fee. ThD students who have completed coursework will need to register for the continuation course (CONTDIV, section 2) for the fall and spring semester. For the 2012-2013 academic year, *the ThD continuation fee is \$2,300 per semester*. The students must register for the continuation course (CONTDIV1).

Estimated Total Costs. The total cost for nine months (including tuition, 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 and is estimated to be between \$16,202 to \$52,292 depending upon the degree program.

Housing Fees. A shared apartment in an off-campus, privately owned apartment complex averages \$585-\$834 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.

Motor Vehicle Registration Fee. For specifics see the chapter [“Community and Student Life”](#) or visit www.parking.duke.edu.

Payment and Penalty. Invoices for tuition, fees, and other charges are delivered to students electronically on ACES — students will not receive a copy via U.S. Mail — 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 available through Tuition Management Systems. For more information on this plan, call 1-800-722-4867 or visit www.afford.com/duke. 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 1.25 percent per month (16 percent per annum) applied to the past due balance on the student invoice. The past due balance is defined as the previous balance less any payments and credits received during the current month and also any student loan memo credits, related to the previous balance, which appear on the invoice.

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

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

1. In the event of death, a full tuition and fees refund will be granted.
2. In all other cases of withdrawal from school, tuition will be refunded according to the following schedule:

Withdrawal before the opening of classes—a full refund; withdrawal during the first or second week—80 percent; withdrawal during the third through fifth week—60 percent; withdrawal during the sixth week—20 percent; withdrawal after the sixth week—no refund. No refund will be granted for reduction in course load after the drop-add period.

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

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

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

Financial Aid on Student Bills

Financial aid awards will appear as anticipated aid on a student's billing statement once a student has accepted his or her financial aid awards. A student billing statement will include anticipated financial aid transactions when calculating the amount the student needs to pay.

Financial aid is credited to a student's account shortly before the start of each term. Disbursement of a student's awards will occur once the student has completed all required applications and provided all required documentation and information. Students may check the status of their financial aid awards on [ACES](#).

Tuition Structure

1. The MDiv degree is presumed to be a three-year, six-semester program; the MTS degree is a two-year, four-semester program, based on students taking four courses per semester.
2. For full-time students, tuition is charged on a per-semester basis and is not affected by the number of courses taken.
3. Students may take a reduced load of three courses per semester and remain full time. In special circumstances, students may take five courses per semester, but this is considered an overload and requires permission of the associate dean for academic formation.
4. Because student pastors are required to take three courses per semester their program takes four years to complete. Therefore, they will receive tuition grants to ensure that the overall costs of their four-year MDiv degree will be the same as the cost of the three-year program.
5. Students placed on limited program by the Academic Policies Committee will receive tuition grants so that they are not financially penalized by the required reduction in the number of classes they take.

6. Students taking one or two courses per semester are considered part-time and will be charged a per-course tuition rate that will be equivalent to one-fourth the per-semester tuition amount plus a 10 percent registration fee.
7. Divinity School scholarship awards are calculated as a percentage of overall tuition.

Student Financial Aid

A student should select a school on the basis of educational opportunity. At the same time, financial consideration will be a legitimate and often pressing concern. Each student should formulate at least a tentative plan for financing the entire seminary education. Although the exact method of financing the full theological degree may not be assured at the beginning, a student should have a clear understanding of the expenses and available sources of income for the first year and the assurance that there exist ways of financing subsequent years. As Duke Divinity School seeks to handle its financial resources with a view toward Christian charity and stewardship, the school expects responsibility and integrity of students befitting their Christian commitment. While the financial aid office is willing to aid students with financial counsel, the student and the student's family will bear a significant share of the educational expenses. In addition to personal and family resources, earnings, and loans, a student may seek financial assistance from his or her local church, civic groups, and foundations. The Divinity School financial aid may include scholarships, grants, field education grants, employment, or loans. Students should plan a financial program that incurs as little indebtedness as possible.

Most Divinity School students receive some form of financial assistance, and students need to be mindful that such aid is a privilege to be enjoyed thanks to the many benefactors who have graciously given funds to the school. The total amount of aid available through the Divinity School is limited. Further, the conditions set forth by the individual or institutional donors determine the circumstances under which the grants can be made. *Almost without exception, the donors require ecclesiastical endorsement and/or declaration of ministerial vocational aim.*

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

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

Need Based Tuition Grants. Grants for MDiv students, ranging up to 33 percent of tuition in the first year and 22 percent of tuition in succeeding years, are offered in amounts commensurate with demonstrated need as determined by a review of financial aid application materials. Several tuition grants based on demonstrated need and ranging up to 22 percent of tuition per year are awarded to MTS students in the first and second years of study. Students enrolled in dual or joint degree programs are offered grants ranging from 22 (JD/MTS) to 25 percent (MDiv/MSW) per year. MACS students receive 20 percent grants, while MACP and DMin students receive 25 percent tuition grants. Because of the purpose of and educational objectives of

the school, resources for tuition grants are primarily available to students with declared aims leading to ordination or recognized lay ministries.

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

1. Tuition grants are recommended on the basis of demonstrated need and availability of funds. All students must file a Divinity School Application for Financial Aid and the Free Application for Federal Student Aid (FAFSA). In some cases previous year federal income tax documents, which substantiate need and provide full information on potential resources may be requested. In order to receive tuition grant assistance from the Divinity School, a student must be enrolled full time 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.
4. Financial aid grants are made on an academic-year basis. The assistance may consist of tuition grants, field education grants, employment, and loans. A new application must be filed each year.
5. Tuition grants are ballooned for the first year of study to assist students in the MDiv degree programs (excluding dual and joint degree programs) as much as possible through their transitional first year at Duke. Consequently, grants for the second and third years of study for those students will be less than those awarded for the critical first year.
6. Financial aid application forms may be downloaded from the Divinity School website at www.divinity.duke.edu. The financial aid application deadline is May 1 for all students. Financial aid applications for students anticipating fall matriculation are reviewed beginning the prior March. Student pastors serving United Methodist churches can be notified after the pastoral charge and annual conference determine salary schedules.
7. Ordinarily, tuition grants are not available beyond six semesters.
8. Financial aid resources for MTS, MACP, DMin, and ThD students are limited. Candidates are encouraged to apply early.
9. Special students and ThM students (with the exception of one international scholar annually) are not eligible for any form of financial assistance from the Divinity School. ThM and ThD students are eligible to apply for denominational assistance, federal loans, and federal work study.

Merit Scholarship Program

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

Satisfactory Academic Progress for Students with Merit Scholarships

1. If a scholarship student's GPA declines over two consecutive semesters but remains above the 3.0 GPA threshold, students should arrange a consultation with the registrar and/or director of Student Services.
2. If a scholarship student's cumulative GPA at the end of each academic year (August to May) falls in the range from 2.5 to under 3.0, the student will be placed on scholarship probation for the first semester of the next academic year:

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

Divinity Fellowships. Divinity Fellowships, ranging up to 100 percent of tuition per year, are awarded to entering MDiv students. To be considered, students must have a minimum cumulative 3.5 GPA from their undergraduate or graduate program and have started the candidacy process for ordination in the UMC or the process that leads to ordination in another denomination. Recipients must enroll in four courses per semester.

Divinity Rural Fellowships. Divinity Rural Fellowships, ranging up to 100 percent of tuition per year, are awarded to students from Western North Carolina and North Carolina annual conferences of the United Methodist Church who exhibit a calling and passion for leadership in rural North Carolina. Rural ministry fellows are appointed to serve a 10-week summer field education placement in a Duke partner congregation serving rural North Carolina at the end of their first year.

Duke Scholarships. Duke Scholarships, ranging up to 100 percent of tuition are awarded to both entering and returning students who demonstrate outstanding academic achievement and exceptional promise for either ordained or diaconal/lay ministry. Scholarships are awarded annually to entering Master of Divinity candidates. The scholarship will be renewed each year so long as the recipient (1) maintains satisfactory academic progress and (2) is growing in his or her understanding, skills, and commitment to the ministry of the church.

Ray C. Petry Scholarships. Petry scholarships, ranging up to 100 percent of tuition, are awarded to entering MTS students on the basis of academic excellence and promise of significant future contributions in the field of religious studies. The scholarships are renewable in the second year of study assuming the recipient maintains satisfactory academic progress.

Distinguished Service Scholarships. Distinguished Service Scholarships, ranging up to 75 percent of tuition per year, are awarded to entering Master of Divinity 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, N.C., communities and (2) maintain satisfactory academic progress.

Dean's Scholarships. Dean's Scholarships, ranging up to 75 percent of tuition per year, are awarded to entering Master of Divinity 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 satisfactory academic progress.

Hispanic/Latino Ministry Fellowships. Up to 100 percent of tuition per year for students from Western North Carolina and North Carolina annual conferences of the United Methodist Church who exhibit a calling and passion for leadership in North Carolina. Hispanic/Latino Ministry Fellows are appointed to serve a 10-week summer field education placement at the end of their first year in one of several Duke partner communities serving Hispanic/Latino ministry settings.

University Scholar. Full tuition for one year. The University Scholars program was created with a gift by Bill and Melinda Gates to stimulate an interdisciplinary, intergenerational community of scholars. One exceptional, creative student with interdisciplinary interests is selected for this award. Scholars have the opportunity to participate monthly in a seminar with undergraduate scholars and other graduate and professional students at Duke.

B.N. Duke Scholar. B.N. Duke scholarships, ranging up to 50 percent of tuition per year, are awarded to entering Master of Divinity students from North Carolina who are members of the United Methodist Church and plan to be ordained and serve in either the North Carolina or Western North Carolina conference. These scholarships are renewable in the second and third years of study assuming the recipients 1) exhibit continued ministerial promise and 2) maintain satisfactory academic progress

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

International Student Scholarships. In cooperation with the Crusade Scholarship Committee of the United Methodist Church and other authorized church agencies, international students are selected and admitted to courses of study. 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, N.C.; the Will Ervin Fund of Richlands, N.C.; the H.E.S., Inc. of Los Angeles, Calif.; the Magee Christian Education Foundation of Bloomsburg, Penn.; and numerous individuals and service organizations.

Financial Resources

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

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

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

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

Field Education Grants. Amounts ranging from \$7,600 to a maximum of \$9,000 are made available through the Divinity School and The Duke Endowment to students who are approved to participate in the field education program. The offices of field education and financial aid work together in determining placement and grant amount.

This program includes the summer interns, winter interns, and student pastors. See full description under the section of the bulletin on field education. Full-time students not participating in the field education program may work up to 20 hours per week in outside employment. Persons participating in the field education program, either summer or winter, may not engage in other forms of employment.

Pre-Enrollment Ministry Discernment Placements. A 10-week rural church placement in North Carolina is available to entering United Methodist Master of Divinity students during the summer prior to their enrollment in the fall semester. During the summer of 2012, The Duke Endowment provided a maximum of \$9,000. The church will provide room, board, and travel expenses. Please see the field education section for further details.

The Duke Endowment Student Pastor Grants. United Methodist students serving under episcopal appointment as student pastors in the state of North Carolina may qualify for tuition assistance of no more than \$6,500 through The Duke Endowment. See the field education section of the bulletin for further details.

Loans. Loan funds held in trust by the university, as well as United Methodist student loans and funds supplied by the federal government, are available to qualified students.

Unless otherwise indicated, all correspondence concerning financial aid should be directed to: Financial Aid Office, Duke University Divinity School, Box 90969, Durham, N.C. 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, N.C., or on campus.

Endowed Funds

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

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

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

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

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

The Anderson-Hakim Scholarship Fund was established in 2007 by Raymond M. and Vickie Anderson Hakim of Nashville, Tennessee, in loving memory of their families.

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.

The A. Purnell Bailey Memorial Scholarship Fund was established in 2008 in memory of Dr. Bailey, Divinity School Class of 1948, by his family and friends for the support of graduate professional students at the Divinity School.

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

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

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

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

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

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

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

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

The Brown and Riggins Family Scholarship Fund was established in 2004 by Rodney Cain Brown (Divinity School Classes of 1960 and 1964) and his wife, Martha Riggins Brown (Divinity School Class of 1959), of Winston-Salem, North Carolina, for students with prior business experience who seek to connect business and ministry through strong parish leadership, workplace chaplaincy, or other careers in order to bring theological and ethical perspectives to workplace relationships, and conversely bring a realistic business perspective to theological reflection.

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

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

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

The Emma McAfee Cannon Scholarship was established in 1969 by Bishop William R. Cannon in memory of his mother, Emma McAfee Cannon, and is designated to assist students from the North Carolina Annual Conference of the United Methodist Church who are studying for the pastoral ministry and planning to serve in the North Carolina Conference.

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

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

The William L. Carson Scholarship Fund was established in 2007 by the Carson Foundation and the Carson family in Mountain Lakes, New Jersey, to honor and celebrate the life of the late William L. Carson, Trinity College Class of 1938, by supporting excellence in education and leadership.

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

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

The Charis Scholarship Endowment was established in 2005 by friends of the Divinity School. The Greek word *charis* means grace, kindness, gift, thankfulness and blessing—especially through the divine influence felt in the heart and manifested in daily life. The scholarship is given to the glory of God in celebration and thanksgiving for the life of a loved one and to support excellence in education for ministry

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

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

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

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

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

The Calvin W. and Jo Ann Carter Clem Endowment Fund was established in 1989 by Divinity School Class of 1985 graduates Carter Dale and Kelly Ann Haugh Clem, of Jacksonville, Alabama, in memory of his parents. The fund income provides resources to enrich the educational experiences of students, especially with regard to travel and study seminars that 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 Esther T. Colliflower Directorship Fund was established in 2003 by VITAS Healthcare and Hugh Westbrook, Divinity School Class of 1970, along with his wife, Carole Shields Westbrook, of Miami, Florida, to honor their dear friend and colleague. The recipient shall be a scholar of true eminence and excellence in the field of end of life care.

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 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 John Hammond and Kay Sugg Crum Scholarship Endowment Fund for Prophetic Ministries was established in 2002 by John H. and Kay Sugg Crum for students at the Divinity School who intend to do prophetic ministries in North Carolina.

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 Robert E. Cushman Memorial Scholarship Fund was established in 2005 by friends of the Divinity School to honor the memory of the late professor of theology and dean whose leadership inspired academic excellence and faithful ministry. The scholarship is unrestricted.

The Marjorie Lutz Douglas Scholarship Fund was established in 2005 by John M. Douglas of Charlotte, North Carolina, in memory of his wife, Women's College Class of 1940, who was a Christian educator. The funds are for Divinity School student scholarships based upon financial needs.

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

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

The Duke Care at the End of Life Endowment was established in 2000 by the board of directors of the Foundation for End of Life Care, Miami, Florida, for the unrestricted support of the Duke Institute on Care at the End of Life, which is now a new theology and medicine initiative.

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, of Morganton, North Carolina, to provide financial aid for needy students.

The Helen and Everette Eason Memorial Scholarship Fund was established in 2006 by their children: Bill Eason, Trinity College Class of 1965, Law School Class of 1968; Don Eason; Steve Eason, Divinity School Class of 1979; and Susan Eason Mullis to honor lives of faithful ministerial service. The Eason Memorial Scholarship gives priority to second-career students who intend parish ministry and are identified

as having high potential for leadership, especially those who plan to serve in the North Carolina Conference of the United Methodist Church.

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 Janet Swingle English Memorial Scholarship Fund was established in 2006 by her husband, William R. English of Raleigh, North Carolina; their daughter, Carole L. English of Lake Forest, Illinois; and Millbrook United Methodist Church of Raleigh in loving memory of Janet Swingle English, a direct descendant of Ulrich Zwingli—the early 16th century reformer of the church in Switzerland. Preference will be given to United Methodist students who are assigned to academic year or summer field education internships at Millbrook United Methodist Church.

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

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

The Randolph R. and Shirley D. Few Scholarship Endowment Fund was established in 1987 by Mr. and Mrs. Few of Durham, North Carolina, to provide assistance for ministerial students from the North Carolina Conference of the United Methodist Church.

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

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

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

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

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

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

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

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

The Charles L. Fonville Family Scholarship Fund was established in 2006 by Charles Fonville of Charlotte, North Carolina. The fund is to enable and encourage the highest quality of leadership for the church, and it gives first priority to graduates of Davidson College or to individuals who anticipate ministerial service in the southeastern region of the United States.

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

The Michael F. Gast Scholarship Fund was established in 2012 by Dr. Gast, Divinity School Class of 1997, of Florence, Arizona, with deep appreciation for the lasting friendships enjoyed through the Divinity School and to encourage and support excellence in ministerial education for the Church of Jesus Christ.

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

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

The Clara S. Godwin Endowment Fund was established in 1993 by the Divinity School and friends at her retirement as director of finance and administration to honor Mrs. Godwin's 24 years of service. Income from the fund is for unrestricted support.

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

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

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

The Goodwin Faculty Support Endowment Fund was established in 2003 by William O. Goodwin, Trinity College Class of 1968 and his wife, Valerie B. Goodwin, Women's College Class of 1971, of Atlanta, Georgia, to underwrite excellence in evangelical faculty leadership for the Divinity School and to celebrate the many ties between the Goodwin family and Duke University.

The R. Wensell Grabarek and Marion Norris Grabarek Scholarship was established in 2006 by Mr. and Mrs. Grabarek of Durham, North Carolina, to support leadership in ministerial education, to encourage

faithful Christian witness, and to express heartfelt gratitude for decades of excellent relationships between Duke University and Durham. Wense Grabarek served as the mayor of Durham during years of great change and challenge, 1963-1971.

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

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

The Lee Kilgo Groome Scholarship Endowment Fund was established in 1996 by 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 Alexander and Mary Hagggar Scholarship Endowment Fund was established in 2005 by Mary R. Hagggar of Palm Harbor, Florida, for general student financial aid. The late Al Hagggar was a long-time member of the Divinity School Board of Visitors on which Mrs. Hagggar now serves as a member emerita.

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

The Vanessa Louise Hall Memorial Scholarship Fund was established in 2004 by Paul B. Hall and Louise C. Hall, Divinity School Class of 1983, of Durham, North Carolina, in loving memory of their daughter, with appreciation for the ministry of Duke Divinity graduates and others with their family, and to encourage excellence in Christian ministry.

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 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 B. D. Heath Fund was established in 1903 for the support of ministerial students in Trinity College and transferred in 1926 to the School of Religion (later Divinity School) for the same purpose.

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 Marion D. Mullins of Fort Worth, Texas.

The Stuart C. Henry Endowment Fund was established in 1999 by James W. Crawford and his wife, Harriet Cannon Crawford, Women's College Class of 1961, of Oxford, North Carolina, along with other

members of the Cannon family, in memory of Professor Henry who had been their pastor and friend in Concord, North Carolina. The fund supports a program in religion and the arts for the Divinity School.

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

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

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

The Rose and Leonard Herring Scholarship Fund was established in 2008 by Rose and Leonard Herring for Divinity School students with preference to those who have participated in the Duke Youth Academy for Christian Formation and to those who will lead and inspire young people in the church. The fund may also be used for current participants in the Duke Youth Academy.

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 the support of Latin American students and theologians who come to study in the Divinity School and for programs that sustain and enhance dialogue with the church in Latin America.

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

The Timothy R. Hickey Scholarship Fund was established in 2006 by friends and former parishioners in Michigan to honor Dr. Hickey, Divinity School Class of 1962. The fund income supports excellence in ministerial education and faithful leadership.

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 is a member emeritus of the Divinity School Board of Visitors.

The A.C. Holler, Jr. Scholarship Endowment Fund was established in 2003 by Elizabeth Cobb Holler, wife of A. C. Holler, Jr. (Divinity School Class of 1952), of Charleston, South Carolina, and their children, Suzanne E. Holler and her husband, James Allen Styerwalt; Adlai Stephen Holler and wife, Lynn Dennis Holler; and Stephanie Elwood Holler. The scholarship is to encourage excellence in Christian ministry. It

celebrates three generations as A.C.'s father, the late Adlai Cornwell Holler (School of Religion Class of 1930) and his son, Adlai Stephen Holler (Divinity School Class of 1982), were also Duke Divinity graduates.

The James C. Howell Scholarship Fund was established in 2003 by Davidson United Methodist Church, Davidson, North Carolina, to the glory of God and in celebration of the distinguished leadership of James C. Howell Divinity School Class of 1979, Graduate School Class of 1984, who served as its senior pastor from 1991 to 2003. Priority is for members or communicants of Davidson United Methodist Church or for those persons who intend pastoral ministry in the Western North Carolina Conference.

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 Kimberly St. George Irion Memorial Scholarship Fund was established in 2005 by George and Moon Kwan Ja Irion of Greensboro, North Carolina, in memory of their daughter. The fund was enhanced by generous support from Mount Vernon Mills of Mauldin, South Carolina. The Irion Scholarship gives priority to students who have exceptional promise for ordained ministry and who demonstrate high levels of understanding, skill in counseling, and compassion for ministry with persons who have mental disorders and with their families.

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 was established in 1921 for Trinity College with initial funding by the Western North Carolina Conference of the Methodist Church and later funding by George M. Ivey, George M. Ivey, Jr., Leon Ivey, and the Ivey Trust. It is the oldest named professorship in the Divinity School.

The Jean P. and 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 School of Religion Class of 1929. The fund provides financial assistance primarily to international students.

The Owen Hawes Johnson Memorial Scholarship Fund was established in 2005 by Rebecca K. Johnson, Womens College Class of 1969, of Winston-Salem, North Carolina. Named for her great-great-grandfather, Owen Hawes Johnson (1814-1890), a Methodist church leader who served churches in Bladen and Sampson counties, the fund celebrates the education of her family at Duke over three generations and deep roots of faith in the United Methodist connection for more than 200 years, and it encourages the tradition of strong leadership for the church.

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 Jones-Pickens Family Scholarship Fund was established in 2006 by L. Merritt Jones, Trinity College Class of 1952, and his wife, Susan Pickens Jones, Women's College Class of 1952, of Raleigh, North Carolina, in loving memory of their fathers, Leonidas Merritt Jones, Trinity College Class of 1912, and Wiley Miller Pickens, Trinity College Class of 1916, to express gratitude for a century of vital relationships between their families, Duke University, and the United Methodist Church, and to encourage and enable the preparation of strong ministerial leadership.

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

The L. Gregory Jones Endowment for Global Church Leadership was established in 2010 by generous gifts from Duke graduates and friends to celebrate the distinguished leadership of the Reverend Dr. L. Gregory Jones, dean of the Divinity School from 1997-2010. The Jones Endowment is to support global church leadership through the Divinity School, including innovative entrepreneurial programs. It may in the future be converted to a professorship.

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

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

The S. Bruce Jones Scholarship Fund was established in 2003 by the Divinity School in appreciation for his generous bequest. Bruce Jones, School of Religion, Class of 1937, served as a chaplain in the United States Army from 1942 until his retirement in 1972.

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 Christian students preparing for service in ministry or world Christian missions.

The Kwanlyun and Soonja Kim Ecumenical Endowment Fund was established in 2004 by Dr. and Mrs. Kim of Seoul, South Korea, to support students, projects and conversations across the global contexts of Christianity. Kwanlyun Kim is a member of the Divinity School Class of 1969.

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 Sheltering Home Circle of the King's Daughters and Sons Scholarship Fund was established in 2010 by members of the local chapter to celebrate and continue 105 years of faithful service by The Sheltering Home Circle in the Durham, North Carolina community, to commemorate long and joyful ties to the Duke family and Duke University, and to foster excellence in ministerial education and leadership.

The Milton Davies Kirkland Scholarship Endowment Fund was established in 1991 by Kirkland, Divinity School Class of 1990, of Harrisonburg, Virginia, in appreciation for the United Methodist Church and Duke Divinity School. The fund gives 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, 1971-1981, and Mrs. Langford.

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

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

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

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

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

The Ruth Lilly Scholarship Fund was established in 2006 through a grant from the Ruth Lilly Philanthropic Foundation of Indianapolis, Indiana. The fund celebrates the Lilly family legacy of philanthropy and it supports students enrolled in Duke Divinity School's Doctor of Theology (ThD) degree program.

The Phil Emmanuel and Vertie Alexander Lipe Scholarship Endowment Fund was established in 2000 by Joseph A. Lipe, Trinity College Class of 1967, and his wife, Carmine T. Lipe, Women's Class of 1968, of Charlotte, North Carolina, to honor Mr. Lipe's parents and to provide financial assistance for students who demonstrate particular promise for pastoral leadership.

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

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

The David E. and Terry B. Lupo Scholarship Fund was established in 2008 by David Lupo, Trinity College Class of 1976, Divinity School Class of 1983, and his wife, Terry B. Lupo, of Mount Pleasant, South Carolina. It is given in appreciation for Duke education and friendships, and to encourage and enable the preparation of ministerial leadership of the highest quality for the church and for the state of South Carolina.

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 Aubrey M. Martin Memorial Scholarship Endowment Fund was established in 2008 with gratitude for his generous support of ministerial education.

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 James L. Matheson Scholarship Fund was established in 2007 by Jim Matheson, Trinity College Class of 1951, Divinity School Class of 1954, of Wardensville, West Virginia. The scholarship celebrates lifelong learning and friendships initiated at Duke and is intended to support the education of ministerial leaders for generations to come.

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

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

The J. H. McCracken Memorial Scholarship Fund was established in 1947 by Dr. J. H. McCracken, Jr. of Durham, North Carolina, in memory of his father, the Reverend Jacob Holt McCracken, a Methodist minister who served churches in North Carolina for 50 years.

The McCutchen World Christianity Scholarship Fund was established in 2006 by William W. McCutchen, School of Engineering 1962, and his wife, Irene L. McCutchen, Women's College Class of 1962, of Westport, Connecticut. The scholarship is given with appreciation for the faithful witness of Christians across the world and specifically to encourage global perspectives, learning, and leadership in ministerial education at Duke Divinity School. Scholarship award preference will be given but not limited to international students with particular promise for Christian leadership who also have significant financial need.

The Charles and Florrie Mercer Scholarship Fund was established in 2003 by Charles H. Mercer Jr. to encourage excellence in ministerial education, to affirm the good lives of Charles Henry Mercer, Divinity School Class of 1943, and Florrie Smythe Mercer Nursing School Class of 1942, and to celebrate the many ties between the family and Duke University.

The Ben F. Meyer Scholarship Fund was established in 2006 by Max W. Wicker, Trinity College Class of 1949, Divinity School Class of 1952, and his wife, Ann S. Wicker, Women's College Class of 1955, of Southern Pines, North Carolina. It is given in memory of their longtime neighbor and friend, Ben F. Meyer, who was a distinguished journalist and for many years director of United Press International in Latin America.

The Brian K. Milford Scholarship Fund was established in 2012 by Mr. and Mrs. Leonard A. Hadley of Cedar Rapids, Iowa, to honor their pastor and friend, Brian K. Milford, Divinity School Class of 1986, and to provide financial support for United Methodist students from the state of Iowa.

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

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

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

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

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

The W. Fletcher Nelson Scholarship was established in 1980 by friends of W. Fletcher Nelson, School of Religion Class of 1930, of Morganton, North Carolina. He was responsible for the fund-raising efforts that enabled renovations and the building of a new wing of the Divinity School in the early 1970's.

The W. R. Odell Scholarship was established in 1946 by the Forest Hills United Methodist Church, Concord, North Carolina, to honor 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 on 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 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 Pickens, Trinity College Class of 1924, and to celebrate his distinguished 53-year career with The Duke Endowment, one of the nation's largest private foundations.

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

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

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

The Champ Y. and Mary G. Powell Fund was established in 2006 by Jane Powell Gray and her husband, R. Frank Gray, of Raleigh, North Carolina. The endowment provides living plants and their continuing maintenance throughout the Westbrook building in memory of Judge Gray's parents and in memory of her and Frank's son, Russell Thomas Gray.

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 William Lee Proctor Memorial Scholarship Fund was established in 2006 by James T. and Sandra A. Rowell of Brandon, Mississippi, in memory of Mrs. Rowell's grandfather who served as a faithful Methodist pastor in parishes across Mississippi and Louisiana.

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

The Mary Eunice Query Endowed Scholarship Fund was established in 1979 by 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 Reconciliation Scholarship Fund was established in 2008 through a grant from the Ruth Lilly Philanthropic Foundation of Indianapolis, Indiana, to foster the education of teachers and ministers of reconciliation with heartfelt gratitude for their vital influence in the Christian community and the larger world.

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

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

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

The McMurry S. Richey Endowment Fund was established in 1994 by Russell E. Richey, Douglas G. Richey, and Thomas S. Richey (Law School, Class of 1975) to honor their father and to commemorate the many years of service by members of the Richey family on the Divinity School faculty. McMurry S. Richey (Trinity College, Class of 1936; Divinity School, Class of 1939; Graduate School, Class of 1954) was a

professor emeritus of theology and Christian nurture; and Russell Richey is former professor of church history and associate dean for academic affairs. The fund income provides the annual McMurry Richey Awards honoring outstanding senior student leadership in missions, field education, and student-pastor service. It also supports special field education placements and financial aid for Master of Divinity students.

The William A. Ritter Scholarship Fund was established in 2006 by United Methodist friends and parishioners from Michigan to honor their distinguished former pastor who in retirement taught at the Divinity School.

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 Charles K. Robinson Memorial Scholarship Fund was established in 2007 by Mary S. Whetstone, Divinity School Class of 1985, of Columbus, Ohio, in memory of her late husband, Charles Kivet Robinson, Graduate School Class of 1958, associate professor of philosophical theology (1961-1985) in the Divinity School, and in lasting appreciation for learning and friendships formed in the Duke community.

The Norwood and Pauline Gray Robinson Faculty Support Endowment Fund was established in 2002 by their sons, Edward N. Robinson, Jr., Trinity College Class of 1975, J. Gray Robinson, Michael L. Robinson, and Mark A. Robinson, other family, and friends. The purpose is to support Divinity School faculty teaching and research in the field of New Testament studies, to affirm the good lives of their parents, Norwood Robinson, Law School Class of 1952, and Pauline Gray Robinson, and to celebrate the many ties between their families, Duke University, and the United Methodist Church.

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

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

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

The G. David and Judith Walker Scyster Scholarship Fund was established in 2007 by Judith W. Scyster, Women's College Class of 1960, along with a bequest from the estate of her late husband, G. David Scyster, to honor his memory and as an expression of heartfelt appreciation for the influence of Duke University and the Duke Divinity School.

The Sam F. Segnar Scholarship Endowment Fund was established in 1998 by the Textron Foundation to honor 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 Robert E. and Pearl F. Seymour Scholarship Fund was established in 2004 by Dr. and the late Mrs. Seymour of Chapel Hill, North Carolina, and friends who are making gifts in their honor to support and encourage African-American and Baptist students who are committed to a ministry of racial reconciliation.

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

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

The William S. and Judith M. Shillady Scholarship Fund was established in 2009 by Dr. Shillady, Divinity Class of 1981, of New York, New York, with gratitude for theological education, friendships, and life-long learning at Duke Divinity School and in support of new generations of leaders for Christian ministry.

The Bonnie Jones Shinneman Fund was established in 2010 by L. Gregory Jones and Susan Pendleton Jones, family members, and friends to honor Mrs. Shinneman — wife of the late Divinity School Dean Jameson Jones, mother of four including former Dean L. Gregory Jones and United Methodist Bishop Scott J. Jones and grandmother of five including two Divinity School graduates — celebrating her lifelong work with missions and music.

The E. Clifford and Jane S. Shoaf Endowment Fund was established in 1993 by 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 Sally McWhorter Spears and Marshall Turner Spears, Jr. Scholarship Fund was established in 2005 with gifts from their grandchildren: Daniel M. Nunn, Trinity College Class of 2001, Leslie C. Grignolo, Trinity College Class of 2005, Maria H. Grignolo, David M. Nunn, and Michael M. Nunn. Mrs. Spears, Women's College Class of 1950, and her husband, the late Marshall Spears, Trinity College Class of 1947, have been long-time residents of Durham, North Carolina and generous supporters of Duke and the United Methodist Church. The scholarship gives priority to men and women who are graduates of Duke University and who are from North Carolina or West Virginia.

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 Martha Chesson and T. Reynold Spruill Memorial Scholarship Fund was established in 2004 by Dian Spruill Williams, Women's College Class of 1960, of Ocracoke, North Carolina, in loving memory of her parents, Women's College and Trinity College, respectively, Class of 1929, in appreciation for three generations of Duke-educated family members, and to provide unrestricted support for ministerial education.

The Mary G. and Donald H. Stange Distinguished Scholars Fund was established in 2005 by gifts from David A. Stone of Grosse Pointe Farms, Michigan, and the Mary G. Stange Charitable Trust of Troy,

Michigan. It is intended for truly outstanding students who will bring exemplary leadership, academic strength, vocational integrity, and spiritual maturity to the vital work of pastoral ministry.

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

The Steinmetz Endowment Fund was established in 2008 by David C. Steinmetz and Virginia R. Steinmetz of Durham, North Carolina, to help advance the Duke Divinity School and with deep appreciation for their colleagues and students, particularly in the area of historical theology, with whom they worked during almost four decades at Duke University.

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 Peter and Elizabeth Storey Fund was established in 2004 by A. Morris Williams, Jr., Trinity College Class of 1962, Graduate School Class of 1963, and his wife, Ruth W. Williams, Women's College Class of 1963, of Gladwyne, Pennsylvania to celebrate the extraordinary leadership of Peter Storey, former Methodist bishop of South Africa and a leader in the struggle against apartheid, the Williams Professor Emeritus of the Practice of Christian Ministry at Duke Divinity School, and his wife, Elizabeth, who has shared every hardship and joy. The fund provides resources for travel, study, and service in South Africa assisting students enrolled in the Divinity School.

The James T. and Elyn 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 her 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 Henry and Helen Turlington Scholarship Endowment Fund was established in 2003 by family and friends to encourage Baptist students to pursue education for ministry and missions and to honor the Turlington family.

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

The Tyson Family Fund for Evangelism was established in 2004 by John H. Tyson, Divinity School Class of 1984, and his wife, Elizabeth D. Tyson, of Fayetteville, North Carolina, to the glory of God to support the study and practice of evangelism and to honor the memory of M. E. "Jack" Tyson, his wife, Irene Tyson, their six sons, and other descendants who have included ten pastors in the United Methodist Church and many Duke University graduates.

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

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

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

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

The William K. Warren Foundation Professorship in Catholic Theology was established in 2004 by the Warren Foundation, William K. Warren, Jr., and John-Kelly C. Warren, School of Engineering Class of 1987, of Tulsa, Oklahoma. The endowment is to support a scholar of true eminence and excellence in the field of Catholic theology who will have teaching responsibilities in the Divinity School and Trinity College, at both the graduate and undergraduate level, and will also be involved with continuing education seminars with non-degree clergy and lay people for the Catholic Church.

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

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

The A. Morris and Annabel Williams Fund for Parish Ministry was established in 1983 by Mr. and Mrs. A. Morris Williams, Jr., of Gladwyne, Pennsylvania, both graduates of Duke University. This fund honors A. Morris Williams, School of Religion 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 A. Morris and Annabel Williams Scholarship was established in 2005 by A. Morris Williams, Trinity College Class of 1962, Graduate School Class of 1963, and his wife, Ruth Whitmore Williams, Women's College Class of 1963, of Gladwyne, Pennsylvania, to honor his parents and to provide strong leadership for the church.

The Annabel and A. Morris Williams, Sr. Fund was established in 2010 by Ruth W. Williams, Women's College Class of 1963, and A. Morris Williams, Jr., Trinity College Class of 1962 and Graduate School Class of 1963, of Gladwyne, Pennsylvania. The endowment is established in memory of his parents and in celebration of worship and ministry through Goodson Chapel in Duke Divinity School.

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 Patricia Parker Willimon and William H. Willimon Scholarship Fund was established in 2006 by Will and Patsy Willimon of Birmingham, Alabama, as an expression of heartfelt appreciation for the Divinity School and as a continuing resource for the preparation of outstanding ministerial leadership for the church of Jesus Christ.

The C. Carl Woods, Jr. Family Scholarship Endowment Fund was established in 1988 by 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.

The York Family Scholarship Fund was established in 2003 by Vann and Ann York of High Point, North Carolina, to encourage excellence in ministerial education and to celebrate the many ties between members of the family (Lynn C. York, Trinity College Class of 1979; Elizabeth York Schiff, Trinity College Class of 1981, Law School Class of 1985; James A. Schiff, Trinity College Class of 1981; Gregory B. York, Trinity College Class of 1985; and Caren Copeland York, Trinity College Class of 1985), the United Methodist Church, and Duke University.

Additional Resources

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

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

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

The United Methodist Church makes a substantial contribution to the Divinity School by designating a percentage of its Ministerial Education Fund and World Service Offerings for theological education.

Field Education

A Program for Ministerial Formation

Field education is central to Duke Divinity School's Master of Divinity degree 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. A handbook of policies and procedures is available from the Office of Field Education or can be viewed online at <http://www.divinity.duke.edu/academics/field-education>.



Field Education Credit Requirements

Two units of approved field education placement are required for graduation in the Master of Divinity degree program. Even though degree program requirements do not exceed two units, if requested, the Office of Field Education will give priority to placing students in three settings. Each student is required to complete one credit in a church (congregation/parish-based) setting, unless permitted by the Field Education Committee to do otherwise.

A unit is defined by one term placement, either a full-time summer term (40 hours per week in preparation and presence for a minimum of 10 weeks) or an academic term (13 to 15 hours per week in preparation and presence for a minimum of 30 weeks). To be approved, the setting must offer qualified on-site supervision with regular student/supervisor theological reflection on the practice of ministry. In addition, the placement must be guided by a learning service covenant and provide opportunities for effective feedback and evaluation.

Credit for one unit of field education is extended according to the following processes: (1) the student submits (by the published deadline) an application and formally interviews with the scheduled director or assistant director of the Office of Field Education; (2) receives approval for placement; (3) develops and completes a learning-serving covenant with acceptable quality of work; (4) cooperates with the supervisor; (5) participates in scheduled peer group reflection; (6) ensures that the evaluative process is conducted and completed (evaluations must be submitted by the field supervisor, the student, and, if applicable, a lay committee); (7) submits a student evaluation of the experience. The student's faculty advisor (or faculty/staff designee of the Academic Program's Field Education Committee) will review the evaluations and, in consultation with the field education staff, determine if credit is appropriate.

Current students who intend to receive a Divinity or Duke Endowment funded summer field education placement must be full-time students in the subsequent fall and/or spring semesters (students who will return to Duke Divinity School following the completion of a required judicatory year at another seminary may

request exemption from this policy). Examples of subsequent academic year circumstances which would occasion a non-funded summer field education placement include: planned leave of absence, planned withdrawal, etc. Should an enrolled student encounter unforeseen circumstances requiring academic leave or withdrawal following a summer field education experience, only the grant portion of the summer field education funding will be forfeited.

A student may alternately fulfill Duke Divinity School's field education requirements for graduation by serving as a student pastor of a congregation during their period of study. Please see the section titled "Students Serving as Pastors" for more information on this option.

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 field placement, the staff will specify requirements preparatory to assignment. If the student disagrees with this assessment, the student may appeal the staff's decision to the Field Education Appeals Committee. The committee will review applicable materials such as Duke Divinity School admissions documents, prior placement evaluations, and additional professional evaluation. The committee may solicit interviews of involved persons, Divinity School faculty/staff perceptions, and evaluation by the field education staff. The committee will approve the field assignment or refer the student to remedial avenues of personal and professional development, including, if necessary, a leave of absence or withdrawal from school. Such action will be referred to the Academic Policies Committee for inclusion in assessment of that student's progress toward graduation.

Field Settings for Ministerial Formation

Students may elect to meet their field learning requirements as follows:

1. *Volunteer Placements (unfunded)*. Students, with the direction of the Office of Field Education, have latitude in selecting volunteer settings. As volunteers in ministry, students must invest a minimum of 300 hours in preparation and presence, a minimum of 10 weeks (summer placement) and a minimum of 30 weeks (academic year placement) in the setting, and comply with the requirements specified by the Divinity School.
2. *Student-Initiated Placements (funded by the congregation/ministry setting)*. Students may request credit for service at a congregation or agency where the student has initiated an internship or staff position. Students, with the direction of the Office of Field Education, have latitude in selecting their student-initiated settings. They must invest a minimum of 300 hours in preparation and presence, a minimum of 10 weeks (summer placement) and a minimum of 30 weeks (academic year placement) in the setting, and comply with the requirements specified by the Divinity School.
3. *Settings developed by the Divinity School*. These settings have historically offered opportunities for ministerial service, supervision, appropriate identity, and evaluation; or they show promise for meeting these expectations. A variety of ministry settings are available for particular student goals: parish settings (rural, suburban, and urban patterns), institutional settings, and international settings. These settings normally require a minimum of 400 hours in preparation and presence, a minimum of 10 weeks (summer placement) and a minimum of 30 weeks (academic year placement), in the setting.

While the Divinity School offers a rich diversity of settings for personal and ministerial formation, the majority of settings developed by the Divinity School are in local churches in small communities. Because of the Divinity School's ties with the United Methodist Church, most of these field placements occur in that tradition. However, the Divinity School will assist every student that is seeking ordination, in finding at least one placement in his or her own denominational tradition.

Some students are ill-advised to take a field placement outside their own denominational tradition. Such placement may jeopardize prospects for ordination. Students are cautioned against solving short-range financial problems by creating long-range tension with their ordaining body.

Specialized ministries offered through the Divinity School Field Education program do not pose the same denominational dynamics as those presented by the congregational setting outside one's own faith tradition. In most instances, students will be considered for these settings who have already met the placement requirement for a congregational setting and who are otherwise qualified vocationally, personally, financially, academically, etc.

Funding for numerous placements is provided to the Divinity School through the generosity of The Duke Endowment, a private charitable trust administered by its own board of trustees and a legally separate entity from Duke University. The Rural Church Division of The Duke Endowment is authorized by its 1924 indenture to work exclusively with United Methodist churches located within the state of North Carolina, in communities under 1,500 persons according to the most recent federal census.

The United Methodist Church is open and ecumenical in spirit, with numerous churches that have provided Duke Divinity students from diverse cultural and denominational backgrounds opportunities for contextual learning. However, not every United Methodist pastor and/or congregation is willing to host students from non-Wesleyan traditions. Therefore, placement of students to The Duke Endowment eligible settings will depend upon the availability of congregations and pastor-supervisors.

The Divinity School is not obligated to provide students a funded field education placement. Funded placements are dependent upon the availability of funding, the restrictions of funding sources, the interests of parishes and agencies in cooperating with the field education program, the openness of settings to working with students of diverse faith traditions, students' willingness and abilities to meet the expectations of settings, etc. Students engaged in full-time, non-field education employment, are not eligible for Divinity School directed funding.

When placed in funded settings, each student receives a portion of the award as stipend (paid directly to each student through the Duke Payroll Office) and a portion of the award as grant (paid into the Bursar Account of each student). Personal transportation is the responsibility of each student, and a pre-requisite for funded placement.

All individuals applying for field education are subject to a background check.

Pre-Enrollment Ministry Discernment Program for Contextual Learning

The Divinity School offers up to twenty pre-enrollment MDiv students who are open to discerning ministry in the United Methodist Church a field education placement in a rural North Carolina United Methodist church during the summer before they matriculate. These placements offer an opportunity to explore the nature of the church; the role of ministry; personal gifts for ministry and how these gifts relate to the office of ministry; and the implications of these experiences for students' emerging Christian vocation.

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

These experiences fall exclusively within United Methodist congregations in the state of North Carolina, primarily in rural or semi-rural settings. Pre-Enrollment placements offer a stipend, partial scholarship,

housing, meals and travel expense for the 10-week term. Students must be available to attend an orientation session in early May, have access to personal transportation, and be available to serve anywhere in North Carolina.

Because the Pre-Enrollment Ministry Discernment Program for Contextual Learning occurs prior to enrollment at Duke Divinity School, *such placements will not receive field education placement credit.*

Students Serving As Pastors

Students entering Duke Divinity School or completing their first year of study may apply to be recognized as student pastors if they serve as pastors of churches or part-time associates during their tenure at the Divinity School. This service may suffice for fulfillment of all field education requirements. Student pastor appointments or calls are arranged by the appropriate denominational official or body: the Office of Field Education cannot arrange student pastor appointments or calls, although it seeks to facilitate the appointment process. Once a student has been appointed or called as a pastor by the appropriate jurisdictional, denomination, or congregational authorities, Duke Divinity School may recognize this arrangement and award appropriate field education credit for this ministerial service. The Divinity School requires that students wishing to serve as student pastors consult with the Office of Field Education and submit an application for field education credit in order for the student's pastoral service to be recognized.

Student pastors may enroll in no more than three courses per semester, 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 student pastor limitations on enrollment 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 academic formation. Student pastors 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, student pastors should use their appointments as learning contexts. To facilitate this contextual learning process, student pastors meet monthly during the academic year with student pastor mentoring groups, comprised of other student pastor peers and a learned pastor who engage together in mutual counsel, direction, and critical theological reflection. Evaluation by the student's parish (and, if United Methodist, the district superintendent) is also required during the student's first and third years of service. All student pastors who are serving in settings that do not have appropriate mentoring and evaluation processes in place shall be required to do one unit of CPE during the academic year (either parish-based or a regular unit) before graduating from the MDiv program.

If all of the conditions outlined for field education 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, a basic unit of clinical pastoral education, psychological evaluation, personal therapy, spiritual direction, or leave of absence from the school.

In summary, the process for student pastors to receive field education credit for their call or appointment is: apply for credit with the Office of Field Education, register for only three classes per semester, participate in an assigned mentoring group, and submit requisite evaluation materials for two separate years of service.

Clinical Pastoral Education (CPE)

Master of Divinity students may use a basic unit of Clinical Pastoral Education (CPE) to meet one placement requirement. CPE units may be taken during the academic year or during the summer. Students may also elect to receive academic course credit for CPE.

CPE Not Requesting Academic Credit

1. **Field Education Requirement.** Students seeking to fulfill the first or the second field education requirement through CPE should initially consult with the Office of Field Education. The student submits an application to a CPE program that is accredited by the Association for Clinical Pastoral Education, Inc. (ACPE, www.acpe.edu). The student then arranges for an interview with the CPE staff, gains acceptance to the program, submits an information form to the Office of Field Education, and then enrolls in the CPE program that is accredited by the ACPE. The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit. The student is responsible for having the CPE center mail directly to the Office of Field Education the original or certified copy of the supervisor's final evaluation indicating the unit was successfully completed and a full unit of CPE credit was extended. Upon this notification, the Office of Field Education will inform the Divinity School registry, so that field education credit will be recorded. Field education credit for a CPE unit is contingent upon the Office of Field Education staff's approval of both the program and experience. All student pastors who are serving in settings that do not have appropriate mentoring and evaluation processes in place shall be required to do one unit of CPE during the academic year (either parish-based or a regular unit) before graduating from the MDiv program.
2. **Conference/Judicatory Requirement.** Many denominational conferences and judicatories require candidates for ordained ministry to complete a unit of Clinical Pastoral Education in an accredited CPE center. To satisfy this requirement, a student may enroll in a CPE program of his/her choice that is accredited by the ACPE. The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit. The student is also responsible for having the CPE center mail directly to the Office of Field Education the original or certified copy of the supervisor's final evaluation indicating the unit was successfully completed and a full unit of CPE credit was extended. By request, the Office of Field Education will be responsible for notifying the student's appropriate denominational/judicatory officials regarding successful completion of the required CPE unit.
3. **Personal/Professional Growth.** Students may enroll in a unit of Clinical Pastoral Education for the sole purpose of personal growth and professional/pastoral skills development (no judicatory and/or field education credits are needed/requested). The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit.

CPE Requesting Academic Credit

Academic Credit – In all cases above, if a student also desires *academic* credit (2 course credits) for an accredited Clinical Pastoral Education unit, then he/she must register for CPE 100 during the Divinity School course registration period. The student should gain acceptance in the CPE program before registering for CPE 100. The student will be responsible for the Divinity School tuition costs related to the CPE unit's two-course equivalency. The Divinity School tuition charge for these two course credits will be at the current Divinity School tuition rate at the time the academic credit is officially recorded on the student's record. The respective CPE center's fee will be paid by the Divinity School (up to \$450 – if the center's fee is more than \$450, the student is responsible for the difference). The student is also responsible for having the CPE center mail directly to the Office of Field Education the original or certified copy of the supervisor's final evaluation indicating

the unit was successfully completed and a full unit of CPE credit extended. The Office of Field Education will then notify the Divinity School registry to this effect, and academic credit for two courses will be recorded.

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

The timing for CPE should be decided in consultation with the Field Education Office. When a student would best enroll in a basic unit of CPE will depend upon the student's curriculum, personal circumstances, and judicatory requirements. It is not recommended during the first year of study. Students need a year of basic foundational work in theology prior to CPE. Students seriously contemplating a career in pastoral counseling should take CPE earlier in their curriculum in order to engage vocational testing in an institutional setting. The personal discovery that often occurs in CPE can prove beneficial in shaping later curriculum choices while in Divinity School.

CPE is viewed as field education and creditable as such, therefore, students completing a field education credit through the Divinity School Office of Field Education may not be simultaneously enrolled in CPE. Students employed by churches and/or agencies that are not part of a formal field education placement may enroll in CPE, but are cautioned to give close attention to work load.

Parish-Based CPE

In partnership with Duke Hospital, the Divinity School now offers an extended parish-based CPE unit in which students complete their clinical hours in local parishes. The extended parish-based CPE is a 30-week academic year program that is open to students who are interested in exploring issues of crisis, death and grief in a parish setting. Student pastors are particularly encouraged to apply for this program. For more information regarding parish-based CPE, visit <http://www.divinity.duke.edu/academics/field-education/clinical-pastoral-education#parish-based>.

International Field Education

Duke Divinity School is committed to the pursuit of International Studies. The Divinity School's commitment to a global ministry perspective has resulted in sustained International Field Education opportunities. Policies and procedures are available for review in the Field Education Office, or online at <http://www.divinity.duke.edu/sites/default/files/documents/fielded/2010policies.pdf>.

Duke Divinity School is gifted with faculty/staff and alumni who are committed to coordinating international field education opportunities. Because of their high level of commitment, the Divinity School offers funding for selected international field education placements coordinated by these faculty/staff and alumni. An interview/selection process for these placements is coordinated through the Office of Field Education. The Divinity School's summer internships in International Field Education place theological education and pastoral training in the context of an increasingly interconnected global community. The program currently includes internships in Mexico, Guatemala, El Salvador, South Africa, Kenya, and Uganda. Students selected for these 10-week summer placements receive a stipend to offset travel and living expenses as well as tuition assistance.

Students may also *self-initiate* an international placement for the summer term. The Field Education calendar will post deadlines for the application and interview process for self-initiating students. Self-initiating students will interview with the director or assistant director of the Office of Field Education. In the interview process, the director or assistant director will ascertain the appropriateness of the placement for field education credit, and may consult with other Divinity School staff and/or faculty in determining the suitability of the placement for field education credit.

International Programs

A Global Perspective for Duke Divinity School

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



The Home Country. The International Studies Committee of Duke Divinity School serves as an ongoing resource to welcome and accommodate the students from other countries who make a significant contribution to the community. The Internationally Minded People of Faith (IMPF) extends that hospitality on behalf of the student population of the Divinity School, including the organization of an international worship service each semester. Every year, the Divinity School has about a dozen international students from various 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. Additionally, the Divinity School is a strong proponent of international students receiving the fundamental theological training in their home country.

Academic Study. In addition to courses in World Christianity and courses in the history of religion administered by the graduate program in religion, various departments within the Divinity School offer courses related to international studies.

As complement to the course offerings, the Lecture Program Committee and the Office of Black Church Studies bring a succession of distinguished scholars and church leaders to speak in the Divinity School. Among these have been Lesslie Newbigin, Gustavo Gutierrez, Kwane Bediako, Njongokulu Ndungane and Jacques Dupuis.

Travel Seminar. The Divinity School continues to participate in the three-seminary travel seminar to the Middle East for five students each year. As an effort to sustain its commitment to the Peru Initiative envisioned by the late Dr. Fredrick Herzog, the Divinity School has sent students, staff and alumni to various locations within the country to conduct clergy education workshops during Spring Break. Additionally, students regularly participate in travel seminars/missions to Haiti.

The Office of Black Church Studies facilitates the Pilgrimage of Pain & Hope program, which fosters opportunities to visit important historical, political, and ecclesiastical sites in South Africa, Rwanda, Uganda, Brazil, and Durham, NC. Students, alumni, faculty, and staff hear the story of the church's struggle in each particular context against social injustices and experience the contemporary challenge to witness to Christ's peace and justice in the global society.

For more information about these programs, contact the Office of Black Church Studies, Duke Divinity School, Box 90968, Durham, North Carolina 27708-0967.

Student Partnerships and Exchanges. An exchange program is in place between the Divinity School and the Protestant Faculty of the University of Erlangen, Germany. This exchange brings one Erlangen student to Duke and sends one Duke student to Erlangen every year. The Canterbury Study Abroad program, “Anglican Spirituality Course,” brings divinity students from around the world to explore Anglican spirituality in light of diverse cultures and nations at Canterbury Cathedral in England for three weeks.

Individual students from time to time have made private arrangements for study abroad. This study has most often taken place in England or Scotland, with academic credit usually transferable toward the Duke degree. The Divinity School is also strengthening its [International Field Education](#) opportunities, *e.g.* with summer internships in South Africa, Uganda, Brazil, Peru, Guatemala and El Salvador. These placements occur in both rural and urban settings.

Faculty Partnerships. Duke Divinity School is in partnership with several international church and scholastic institutions. Through these partnerships, faculty and students from the Divinity School and the partner institutions share expertise, experiences, and pray with and for one another. The partnership programs afford the opportunity for Duke Divinity School faculty and staff to visit, teach, serve and learn from the partner institutions, and for their students, faculty and staff to visit Duke University.

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 over 100 seminary graduates in ministry overseas.

Divinity students often participate in international service projects on a short-term basis. Faculty and staff, 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 numerous countries: for example, Professors Richard Hays, Stephen Chapman, Lacey Warner, Willie Jennings, and William Turner have all taught at John Wesley College, now Seth Mokitimi Seminary, as a part of its visiting-lecturer program.

Black Church Studies

The Office of Black Church Studies

The Office of Black Church Studies is a conduit for the engagement of the Divinity School with the Black Church, black theology and the black community. It represents an appreciation for the study of and involvement in Afro-Christian experiences. The OBCS and its affiliates seek to illuminate the several dimensions of these experiences, to investigate and expose the contributions which the global Black Church has made and can make to the black community, American culture and the world. The OBCS also aims to actualize the potential for service to the church through its special concerns for ministry and mission to black people in both the church and the world.

The Office of Black Church Studies has four principal objectives: (1) to insure that students of color are exposed to adequate resources to prepare them academically, vocationally and spiritually for ministry allowing them to derive the greatest possible value from theological education; (2) to call the entire Divinity School community and the church into ongoing dialogue about the global Black Church and allow this exchange to inform understandings of contemporary church leadership, particularly as it relates to difference/otherness and reconciliation; (3) to facilitate connections with alumni, congregations and community organizations and (4) to foster an appreciation for the epistemic and prophetic distinctiveness of the black religious experience. In keeping with these objectives, the Office of Black Church Studies provides the following programs, activities, and services:



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

- Introduction to Black Theology;
- Theology in the Black Church Traditions;
- Christian Identity and the Formation of the Racial World;
- The History of African-American Spiritualities: Transcendence, Politics, and the Christian Tradition;
- Ethnic Identity & The Media: Sex, Race, and Rock and Roll;
- Person and Work of the Holy Spirit;
- The Life and Thought of Martin Luther King, Jr.;
- Black Intellectuals and Religion: Selected Topics in Black Church.

Affiliated faculty include: Esther Acolatse, J. Kameron Carter, Willie Jennings, Richard Lischer, Richard Payne, Joy J. Moore, William Turner, Mary McClintock Fulkerson, and Lauren Winner.

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.

Global Partnerships. The Office of Black Church Studies assists the school in managing its Africa and Latin American partnerships. Through these important partnerships, students are able to participate in field education placements and pilgrimages of pain and hope. Additionally faculty members are able to participate in guest lectureships.

In collaboration with the office, programs are facilitated in South Africa and Uganda to engage the Divinity School in a global dialogue regarding the Black Church and black spirituality.

Continuing Education. In cooperation with Leadership Education at Duke Divinity, the Office of Black Church Studies provides programs for black pastors in the region, including the Gardner C. Taylor Lecture Series, the Martin Luther King, Jr. Lecture Series, and seminars that address concerns of the Black Church. Occasional conferences, colloquies, symposia, and the Annual Convocation and Pastors' School supplement these offerings.

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

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

The Office of Black Church Studies also acts as a liaison with several clergy and community groups including the Interdenominational Ministerial Alliance.

The Office of Black Church Studies provides counsel and advice to prospective black seminarians in undergraduate schools and encourages inquiries concerning study opportunities available at Duke Divinity School. For further information, contact the Office of the Director of Black Church Studies, Duke Divinity School, Box 90968, Durham, N.C. 27708-0967.

Leadership Education at Duke Divinity

Leadership Education at Duke Divinity participates in the cultivation of thriving communities that are signs, foretastes, and instruments of the reign of God. It addresses a yearning for greater strength and vitality among Christian institutions and for greater faithfulness and effectiveness in the leadership and management of those institutions. Thriving communities need vibrant Christian institutions, and both need excellent Christ-shaped leadership. In partnership with leaders throughout the church, Leadership Education has learned that four capacities are foundational in sustaining vibrant Christian institutions:



- Traditioned innovation, rooted in the story of the Trinity, invigorates the present and envisions the future by honoring the church's past.
- Transformative leadership, responsive to God through the development of mindsets, activities, and traits, equips people to advance the church's mission.
- Generative organization, in keeping with the Triune God's intention in creation, continually orders human activities and relationships toward a common end by attending to issues of scale and scope, enhancing networks and overinvesting in the young.
- Sustainable design, in response to God's provision, calls forth the cultivation of human, intellectual, service, network, and financial capital to enable institutions and communities to grow, prune, and renew over time.

Leadership Education designs educational services, develops intellectual resources, and facilitates networks of institutions that cultivate a coherent vision of Christian institutional leadership and that form Christian leaders in the mindsets, activities, and traits that are crucial to thriving communities. Offerings include open-application programs, an online magazine, web resources, and collaborative working groups that address the deepest challenges facing Christian institutions. Youth are invited to attend a two-week summer program on Duke's campus.

Leadership Education aims to create lasting change by strengthening the ecology of Christian institutions that enable U.S. congregations and pastors to flourish. It works with those institutions whose mission is the formation of Christians and which have the strength to have scalable impact: denominations, seminaries, church-related colleges, consultancies, large membership congregations, Christian non-profit organizations, and others. Leadership Education works in North Carolina and across the country, with current and future leaders, using expertise from disciplines as varied as theology, business, sociology, and the arts.

Clergy Health Initiative

The Duke Clergy Health Initiative is a seven-year effort begun in 2007 to enhance the physical, emotional, and spiritual health of North Carolina's United Methodist clergy. By helping pastors articulate and sustain a holistic understanding of health through the Clergy Health Initiative's wellness program, Spirited Life, and other offerings, Duke Divinity School hopes to improve the broader health of the congregations and communities they serve. The research component of the initiative tracks which strategies make the strongest difference in improving clergy health and serves as the foundation for future health programming. The Divinity School plans to use this research to develop models that can be used in other conferences and settings across the country, where the issue of clergy health is also of growing concern.

The Clergy Health Initiative, the Hispanic House of Studies, and Thriving Rural Communities are programs operated by the Divinity School in collaboration with The Duke Endowment and the North Carolina and Western North Carolina Conferences of the United Methodist Church in an effort to form communities that work with and are enriched by local United Methodist congregations.

Convocation & Pastors' School

The annual Convocation & Pastors' School is an intensive two-day conference that offers lectures, worship, and seminars for Christian leaders of all traditions. Led by scholars and practitioners from Duke and beyond, this event is a cooperative endeavor with the North Carolina and Western North Carolina Conferences of the United Methodist Church. The convocation also includes alumni gatherings.

Convocation on the Rural Church

The Convocation on the Rural Church is an opportunity for leaders from rural United Methodist churches in North Carolina to come together for worship, plenary sessions, workshops, and conversation about the state of the rural church and how it can engage in even more vibrant ministry and mission.

Course of Study

The Course of Study for Ordained Ministry has been established by the Board of Higher Education and Ministry of the United Methodist Church as an alternate educational route for persons seeking to serve as pastors in United Methodist congregations. Duke Divinity School cooperates with the board to offer the course of study program each summer and on a part-time basis on weekends throughout the academic year. Course instructors include faculty and staff of the Divinity School and other universities and institutions. University course credit is not granted.

Denominational Leadership: Serving God and the Church as an Executive Leader

This program equips denominational staff members who have previously served congregations with tools and strategies to effectively navigate the complexities and changing landscape of institutional leadership.

People of all denominations who are transitioning from parish ministry to executive-level positions within denominational governing bodies or who have been in their role fewer than three years are welcome to apply for this selective program. A version of this program designed for United Methodist district superintendents also is available.

Duke Youth Academy for Christian Formation

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

Elders' Retreat

The annual Elders' Retreat is an opportunity to celebrate the connection of elders in the Western North Carolina Conference of the United Methodist Church. In odd numbered years, this event is a "Day Apart," featuring worship and lectures. In even numbered years, the event is a multi-day, faculty-led retreat centering on a broad theme beneficial to developing the leadership of the conference's elders.

Faith & Leadership

Faith & Leadership (www.faihandleadership.com) is an online magazine with a companion blog dedicated to providing multidisciplinary resources, information, and innovative ideas to leaders of Christian institutions to strengthen the practice of Christian leadership. The magazine content includes feature stories, interviews, resource pages, and theological reflections including sermons. Its blog, Call & Response, offers a place for a wide-ranging conversation, a kind of virtual meeting space for people who often feel isolated.

Institute of Preaching

The Institute of Preaching is a series of retreats designed to help United Methodist pastors from the Florida Conference and the Western North Carolina Conference improve their preaching over a period of 10 months. All full-time elders and local pastors who do not anticipate a change of appointment in the coming year are eligible to apply.

Lectures

The James A. Gray Lectures. These annual lectures, established in 1950 as part of a bequest made in 1947 by James A. Gray of Winston-Salem, N.C., are delivered during the Divinity School Convocation & 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 Duke Chapel at Duke University. This lectureship enables the Divinity School to bring practicing ministers of extraordinary qualities to lecture and preach, often in conjunction with Convocation & Pastors' School, and to participate in Divinity School classes, worship, and informal sessions with students and faculty.

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

Ministry in the Vicinity

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

For more information about lifelong learning programs offered by the Divinity School, call (919) 613-5323, send an e-mail to leadership@div.duke.edu or visit <http://divinity.duke.edu/initiatives-centers/lifelong-learning>.

Study Leave for Ministry Professionals

Duke Divinity School offers Christian institutional leaders, pastors and other ministry professionals of all traditions the opportunity to spend a one-week leave in self-directed study, worship, and prayer on the Duke University campus. Participants have full access to the university and divinity libraries and to community worship and lecture opportunities. Class auditing and conversations with the Divinity School faculty also are available. Ten sessions of Study Leave are offered each academic year.

United Methodist Full Connection Seminar

This seminar is a theological workshop designed to help United Methodists participating in the ordination process prepare for their board interviews and written examinations. Participants view 10 video-based lectures in advance of the seminar and use the on-campus time for discussion, worship, and critique and development of their written papers.

Additional Learning 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 Western North Carolina Conferences of the United Methodist Church to provide additional programs at the Divinity School.

The center is jointly supported by the Ormond Fund and the Rural Church section of The Duke Endowment.

The center has two main purposes. First, it assists the church in its ministry by providing research and planning services. Emphasis is given to research and planning studies of rural United Methodist churches in North Carolina. Second, it contributes, through basic research, to the understanding of the nature and function of the church. For further information, call (919) 613-5352.

Programs in Pastoral Care

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

1. The Master of Theology degree with a major in pastoral care is ordinarily a calendar-year program beginning the first full week in June. However, upon the recommendation of the staff, candidates with a quarter or more of clinical pastoral education may begin their program in September. The candidate may plan one of three programs or concentrations:
 - a. concentration in pastoral theology relating pastoral care and theological understanding to professional ministry, especially the parish, through coursework and supervised field or clinical experience.
 - b. concentration in pastoral care and an introduction to the field of pastoral counseling through course work and a residency year in clinical pastoral education.
 - c. concentration in pastoral supervision through course work and a supervisory clinical pastoral education program.

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

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

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

1. Single units of clinical pastoral education are offered each summer (beginning the last week in May and running for 11 weeks) and concurrent with the Fall and Spring semesters in the Medical Center. When the unit is completed within one semester, the student may take two other courses in the regular MDiv program. Only one unit (2 course credits) may be applied to the MDiv. Students are reminded that ordinarily no more than five courses out of 24 for the MDiv degree should be taken in any one subdivision.
2. A one-year certificate or non-degree 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 three units of certified clinical pastoral education credit. These persons may enroll in the Divinity School as special students for a course each semester.

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

For further information concerning any of these programs, write to the associate dean for academic formation, Duke Divinity School. See the section on the Master of Theology degree program.

Denominational Studies

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

In 1989, the Divinity School began creating advisory committees on denominational studies. Three have been established to date, a Committee on Presbyterian Studies, a Committee on Episcopal Studies, and the Board of Directors of the Baptist House of 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.

The Anglican Episcopal House of Studies is a fellowship of learning dedicated to the nurturing and training of future theologians and leaders to serve the Anglican and Episcopal world. It offers both academic and formational programs for interested master's and doctoral students, including an Anglican Certificate and preparation for the General Ordination Examination. Its intimate size (40-50 students; eight faculty) within a larger, ecumenically diverse context fosters honest friendship and confessional depth, even across the various issues that sometimes threaten to divide Anglicans and Episcopalians. The House also welcomes sabbatical visitors (lay and ordained), local clergy and special (one-year) students; and enjoys many international links from Canterbury to Khartoum.

The Baptist House of Studies is a program of support and education for Baptist students at Duke Divinity School. Established in 1989, Baptist House prepares students for Baptist ministry through theological education and participation in a supportive community.

As the students study and attend classes in an ecumenical setting, Baptist faculty and administrative staff serve as their advisers and mentors. For the school's growing ranks of Baptist students, Baptist House is a theological and spiritual home, anchoring them in their Baptist identity and connecting them with one another and the larger Baptist world.

While Baptists have always attended the divinity school, their ranks have expanded dramatically since the creation of Baptist House. Today, about 100 Baptist students are studying for ministry at Duke Divinity School, which is second only to United Methodists among denominations represented in the student body.

The Methodist/Wesleyan House of Studies. Established in 2008, the Methodist/Wesleyan House is an informal gathering of students, faculty, and senior staff, who are affiliated with the United Methodist Church and other Wesleyan denominations that have active membership in the World Methodist Council—representing 108 ecclesial bodies worldwide. With approximately 60 percent of the student body and 40 faculty and senior staff members from these Wesleyan churches, regular meetings during the semester provide a rich venue of social and intellectual exchange. The close and historic connections of the Divinity School to the United Methodist Church and the prescribed academic work for ordination are complemented by the wide range of activities orchestrated through the student leadership team of the Methodist/Wesleyan House. Membership in an affiliated denomination is not a requirement for participation in Methodist/Wesleyan House activities.

The Roger Williams Fellowship, named for the 17th century Free Church trailblazer, is the Baptist student organization in the Divinity School. The organization sponsors monthly meetings on campus for conversation about contemporary issues in Baptist life and plan fellowship gatherings for students and faculty.

Lectures

The Kenneth Willis Clark Lectures. Established in 1984, the Kenneth Willis Clark Lectureship Fund honors the life and work of the Rev. Kenneth Willis Clark, a Divinity School faculty member for 36 years. Each year this fund enables the Divinity School to offer a distinguished program with special emphasis on New Testament studies and textual criticism.

The David C. and Virginia R. Steinmetz Lectures. This annual lectureship was established in 2008 by David C. Steinmetz, the Amos Ragan Kearns Distinguished Professor Emeritus of the History of Christianity at Duke Divinity School, and his wife, Virginia R. Steinmetz, director of Graduate Career Services at Duke University. Dr. Steinmetz, who came to Duke in 1971, is a specialist in the history of Christianity in late medieval and early modern Europe.

Duke Center for Reconciliation

Rooted in a Christian vision of God's mission, the Duke Center for Reconciliation (CFR) at Duke Divinity School inspires, forms, and supports leaders, communities, and congregations to live as ambassadors of reconciliation. After seven years of work domestically and internationally, the CFR has demonstrated a catalytic impact in three areas of focus: cultivating new Christian leaders, communicating wisdom and hope, and connecting in partnership to nourish Christian leaders from Duke, Durham, N.C., the U.S., and across the world.

The CFR forms Christian leadership for reconciliation through providing learning opportunities and resources from the intersection of theology, context, and the practice of ministry to engage real-world conflicts

and social and economic problems. The CFR's initiatives reflect Duke University's strategic priorities of inquiry across disciplines, commitment to both the local community and global activity, and preparing students to use knowledge in the service of society. The CFR's initiatives equip students, pastors, and organizational and denominational leaders for faithful Christian leadership; engage critical issues in the church and society; and create opportunities for mutual learning between the Divinity School and other ministries and institutions.

The CFR's core programs include the Teaching Communities Program in which seminary students apprentice in exemplary communities of reconciliation practice, including urban ministries and churches in Baltimore, Md., Chicago, Ill., Durham, N.C., Phoenix, Ariz., and Washington D.C. Other major programs are the annual Summer Institute, a weeklong institute that provides in-depth teaching and learning about the ministry of justice, peace, and reconciliation for practitioners, pastors, and lay people; as well as the center's African Great Lakes Initiative that partners with African church leaders and institutions to strengthen their work for reconciliation in Burundi, Democratic Republic of the Congo, Kenya, Rwanda, South Sudan, Tanzania, and Uganda. A similar initiative in Northeast Asia begins this year.

The center also holds a Reconcilers Weekend each fall featuring a major theologian and practitioner; and pilgrimages of pain and hope to Uganda and to Baltimore, Md., and Richmond, Va. Additional activities at the center include courses, workshops, seminars, and discussions; special programs and placements for selected students and alumni; and publications in the Resources for Reconciliation series.

For details about the Center for Reconciliation, visit <http://www.divinity.duke.edu/initiatives-centers/center-reconciliation> or call (919) 660-3578.

Thriving Rural Communities

The Thriving Rural Communities initiative works to foster thriving rural North Carolina communities by cultivating faithful rural Christian leadership and fruitful rural United Methodist congregations. Thriving Rural Communities seeks to fulfill its mission by (1) training new leaders through the Rural Ministry Fellowship/Scholarship program and the monthly Rural Ministry Colloquia at Duke Divinity School; (2) resourcing rural church partners through leadership development gatherings and community development grants for eight partner thriving rural congregations; (3) connecting rural clergy and churches through teaching and learning events, workshops, and rural leadership conferences; and (4) inspiring positive change in partner institutions by working in partnership with leaders from Duke Divinity School, The Duke Endowment, and the North Carolina and Western North Carolina Conferences of the United Methodist Church. More information on the Thriving Rural Communities initiative can be found on its webpage at <http://thrivingruralcommunities.org> or by calling (919) 660-3447.

Thriving Rural Communities, Hispanic House of Studies, and the Clergy Health Initiative are programs operated by the Divinity School in collaboration with The Duke Endowment and the North Carolina and Western North Carolina Conferences of the United Methodist Church in an effort to form communities that work with and are enriched by local United Methodist congregations.

Duke Initiatives in Theology and the Arts

Duke Initiatives in Theology and the Arts (DITA) promotes a vibrant engagement of Christian theology and the arts at Duke Divinity School and beyond. The aims of DITA are to demonstrate what theology can contribute to the arts and what the arts can contribute to theology, with a view to contributing towards transformative leadership in the church, academy, and society, as well as enriching theological education in the church, academy, and society.

DITA pursues its aims through an integrated program of teaching, research, and artistic engagement.

Hispanic House of Studies

The Hispanic House of Studies develops leaders who understand the cultural nuances of ministering to Spanish-speaking populations with widely disparate backgrounds. Through its Caminantes program, the Hispanic House offers spiritual formation from a Hispanic Methodist perspective and helps students practice and hone skills for ministry among Latinos. Through Encuentro, Methodist students, faculty, staff and pastors have a learning encounter with Mexico's Methodist Church. The Course of Study in El Salvador, an initiative intended to establish a more regular theological education for the Methodist Church in Central America, gives students, alumni serving pastoral appointments, doctoral students and faculty the opportunity to teach theology in a unique context.

The Hispanic House of Studies offers financial aid in the form of full-tuition fellowships, apprenticeships and field education placements to students who demonstrate talent and interest in this ministry.

The Hispanic House of Studies also partners with the United Methodist conferences in North Carolina to foster innovation and an expanded imagination of how to develop a strong theological, biblical and practical vision that will resonate with Hispanic and non-Hispanic communities across the state and generate thriving Hispanic/Latino communities. Two such offerings are the Caminantes for Pastors program, designed for Methodist clergy, and the Annual Retreat for Pastors Serving Hispanic/Latino Communities, which offers pastors an opportunity for theological reflection, Sabbath and networking. The Hispanic House also offers continuing education programs such as workshops and seminars.

The Hispanic House of Studies, Thriving Rural Communities, and the Clergy Health Initiative are programs operated by the Divinity School in collaboration with The Duke Endowment and the North Carolina and Western North Carolina Conferences of the United Methodist Church in an effort to form communities that work with and are enriched by local United Methodist congregations.

Curriculum

Degree Programs

The academic work of the Divinity School presently embraces seven degree programs: the Master of Arts in Christian Studies (MACS), ordinarily a one-year degree designed to introduce students to theological reflection; the Master of Arts in Christian Practice (MACP), ordinarily a two-year degree designed to introduce students to theological reflection; the Master of Theological Studies (MTS), ordinarily of two academic years; the Master of Divinity degree (MDiv), ordinarily of three academic years; a one-year program beyond the basic degree, the Master of Theology (ThM); a Doctor of Ministry (DMin), a professional doctorate; and a Doctor of Theology (ThD), ordinarily a four- or five-year doctoral program. The MACS and MACP are introductory theological degrees; the MDiv, ThM, and DMin are graduate-professional degrees; the MTS is a general academic degree; and the ThD is a doctoral degree focused on the ministries and practices of Christian communities. Admission to candidacy for any of the master's degrees presupposes the completion of a bachelor's degree or its equivalent. Admission to the DMin or ThD program presupposes an MDiv, MTS, or comparable master's degree. The MACP and DMin will operate on a hybrid of intensive residencies and online synchronous and asynchronous classrooms.



The MACS and MACP are designed primarily for students with vocations to lay ministry. The MACS introduces students to theological reflection through interdisciplinary study. The MACP degree offers students the opportunity to explore theological study in a general way or through theological reflection on a specific theme (organized by cohort) for the purpose of enriching their Christian service in both the church and the world.

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 ThM program may assist in assuring a larger measure of professional preparation. Application for admission to the ThM program is open to graduates of other schools who have completed the basic theological degree.

The MACP degree is designed to introduce students to disciplined theological reflection as a means for enriching their Christian service in both the church and the world. The degree offers students the opportunity to reflect theologically upon practices of lay professional ministry or other Christian service. The degree is provided primarily for those seeking to enhance lay vocations while remaining in a full-time ministry context or other professional position.

The MTS provides an introduction to the theological disciplines as foundation for a graduate degree (PhD, ThD); 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 MACS degree is designed to introduce students to theological reflection through interdisciplinary study. The degree offers students the opportunity to explore theological study in a general way or through theological reflection on a specific theme for the purpose of enriching their Christian service in both the church and the world. This theological study is particularly suited to interdisciplinary discourse within Duke University. The MACS is not intended to serve as direct preparation for ordained ministry or doctoral study.

The DMin degree is a professional doctorate that has been a mainstay of theological education for decades, providing the opportunity for post-MDiv education to pastors and other Christian leaders. Generally, the degree serves people who have earned the MDiv degree, are ordained, and are currently serving as associate or senior pastors, or as executives of church-related or other Christian institutions.

The ThD program provides students with academically rigorous training, comparable to the demands of the PhD, focused on the ministries and practices of Christian communities. The program centers upon areas of study often neglected by traditional PhD programs, such as worship, preaching, evangelism, and the arts.

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 MDiv or MTS programs requires the permission of the associate dean for academic formation.

Generally, courses in the Bulletin of Duke University (the Divinity School carrying a 800 number or above and belonging to the fields noted above) are applicable to doctoral programs of study; however, ThD students must seek the permission of the director of the ThD program before registering for 700-level courses. Courses at the 900 level are open to qualified MDiv, ThM, or MTS students by permission of the instructor.

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

Administration of the Curriculum

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

Education Records. Duke University adheres to a policy permitting students access to their education records and certain confidential financial information. Students may request review of any information contained in their education records and may, using appropriate procedures, challenge the content of these records. An explanation of the complete policy on education records may be obtained from the Office of the University Registrar.

No information, except directory information (see below) and notices about academic progress to parents and guardians, contained in any student records is released to unauthorized persons outside the university or to unauthorized persons on the campus, without the written consent of the student. It is the responsibility of the student to provide the Office of the University Registrar and other university offices, as appropriate, with the necessary specific authorization and consent.

Directory information includes name, addresses, email addresses, telephone listing, photograph, major field of study, participation in officially recognized activities and sports, weight and height of members of athletic teams, dates of attendance, degrees and awards received, and most recent previous educational institution attended. This information may be released to appear in public documents and may otherwise be disclosed without student consent unless a written request not to release this information is filed in the Office of the University Registrar.

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; *W*, withdrew, discretion of the dean; *I*, incomplete; *P*, passed; *NC*, noncredit; *Z*, year course. For the MDiv, and MTS degrees, individuals or classes may in certain instances and at the discretion of the instructor, 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 pass/fail grading basis must be elected before the end of drop/add for any enrollment period.

The denotations are defined as follows according to quality points: *A*, 4; *A-* 3.7; *B+*, 3.3; *B*, 3.0; *B-*, 2.7; *C+*, 2.3; *C*, 2.0; *C-*, 1.7; *D+*, 1.3; *D*, 1.0.

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

Advanced Placement. MDiv and MTS 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 nine 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 752). Advance placement must be granted by the division chair and cannot occur until after a student matriculates in a Divinity School degree program. Courses taken for advanced placement cannot simultaneously count as a limited elective.

Limited Program. MDiv and MTS students whose academic work after admission is not satisfactory may be placed on limited program by the Academic Policies Committee and are required to reduce their course load or to make other academic adjustments. The Academic Policies Committee may also place students on limited program due to circumstances stemming from medical conditions or bereavement. MDiv and MTS 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 or placed on an involuntary leave of absence, depending on the circumstances.

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

February 1; for incompletes incurred in Spring semester courses, September 1; and for incompletes incurred in Summer semester courses, October 1. The grade of permanent incomplete is reserved for instances in which the student's work in the course was substantial and of passing quality.

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

No student will be permitted to withdraw from a course after one-half of the semester without incurring failure, except for causes adjudged by the associate dean for academic formation 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 formation in writing in advance. Students may take a leave of absence for personal or medical reasons. Students who wish to take a medical leave of absence must provide the office of academic formation and programs with medical documentation. A student who wishes to take a leave of absence beyond one full academic year must petition for an exception from the associate dean for academic formation and programs.

Withdrawals from School. Students deciding to withdraw from the Divinity School, for whatever reason, should consult with their faculty advisors and the associate dean for academic formation, 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.

Involuntary Administrative Withdrawal. Students who exhibit harmful, potentially harmful, or disruptive behavior toward themselves or others due to apparent medical or psychological distress, and who do not request a voluntary withdrawal, may be subject to involuntary withdrawal from the Divinity School if their behavior renders them unable to effectively function in the Divinity School community. Such behavior includes, but is not limited to, that which:

1. Poses a significant threat of danger and/or harm to self and/or other members of the Divinity School community; and/or
2. Interferes with the lawful activities or basic rights of other students, Divinity School employees, or visitors.

Any member of the Divinity School community who has reason to believe that a student may meet the standard for an involuntary administrative withdrawal may contact the associate dean for academic formation or his/her designee. The associate dean for academic formation or designee, in consultation with professionals from Student Health and/or Counseling and Psychological Services, will conduct a preliminary review. When possible, the associate dean for academic formation will meet with the student in question to discuss the information that has been presented and give the student an opportunity to respond. The associate dean for academic formation may mandate that the student be evaluated by a specified health professional within a given time frame, if an evaluation has not already been done.

In the instances described above, the associate dean for academic formation or designee will make the final decision about involuntary administrative withdrawal. A written statement citing the reasons will be forwarded to the student. At any point in the process, a student may request a voluntary withdrawal.

Directed Study. Students may, with permission of their faculty advisors 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 formation in consultation with the student's faculty advisor and the instructor who agrees to direct that study.

Cognate Courses. Students may, in consultation with their faculty advisors, 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 formation. 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 MACS, MACP, MDiv and MTS programs are granted the degree *summa cum laude*. Students with a grade point average of 3.65 or above are awarded their degrees, *magna cum laude*. Such distinction is calculated on the basis of letter grades only, totaling at least three-quarters of all courses taken at Duke, and will be indicated on the student's diploma.

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

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

The Master of Arts in Christian Studies Degree

Grounded in central elements of Christian thought and practice, the MACS degree is designed to introduce students to theological reflection through interdisciplinary study. The degree offers students the opportunity to explore theological study in a general way or through theological reflection on a specific theme for the purpose of enriching their Christian service in both the church and the world. This theological study is particularly suited to interdisciplinary discourse within Duke University. The MACS is a one-year, residential degree encompassing eight courses completed in two semesters. The MACS is not intended to serve as direct preparation for ordained ministry or doctoral study.

Requirements:

1. Eight courses and no less than two semesters of residency (the MACS degree is not eligible for credit transfer);
2. Completion of the MACS core course, offered over two semesters (fall and spring);
3. Completion of a first-year writing assessment;
4. Compile a portfolio to be reviewed by a faculty advisor;
5. The maintenance of a cumulative grade point average of 2.0;
6. Completion of all requirements for the degree within a three-year period.

Administration. In consultation with their faculty advisor, students will draft a set of program goals and project a course plan. At each registration conference, students and their advisor will reassess program goals and the course plan adopted by the student. Required courses for the MACS are: the MACS year-long core course "Inhabiting the Christian Drama" (XTIANSTU 705 & 706), two electives in their area of interest, and four open electives. Additionally, MACS students will complete a first-year writing assessment in their first semester, which will provide feedback on their writing abilities and serve as a benchmark to demonstrate

growth in the program. As a means to exhibit growth and understanding of theological reflection through interdisciplinary study, every MACS student will compile a student portfolio that a faculty member will review in the student's final semester. Both the portfolio and the faculty member's final evaluation are submitted to the associate dean for academic formation.

SUGGESTED MACS CURRICULAR PARADIGM

(Required core courses in bold; required limited electives in *italics*.)

Fall Semester

MACS Core Course (MACS 705)

Area of Interest Limited Elective

MACS Elective

MACS Elective

Peer Learning Group

Spring Semester

MACS Core Course (MACS 706)

Area of Interest Limited Elective

MACS Elective

MACS Elective

Peer Learning Group

Continuation Requirements. The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the MACS 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, at the discretion of the associate dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence, or asked to participate in a 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 student must demonstrate progress in the program by completing courses. A student who has 3 or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the associate dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.

The Master of Arts in Christian Practice Degree

Grounded in central elements of Christian thought and practice, the MACP degree is designed to introduce students to disciplined theological reflection as a means for enriching their Christian service in both the church and the world. The degree offers students the opportunity to reflect theologically upon practices of lay professional ministry or other Christian service. The degree is provided primarily for those seeking to enhance lay vocations while remaining in a full-time ministry context or other professional position. The MACP will operate on a hybrid pedagogy of intensive residencies and online synchronous and asynchronous classrooms.

Course requirements include a core sequence that will deepen students' knowledge and appreciation of the Bible and the Christian theological tradition. Courses specific to each track (e.g., Youth Ministry) will build upon that core, relating it to specific practices of ministry in today's world. A third element is the ongoing seminar in Christian formation that seeks to integrate learning with spiritual practice. In the final term students will be required to undertake supervised ministry in their vocational setting and to submit structured reflections on this ministry, bringing to bear the insights and experience gained by means of the other degree components.

Requirements:

1. Twelve courses completed in no less than two academic years (the MACP degree is not eligible for credit transfer) plus satisfactory participation in the ongoing Spiritual Formation seminar;
2. Compile a portfolio to be reviewed by a faculty advisor;
3. The maintenance of a cumulative grade point average of at least 2.0;
4. Completion of all requirements for the degree within a four-year period.

Administration. The MACP offers a hybrid pedagogy of intensive residencies and online synchronous and asynchronous classrooms. All students will have course requirements that include a five-course core sequence designed to deepen students' knowledge and appreciation of the Bible and the Christian theological tradition. The five core courses are Introduction to Christian Theology, Old Testament, New Testament, Church History, and Christian Worship. The MACP will operate on a cohort model, which will focus on specific practices of ministry in today's world. MACP students will complete five courses specific to the cohort that will build upon the core courses. Students will also participate in an ongoing seminar in Christian formation that will serve to integrate academics with spiritual practice. In the final term, students will be required to undertake supervised ministry and to submit structured reflections on that work, bringing to bear insights and experience from all components in the program. They will also complete the Ministry in Context course, which is meant to provide basic instruction in the history, doctrine, and practices of a student's denomination or other church affiliation. Depending upon available resources, Ministry in Context will be offered either as an online course or as an independent study. Residency is not required for the final term. As a means to exhibit growth and understanding of theological reflection, every MACP student will compile a student portfolio that a faculty member will review in the student's fourth semester. Both the portfolio and the faculty member's final evaluation are submitted to the associate dean for academic formation and programs.

*Term 1***Intro to Christian Theology
(XTIANTHE 705)**

Cohort Course

Spiritual Formation CHURMIN 701

*Term 2***Intro to Old Testament
(OLDTEST 706)**

Cohort Course

Spiritual Formation CHURMIN 701

*Term 3***Introduction to the New Testament
(NEWTEST 707)**

Cohort Course

Spiritual Formation CHURMIN 701

*Term 4***Introduction to Church History
(CHURHST 708)**

Cohort Course

Spiritual Formation CHURMIN 701

*Term 5***Introduction to Christian Worship
(LTS 709)**

Cohort Course

Spiritual Formation CHURMIN 701

*Term 6***Ministry in Context
(XTIANPRC 710)**

Practicum (XTIANPRC 711)

Spiritual Formation CHURMIN 701

Continuation Requirements. The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the MACP 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, at the discretion of the associate dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence, or asked to participate in a 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 student must demonstrate progress in the program by completing courses. A student who has 3 or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the associate dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.

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, 1967, and 1987. The most recent revision took effect in the 2005 fall semester.

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 are to instill in students a specific set of skills, which should be strongly advanced during the seminary years:

1. The ability to read Scripture and the great texts of the Christian tradition with attentiveness, nuanced understanding, humility, and a lively imagination.
2. The ability to think theologically, in a way that is both faithful to the tradition and responsive to the challenges of our time.
3. The ability to think critically, both about the practices of the church and about the world in which the church finds itself—and to be agents of transformation in both.
4. The ability to think ecumenically and globally, with sensitivity to insights that the church in the wider world can share with the church in North America.
5. The ability to teach and preach the gospel with clarity, power, and reverence.
6. The ability to minister in context—to act with compassion and effectiveness in order to provide leadership for the church's ministry of worship, service, and transformation in the world.
7. The ability to sustain a commitment to living a life ordered toward holiness, justice, peace, and reconciliation.

Of course, 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 aims of the Divinity School may also be narrated in response to the four areas of the MDiv degree program described by the Association of Theological Schools: religious heritage, cultural context, personal and spiritual formation, and capacity for ministerial and public leadership as follows:

1. Read and exegete Scripture and the great texts of the Christian tradition for the purpose of preaching and teaching the gospel with clarity, power, and reverence.
2. Think theologically about the doctrines and practices of the church and about the world in which the church finds itself, in a way that is both faithful historically to the tradition and responsive to the challenges of our time.
3. Cultivate habits of spiritual disciplines to sustain a Christian life ordered toward holiness, justice, peace, and reconciliation.
4. Act with compassion and effectiveness in leading the church's ministries of worship and preaching, education and formation, service and transformation in the world.

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

The basic curriculum provides for foundational courses in biblical, historical, theological, and ministerial studies representative of the tradition and regarded as indispensable background for subsequent elective work and individual program information. These required courses total eight of the 24 courses necessary for graduation. They are Old Testament 752 and 753, New Testament 754, Church History 750 and 751, American Christianity 756, Christian Theology 755, Christian Ethics 757, and Preaching 758.

At least one course must be elected from each of five designated lists of offerings (available at registration) in advanced Church Ministry, Black Church Studies, World Christianity, New Testament exegesis, and Practicing Theology in Ministry. The opportunity of advanced standing adds further variability to the academic program, depending on the nature and quality of the student's undergraduate academic work. Ten courses 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 advisors or authorized directors. Students and advisors 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, the associate dean for academic administration, and the associate dean for academic formation 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 advisor 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 formation, certified nonresidential study, not exceeding the equivalent of four 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 advisor and the associate dean for academic formation, 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. A normal academic load is four courses per semester.

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

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

Evaluation/Self-evaluation. The successful completion of the MDiv degree program rests upon four components: (1) grades; (2) spiritual formation; (3) field education; (4) faculty evaluations of the student portfolio. Grades are assigned for each course credit and are explained in more detail in an earlier section. Evaluation of spiritual formation and field education begin with self evaluations by each student. A self evaluation prepared by the student is considered by the spiritual formation group leader and field education supervisor/lay committee. An evaluation of the student's learning is then completed by the spiritual formation group leader and field education supervisor and lay supervision committee. The self-evaluations and evaluations are included in the fourth component of the evaluation process.

The fourth component of the evaluation process, faculty evaluations of the student portfolio, occurs twice during the MDiv degree program. The middler review of the student portfolio follows the first year of study (or completion of eight course credits, spiritual formation, and at least one field education unit). The senior review of the student portfolio occurs during the winter of the third year (or completion of 16-20 course credits, spiritual formation, and two field education units). The faculty evaluations consider the student's portfolio in light of the curricular aims. The student's portfolio is compiled over the duration of the degree program and includes self evaluations, sample writing assignments and evaluations from spiritual formation, field education, and coursework.

Sample student portfolios along with other direct and indirect means of discernment are considered annually by the Curriculum Committee and Faculty of the Divinity School for the purpose of assessing and revising degree programs. For further information and guidelines related to the plans for assessment of degree programs, please see the website under Academics.

Information from the portfolio 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. The evaluation is a graduation requirement that 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.

Student Pastors and Others with Heavy Outside Employment. Students in candidacy for the Master of Divinity degree who serve as full-time pastors or who have a comparable workload outside the Divinity School are advised that their degree programs will usually require a fourth academic year.

For student pastors, modification of a four-year schedule requires the approval of the associate dean for academic formation on recommendation of the director of field education.

1. Students with pastoral charges or comparable extracurricular responsibilities ordinarily will enroll for not more than three courses.
2. Students who accept pastoral charges in their middler or senior year are required to have the prior approval of the director of field education. Such students will be required to restrict their course work in accordance with regulation 1 above.
3. Modifications of these regulations will be scrupulously administered. Academic achievement, normally a *B* average, must be demonstrated before any modification of these requirements is allowed. Because adequate indication of the student's academic proficiency is not available

before the completion of the first academic year, no modification of regulation 1 is possible for junior students.

4. Students who secure minor employment outside the channels of the office of field education are required to inform the director of field education. Students carrying outside employment will be advised to limit their academic load.
5. Ordinarily a student may not commute more than 50 miles (one way). Students living farther away than this will be required to stay in Durham during the academic week.
6. Student assistant pastors (not pastors-in-charge) may enroll for a full academic load if they are not on limited program, if their work is under the supervision of the director of field education, and if their field duties involve no more than fifteen hours per week.

Continuation Requirements. The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the MDiv 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, at the discretion of the academic dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence, or asked to participate in a 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 student must demonstrate progress in the program by completing courses. A student who has 3 or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the associate dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.

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

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

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 formation. 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 formation. 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 four courses. For the MTS program, two courses may be considered for transfer. Courses in which the student received a grade lower than *B-* will not be considered for transfer credit. Grades from credit transfer courses do not transfer to the Divinity School, only course credits. Courses taken online or mostly online will also not be accepted. Duke Divinity will accept only courses completed at an ATS accredited school or APCE accredited CPE program, unless an exception is granted by the associate dean for academic formation. Courses completed more than five years prior to the intended date of enrollment will not be considered for transfer credit. Credits cannot be transferred until after a student matriculates in the degree program at the Divinity School.

Study leave for up to one year (eight course credits) may be granted to students desiring to enroll at an accredited theological institution within their denominational tradition (e.g., Lutheran, Anglican/Episcopal, Presbyterian). Such leave is normally granted by the associate dean for academic formation for students to

complete ordination requirements. Study leave for up to year may also be granted to recognized student exchanges, such as the Duke Divinity School/University of Erlangen Exchange Program.

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

United Methodist students must fulfill educational requirements in the discipline by completing the year-long course on Methodist doctrine, history, and polity (PARISH 777 and 778), plus one course in evangelism. Most annual conferences also require one or more courses in preaching and worship and/or clinical pastoral education.

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

Suggested Curricular Paradigms. Although tailored to meet the needs and requirements of MDiv students with different trajectories (e.g., Methodists and student pastors), the following paradigms all share the same core requirements (listed in bold): **Old Testament 752, Old Testament 753, New Testament 754, Church History 750, Church History 751, American Christianity 756, Christian Theology 755, Christian Ethics 757, and Preaching 758**; and the same limited electives (listed in italics): one Church Ministry course, one Black Church Studies course, one New Testament exegesis course, one World Christianity course, and one Practicing Theology in Ministry course (courses offered under the rubric of this elective will focus on the practice of theology in our contemporary setting: i.e., on the reflective application or embodiment of theology in shaping communities of faith).

Although it is not required, students are encouraged to take the Greek and Hebrew language sequences (New Testament 760, 761; Old Testament 760,761) and a Greek or Hebrew exegesis course.

All MDiv students are also required to complete **Church Ministry 700 and Church Ministry 701 (non-credit spiritual formation groups)** in their first year, as well as two units of approved field education either during the academic year or in the summer. (For student pastors this requirement is satisfied in student pastorates.)

SUGGESTED MDIV CURRICULAR PARADIGM

(Required core courses in bold; required limited electives in *italics*.)

Junior Year

Fall Semester

Old Testament 752

Church History 750

Church Ministry (LE)

Biblical language or elective

Church Ministry 700 small group

First Year Writing Assessment

Spring Semester

Old Testament 753

Church History 751

New Testament 754

Biblical language or elective

Church Ministry 701 small group

Field Education Placement I

Middler Year

Fall Semester

Christian Theology 755

American Christianity 756

Preaching 758/NT Exegesis (LE)

Elective

Middler Review of Student Portfolio

Field Education Placement 2

Spring Semester

Christian Ethics 757

World Christianity (LE)

Preaching 758/NT Exegesis (LE)

Elective

Senior Year

Fall Semester

Practicing Theology in Ministry (LE)

Black Church Elective (LE)

Elective

Elective

Spring Semester

Elective

Elective

Elective

Elective

Senior Review of Student Portfolio

SUGGESTED FOUR-YEAR MDIV CURRICULAR PARADIGM FOR STUDENT PASTORS

(Required core courses in bold; required limited electives in *italics*.)

First Year

Fall Semester

Old Testament 752

Church History 750

Church Ministry (LE)¹

Church Ministry 700 small group

First Year Writing Assessment

Student Pastor Mentoring Group

Spring Semester

Old Testament 753

Church History 751

New Testament 754

Church Ministry 701 small group

Student Pastor Evaluation

1. There is a Church Ministry limited elective on preaching that is open primarily to student pastors.

Second Year

Fall Semester

Christian Theology 755

New Testament Exegesis (LE)

Biblical Language or Elective

Student Pastor Mentoring Group

Middler Review of Student Portfolio

Spring Semester

Christian Ethics 757

World Christianity (LE)

Biblical Language or Elective

Student Pastor Evaluation

Third Year

Fall Semester

American Christianity 756

Preaching 758

Elective

Student Pastor Mentoring Group

Spring Semester

Black Church (LE)

Elective

Elective

Fourth Year

Fall Semester

Practicing Theology in Ministry (LE)

Elective

Elective

Senior Review of Student Portfolio

Spring Semester

Elective

Elective

Elective

Student Pastor Evaluation

SUGGESTED MDIV CURRICULAR PARADIGM FOR UNITED METHODIST STUDENTS

(Required core courses in bold; required limited electives in *italics*.)

Junior Year

Fall Semester

Old Testament 752

Church History 750

Church Ministry (LE)

Biblical language or elective

Church Ministry 700 small group

First Year Writing Assessment

Spring Semester

Old Testament 753

Church History 751

New Testament 754

Biblical language or elective

Church Ministry 701 small group

Field Education Placement 1

Middler Year

Fall Semester

Christian Theology 755

American Christianity 756

New Testament Exegesis (LE)

Elective (Methodism PARISH 777)

Middler Review of Student Portfolio

Spring Semester

Christian Ethics 757

World Christianity (LE) (Mission of Church)¹

Preaching 758

Elective (Methodism PARISH 778)

Middler Review of Student Portfolio

Field Education Placement 2

1. UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take the World Christianity, worship, and evangelism required electives.

Senior Year

Fall Semester

Practicing Theology in Ministry (LE)

Black Church (LE)

Elective (Worship – LTS 760)¹

Elective (Evangelism – PARISH 780)²

Spring Semester

Elective

Elective

Elective

Elective

Sermon Evaluation

1. UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take these three required electives.

2. Ibid

SUGGESTED FOUR-YEAR MDIV CURRICULAR PARADIGM FOR UNITED METHODIST STUDENT PASTORS

(Required core courses in bold; required limited electives in *italics*.)

First Year

Fall Semester

Old Testament 752

Church History 750

Church Ministry (LE)

Church Ministry 700 small group

First Year Writing Assessment

Student Pastor Mentoring Group

Spring Semester

Old Testament 753

Church History 751

New Testament 754

Church Ministry 701 small group

Student Pastor Evaluation

Second Year

Fall Semester

Christian Theology 755

New Testament Exegesis (LE)

Biblical language or elective

Student Pastor Mentoring Group

Middler Review of Student Portfolio

Spring Semester

Christian Ethics 757

Elective (Worship – LTS 760)¹

Biblical Language or elective

Student Pastor Evaluation

1. UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take the World Christianity, worship, and evangelism required electives.

Third Year

Fall Semester

American Christianity 756

Preaching 758

Elective (Methodism PARISH 777)²

Student Pastor Mentoring Group

Spring Semester

World Christianity(LE)(Mission of the Church)¹

Black Church (LE)

Elective (Methodism PARISH 778)³

1. UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take the World Christianity, worship, and evangelism required electives.

2. PARISH 777-778 sequence may alternatively be taken as electives in the second year, if desired.

3. Ibid.

Fourth Year

Fall Semester

Practicing Theology in Ministry (LE)

Elective (Evangelism – PARISH 780)¹

Elective

Senior Review of Student Portfolio

Spring Semester

Elective

Elective

Elective

1. UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take the World Christianity, worship, and evangelism required electives.

The Master of Divinity and Master of Social Work Dual Degree Program. The program can be completed in four continuous years of full-time study (instead of five years) and leads to a Master of Divinity degree conferred by Duke University and Master of Social Work degree conferred by the University of North Carolina at Chapel Hill. A customized course of study allows students to start the program at either school, with slightly different paradigms governing the course of study in each case. The core curriculum of each degree must be completed at each institution. Students will be expected to be full-time during this program. Students may not transfer credits from other seminaries toward the Master of Divinity portion of this program. Students who are enrolled in either program may apply to the dual degree program after they have started at either school.

However, interested students should be aware that the annual application deadline for the MSW at UNC is January 1. MDiv students interested in pursuing the MDiv/MSW dual degree after matriculating into the MDiv program must make application, receive acceptance, and declare their participation in the MDiv/MSW dual degree program by April 1 of their first year.

The program is designed to prepare individuals for positions of leadership and service in the social agencies of the church and the community at large. The program equips graduates for various forms of ministry and service in which clinical and administrative skills in social work and theology are critical.

Two integrative seminars co-led by a member of the University of North Carolina Social Work faculty and a member of the faculty of Duke Divinity School are taken in the first and final year of study. These seminars enable the student to integrate theological, biblical, theoretical, ethical, pastoral, social justice, empirical, and practical dimensions of social work.

The Robertson Scholars' bus, offering free transportation between both schools, is available to all students enrolled in the Dual Degree program.

Requirements for the MDiv In the dual degree program, four courses (12 credit hours) are shared between the two degrees, reducing the number of courses required for the Master of Divinity degree from 24 to 20 (60 credit hours). Because of these reduced required hours and the addition of two integrative electives unique to the dual degree, the dual degree allows for only five true MDiv electives (and only one for Methodists, who have at least four judicatory requirements). Students who are seeking ordination must receive permission from their respective judicatories to enroll in the dual degree program.

The core requirements for the MDiv portion of the dual degree are the same as those for the regular MDiv degree, with the following exceptions: students may take *either* American Christianity 756 *or* a World Christianity Limited Elective (instead of both), and the MDiv/MSW Integrative Capstone Elective serves as the required Practicing Theology in Ministry Limited Elective. Also, one of the two required field education placements must be in a congregational setting.

Requirements for the MSW Because 12 of the 62 credit hours are shared with the Master of Divinity degree program, only 50 credit hours are required, split between Foundation and Concentration credits (see

the paradigm outlined below). Students select one of two concentrations: Direct Practice or Management and Community Practice. Within each concentration, students may select one of three fields of practice: Services to the Aging, Health & Mental Health Services, or Services to Families & Children.

The School of Social Work requires four semester-long courses of approved field education. The first two courses occur during Year 3 and consist of 480 hours over two semesters. This placement typically amounts to two full days a week for a total of 60 days. The third and fourth courses occur during the final year at the SSW and consists of 720 hours over two semesters. This placement typically amounts to three full days a week for a total of 90 days. The Concentration Year field placement at the School of Social Work will be an Integrated Field Placement fulfilling requirements for the semester-long Social Work 523 and Social Work 524. The SSW field office and the faculty advisors will work together to coordinate these placements.

Part-time MSW students will take their integrative field placement (Social Work 523 and Social Work 524) in year five when they enter their full-time year at the SSW. **Part-time MSW** students will apply to the dual degree program at the time of application to the School of Social Work. They will enter the dual degree program full-time at the beginning of their third year. This third year will begin at Duke Divinity. Students will complete two years of coursework at Duke and then return to UNC to complete the final concentration year of their MSW. Additionally, they must take the 1st Integrative Field Seminar during the Spring semester of their second year.

Advanced-standing MSW students must begin the dual degree program at Duke Divinity School and then enter the School of Social Work during the summer following their last semester at the Divinity school. Advanced Standing students will not be able to reduce any of their required coursework when they enter the School of Social Work. The concentration field placement will be their third placement. The Advance Standing student will be required to take both of Duke’s Field Education Placements.

Faculty Advisors. A dual degree student is assigned a faculty advisor in each school who also serves as a program advisor for academic/administrative needs of the program.

MDiv/MSW Curricular Paradigm. Efficiency of the dual degree requires strict adherence to course sequence and the curriculum as designed. The program cannot be shortened significantly by taking courses in summer session at either school. If students wish to pursue a biblical language as part of their MDiv degree, they must take the language in the summer.

SUGGESTED MDIV/MSW CURRICULAR PARADIGM

Dual Degree for individuals who begin their work at Duke Divinity School
Additional Requirements for Methodists in **Bold**

First Year

Fall Semester – Duke Divinity

Old Testament 752

Church History 750

MDiv/MSW Integrative Elective - Pastoral
Care 761

Church’s Ministry (LE)

World Christianity LE/or American Christianity 756

Church Ministry 700 small group

First Year Writing Assessment

Field Education Placement 1 (Year Long; or Summer)

Spring Semester – Duke Divinity

Old Testament 753

Church History 751

New Testament 754

Elective

Church Ministry 701 small group

Second Year

Fall Semester – Duke Divinity

Christian Theology 755

Elective (Methodist - **Parish 777**)

Elective (Methodist - **Evangelism**)

Elective (Methodist - **Liturgical Studies 760**)

Middler Review of Student Portfolio

Field Education Placement 2 (Year Long; or Summer)

Spring Semester – Duke Divinity

Christian Ethics 757

Elective (Methodist - **Parish 778**)

Preaching 758

Black Church (LE)

Third Year

Fall Semester – School of Social Work

Social Work 500

Social Work 530

Social Work 540

Social Work 570

Social Work 520 & Social Work 523

Spring Semester - School of Social Work

Social Work 501

Social Work 505

Social Work 510

Social Work 517

Social Work 521 & Social Work 524

Fourth Year

Fall Semester – Both Schools

New Testament Exegesis (LE)

MDiv Elective

Social Work – Advanced Practice Course

Social Work 820

Spring Semester – Both Schools

MDiv/MSW Integrative Capstone Elective
Pastoral Care 809 (Fulfills PTM LE)

MDiv Elective

Social Work MSW Elective

Social Work 810

Social Work 821

Senior Review of Student Portfolio

Integrative Placement (Year Long)

SUGGESTED MDIV/MSW CURRICULAR PARADIGM

Dual Degree for individuals who begin their work at UNC School of Social Work

Additional Requirements for Methodists in Bold

First Year

Fall Semester – School of Social Work

Social Work 500

Social Work 530

Social Work 540

Social Work 570

Social Work 520 and Social Work 523

Spring Semester – School of Social Work

Social Work 501

Social Work 505

Social Work 510

Social Work 517

Social Work 521 and Social Work 524

Second Year

Fall Semester – Duke Divinity

Old Testament 752
Church History 750
MDIV/MSW Integrative Elective - Pastoral Care 761
Church's Ministry (LE)
World Christianity LE/or
American Christianity 756
Church Ministry 700 small group
First Year Writing Assessment

Spring Semester – Duke Divinity

Old Testament 753
Church History 751
New Testament 754
MDiv Elective
Church Ministry 701 small group

Field Education Placement 1 (Year Long; or Summer)

Third Year

Fall Semester – Duke Divinity

Christian Theology 755
Elective (Methodists – **Parish 777**)
Elective (Methodist - **Evangelism**)
Elective (Methodist - **Worship Liturgical Studies 760**)
Middler Review of Student Portfolio

Spring Semester – Duke Divinity

Christian Ethics 757
Elective (Methodists – **Parish 778**)
Preaching 758
Black Church (LE)

Field Education Placement 2 (Year Long; or Summer)

Fourth Year

Fall Semester - Both Schools

MDiv New Testament Exegesis (LE)
MDiv Elective
Social Work – Advanced Practice
Social Work 820

Spring Semester - Both Schools

MDiv/MSW Integrative Capstone Elective
Pastoral Care 809 (PTM LE)
MDiv Elective
Social Work 810
Social Work
Social Work 821
Senior Review of Student Portfolio

Integrative Placement (Year Long)

MDiv with a Concentration in Christian Education. The Divinity School offers a concentration in Christian Education within the Master of Divinity curriculum. This concentration benefits persons seeking to practice as church educators, teachers, college chaplains, youth workers, or health care workers. Since educational ministry is rightly understood as organic to the church's ministries of outreach, worship, mission, and nurture, persons called to parish ministry will find the concentration equally beneficial in preparing them for congregational leadership. In addition, the Master of Divinity degree with a concentration in Christian Education will satisfy ordination requirements for deacons and elders in the United Methodist Church AND qualify them for "certification" in areas of Christian Education.

Students wishing a Master of Divinity degree with a concentration in Christian Education will complete the stated requirements of the MDiv curriculum. In addition, they must complete one field education unit in a Christian education setting and take the following courses:

1. Christian Education 760: Introduction to the Education of Christians
2. Christian Education 767: Persons in Communities
3. Christian Education 766: Liturgy and Christian Formation
4. Christian Education 800: Bible Study Programs for the Local Church
5. An additional elective in Christian Education.

It is recommended that the four required courses in education be taken in sequence.

CURRICULAR PARADIGM FOR STUDENTS WITH A CONCENTRATION IN CHRISTIAN EDUCATION

(**Christian Education** courses in bold; for Methodists, judicatory requirements are in italics])

Junior Year

Fall Semester

Old Testament 752

Church History 750

Christian Education 760 (CM-LE)

Biblical language or elective

CM 700 small group

First Year Writing Assessment

Field Education 1 in Christian Education placement

Spring Semester

Old Testament 753

Church History 751

New Testament 754

Biblical language or elective

CM 701 small group

Middler Year

Fall Semester

Christian Theology 755

American Christianity 756

New Testament Exegesis (LE)

Methodism: Parish 777

Middler Review of Student Portfolio

Field Education 2

Spring Semester

Christian Ethics 757

Preaching 758

Christian Education 766 or 767

Methodism: Parish 778

Senior Year

Fall Semester

Black Church (LE)

World Christianity (LE)

Elective (*Evangelism*)

Elective (*Worship*-Liturgical Studies 760)

Spring Semester

Christian Education 766 or 767

Elective

Elective

Christian Education 800 (PTM –LE)

Senior Review of Student Portfolio

- Notes:** Christian Education 760 counts as a *Church Ministries* Limited Elective.
 Christian Education 767 will satisfy denominational requirements for a worship course in special circumstances (and replace the need for Liturgical Studies 760).
 Christian Education 800, Bible Study Programs for the Local Church, counts as a *Practicing Theology in Ministry* Limited Elective.

The Master of Theological Studies Degree

This two-year (four semesters) general academic degree is designed to provide an introduction to the theological disciplines as: (1) foundation for a graduate research degree (PhD); (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 (transfer credit is limited to two courses), with no more than two courses outside of the Divinity School;
2. a normal load of four courses per semester;
3. Old Testament 752 and 753, New Testament 754, Church History 750 and 751, Christian Theology 755, Christian Ethics 757;
4. the maintenance of a cumulative grade point average of 2.5;
5. submission of a well researched, clearly written final paper. This paper may build upon and elaborate work done in a previous paper in the program; it may be written in the context of a course, or as an independent study, or as an additional paper outside current course work. The writing is normally done in the final semester. A final draft of the thesis will be due to the thesis advisor no later than noon on the first day of reading week in the semester which the student will graduate.
6. submission of a portfolio for review by a faculty member;
7. completion of all requirements for the degree within a four-year (eight-semester) period.

Administration. In consultation with the MTS director, 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 director will reassess program goals and the course plan adopted by the student. Required courses for the MTS are: Old Testament 752 and 753, New Testament 754, Church History 750 and 751, Christian Theology 755, Christian Ethics 757, one course in ministerial studies, and eight open electives. In consultation with the MTS director and relevant division chairs, students may be considered for an alternative configuration of coursework, to include a minimum of 2 courses in biblical studies, 2 courses in theological studies, 2 courses in historical studies, and 1 course in ministerial studies, leaving 9 open electives.

At the end of the first year of course work, the director will assess the progress and academic performance of the student. By either October 15 or February 15 of the second year (depending on whether the student intends to submit the final paper at the close of the fall or spring semester, respectively), the student must submit a paper proposal to the Office of Academic Formation and Programs. Proposal forms can be found on the academic portion of the Divinity School Web site; before submission, the forms must be signed by the faculty advisor and a second reader (if the student chooses to use one). The proposal must also include a tentative title and a brief description of the topic. The paper itself is due upon the date the student sets in agreement with the faculty advisor, but no later than noon on the Monday of the final reading period of the semester in which it is submitted.

Before graduation, there will be a final evaluation of the student's portfolio. Both the portfolio and the faculty member's final evaluation are submitted to the associate dean for academic formation.

A SUGGESTED MTS CURRICULAR PARADIGM

First Year

Fall Semester

Elective

Old Testament 752

Church History 750

Elective or biblical language

Church Ministry 700 optional

First Year Writing Assessment

Spring Semester

Old Testament 753

New Testament 754

Church History 751

Elective or biblical language

Church Ministry 701 optional

Second Year

Christian Theology 755

Ministerial Studies course

Elective

Elective

Christian Ethics 757

Elective

Elective

Elective

MTS Portfolio Review

Continuation Requirements. The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the MTS 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, at the discretion of the associate dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence, or asked to participate in a 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 student must demonstrate progress in the program by completing courses. A student who has 3 or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the associate dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.

The Master of Theological Studies and Law Dual Degree Program

The Divinity School and the Law School have established a combined four-year program in law and theological studies. Acceptance into this program requires applying separately for admission to each school. The students in the MTS/JD program may enroll the first year in either the Divinity School or the Law School. If the student begins in the former, the first-year curriculum is the same as that of other Divinity School students; if the student begins in the latter, the first-year curriculum is the same as that of other law students. The student's second year consists of the full first-year program of the other school. In the third and fourth years of the program, the student takes courses in both schools. Approximately two-thirds of these courses are taken in the Law School.

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 ThM degree program is open to a limited number of students who have received the MDiv (or the equivalent) with superior academic records.

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

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

1. Eight course units of advanced studies, with an average grade of B (3.0 average on a 4.0 scale).
2. Superior performance (at least a B-) in a comprehensive examination covering the student's area of study. The exam consists of four questions formulated by the student's advisor, in consultation with the ThM director. The questions are designed to require of the student a summary of the issues raised in the student's coursework. Students may take this exam in an in-class setting or as a take-home exam. The answers to each question are normally 3,000 to 4,000 words, for a total of 12,000 to 16,000 words. The examination will be given at the close of the course of study for the degree, ordinarily in November or April.
3. As an alternative to the examination, the student may elect to write a thesis, if approved by the ThM director. The thesis must be well researched, clearly written, represent a significant act of intellectual engagement, and normally be 12,000 to 20,000 words (50-75 pages), although some projects will necessitate greater length. Artistic projects may be proposed in place of a traditional research paper. However, an artistic project must still include a written description of the theoretical basis for the creative work the student does in another medium. This written description will normally take the same form as the traditional ThM thesis and be at least 10,000 words (40 pages) in length.
4. Students must submit to the Office of Academic Formation and Programs a one-page thesis proposal (a form is available on the Divinity School website) that includes the thesis title and a brief description of the topic. This proposal must be submitted no later than October 15 (for a thesis to be completed in the fall) or February 15 (for a thesis to be completed in the spring) and must be signed by the thesis advisor, and the ThM director.
5. The ThM thesis must be written as a continuation of a directed study. Normally, the thesis is written in the student's final semester of enrollment. The director of the directed study will ordinarily serve as the thesis supervisor and will grade the thesis. A second reader is normally not required but can be added at the request of the student, the supervisor, or the ThM director. A final draft of the thesis will be due to the thesis advisor no later than noon on the first day of reading week in the semester which the student will graduate.
6. Residence for one academic year or the equivalent. (Equivalency to be determined by the associate dean for academic formation).
7. 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 will be designated as the candidate's major. The directed study may count toward fulfilling the major requirement. Students enrolled

in the ThM may take the elementary biblical languages; however, these courses may not count as fulfilling the major requirement for biblical studies.

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

Continuation Requirements. The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for the ThM 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 student must demonstrate progress in the program by completing courses. A student who has 3 or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the associate dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.
3. The minimum time in which the degree can be completed is one academic year (two semesters); a student may take a full calendar year and use the summer to complete degree requirements. However, these requirements must be completed by September 1 in order for the student to be considered a September graduate and avoid having to register for course continuation (see item 4). Students needing more than twelve months to complete the degree must seek the permission of the ThM director and the associate dean for academic formation. The ThM degree must be completed within three years (six semesters). To be classified as full time, a student must be enrolled in three or more courses in a semester.
4. ThM students who have registered for the eight required courses and have completed all course work except the exam or the thesis must register for course continuation (CONTDIV 1) each fall and spring semester until they complete all the requirements for the program.

The Doctor of Ministry Degree

The DMin offers theological education on Scripture, engagement with the living Christian tradition, and attention to and reflection on contemporary contexts in order to provide formation for leaders of faithful Christian ministries. Because the degree is designed to promote rigorous and imaginative reflection on the practice of ministry and to enhance the critical skills of persons engaged in the leadership of congregations or church-related institutions, a central feature of the degree is its integration of practical ministerial experience with structured theological reflection.

Requirements:

1. Ten courses completed in no less than two academic years (the DMin degree is not eligible for credit transfer);
2. The completion and committee approval of a substantial written thesis;
3. Compile a portfolio to be reviewed by a faculty advisor;
4. The maintenance of a cumulative grade point average of at least 3.0;
5. Completion of all requirements for the degree within a four-year period.

Administration. The DMin degree is structured on a cohort model that organizes learning around short-term (generally one-week) intensive residential seminars in conjunction with ongoing group interaction facilitated by online tools. Each residential seminar will be followed by a period of structured synchronous and asynchronous classrooms during which students will engage one another and faculty on a weekly basis. The structured character of the synchronous and asynchronous classrooms includes assignments that require students both to integrate course material with the ecclesial practices that are part of their daily work, and to do so in conversation with the community of peers formed during the residential intensives and sustained through online communication. The five terms of coursework span approximately two academic years. DMin study concludes with a period of independent research and writing, one to two years in length, culminating in the production of a substantial written thesis. As a means to exhibit growth and understanding of theological reflection, every DMin student will compile a student portfolio that a faculty member will review in the student's fourth semester. Both the portfolio and the faculty member's final evaluation are submitted to the associate dean for academic formation and programs.

SUGGESTED DMin CURRICULAR PARADIGM.*Term 1***Old Testament (OLDTEST 901)**

Cohort Course

Formation Seminar DMIN 900*Term 3***Church History (CHURHIST 903)**

Cohort Course

Formation Seminar DMIN 900*Term 5***Thesis Seminar (DMIN 901)**

Cohort Course

Formation Seminar DMIN 900*Term 2***New Testament (NEWTTEST 902)**

Cohort Course

Formation Seminar DMIN 900*Term 4***Christian Theology
(XTIANTHE 904)**

Cohort Course

Formation Seminar DMIN 900*Term 6***Continuation (CONTDIV 1)**

Continuation Requirements. The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for the DMin 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 student must demonstrate progress in the program by completing courses. A student who has 3 or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the associate dean for academic formation and programs, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.
3. DMin students who have registered for the required courses and have completed all course work except the thesis must register for course continuation (CONTDIV 1) each term until they complete all the requirements for the program.
4. Except for extenuating circumstances, students who have completed the course requirements but have failed to complete the thesis by the end of the fourth year will be terminated from the doctoral program and awarded a ThM degree.

The Doctor of Theology Degree

Description: The Doctor of Theology (ThD) program provides students with academically rigorous doctoral training for theological engagement with the faith and practices of Christian communities. The program was initiated, in part, to extend doctoral training at Duke to areas of study outside of the scope of most PhD programs. The ThD allows concentration in any of the theological disciplines, as they attend to the faith and practices of Christian communities. Creative interdisciplinary study with this focus is particularly encouraged.

Concentrations: The ThD program is designed to enable interdisciplinary and integrative study. Students work with their principal advisor to craft a Primary Concentration (of at least six courses) and a Secondary Concentration (of at least three courses) that embody their research interests and provide coherence to their study. These areas of concentration will be shaped to enable critical and constructive reflection on particular practices of Christian community and life, and are expected to draw upon core areas of the theological curriculum.

Program Requirements:

1. Ordinarily, at least two academic years of full-time (three courses a semester) residency. Continuous registration in a “continuation” status from completion of course work to completion of dissertation.
2. Twelve courses: ordinarily, at least six courses related to a primary concentration and at least three courses related to a secondary concentration.
3. A core seminar that may count as one of the primary or secondary concentration courses.
4. The student must maintain a cumulative grade point average of 3.0. A student who falls below this level is terminated.
5. Demonstrated competence in two modern languages other than English; additional proficiencies may be required in light of the student's particular research interests. Students whose work focuses on Scripture will also be required to demonstrate proficiency in Hebrew and Greek.
6. Written preliminary examinations (including at least one in the primary area, one in the secondary area, and a dissertation exam).
7. An oral preliminary examination in which members of the student's preliminary examination committee will ask the student to discuss the issues treated in the written examinations.
8. Completion and defense of an academic dissertation that demonstrates the student's ability to contribute to scholarly discourse and to bring that discourse to bear on the ministries and practices of Christian communities.

Certificate Programs

Certificate in Anglican Studies. Students in the MDiv program interested in the Certificate in Anglican Studies should declare that interest upon matriculation to the director of the Anglican Episcopal House of Studies, so that they may be assigned an Anglican/Episcopal faculty advisor. The certificate is designed to serve the academic and formational requirements of those preparing for ministry – ordained and lay – in the Episcopal Church and other member churches of the Anglican Communion. The requirements for the certificate are: (1) completion of 3 courses in Anglican Studies; (2) active regular participation in the Anglican spiritual formation program throughout their time at Duke; (3) completion of one field education placement in an Episcopal/Anglican setting; and (4) satisfactory fulfillment of the middler evaluation with an Anglican/Episcopal faculty member.

Certificate in Baptist Studies. Students in the MDiv program 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 formation. They will be assigned a Baptist faculty advisor. The requirements for the certificate are: (1) completion of two courses in Baptist studies (“The Free Church” and “Free Church Theology”) and a third component which may include a third course (either a special topic course in Free Church Studies or another elective approved by the director of the Baptist House) or participation in a 2nd or 3rd year spiritual formation group on topics of Baptist identity and formation, and (2) middler review of the student portfolio by a Baptist faculty member. It is also preferable that at least one field education placement be in a Baptist setting.

Certificate in Gender, Theology, and Ministry. The goal of the certificate program is to equip students to address: the way gender has shaped agency within the church; the function of gender in the (normative) theological thinking of the church; and contemporary issues of ministry (authorization of women’s ministry, ordination, domestic violence, gender and language/liturgy/symbolism, gender and the globalized church/state/economy).

The certificate program is administered in conjunction with the Divinity School’s Women’s Center. The faculty advisor to the Women’s Center serves as the primary contact person for the certificate program. To receive the certificate in Gender, Theology, and Ministry, students must meet the following requirements:

1. MDiv students must declare their intent to participate in the certificate program no later than the spring semester of their middler year. MTS students must declare intent no later than the spring semester of their first year. Both the Women’s Center advisor and the student’s faculty advisor should receive the declaration of intent.
2. Students must complete three courses in gender studies: WS601S, Debates in Women’s Studies (in Duke University’s Women’s Studies Department), or its equivalent; and two courses within the Divinity School or religion department with a clear focus on gender studies.
3. Students must complete a service learning or research project in the area of gender, theology, and ministry. The project may be conducted in one of four ways: (1) within a course (but not within any of the three courses that fulfill the previous requirement), (2) within a directed study, (3) as an independent community service project, or (4) within the context of a field education placement (The field education office is not responsible for facilitating or evaluating this project in any way). Ideally the project will take place during the senior year or during the summer prior to the senior year.
4. During the spring semester of the senior year, students will participate in a monthly colloquy to discuss their service learning projects and/or to share the results of their research. Affiliated faculty members will be responsible for directing the colloquy.

Certificate in Prison Studies. The Certificate in Prison Studies provides students with the opportunity to engage specifically with people in prison and the system that imprisons them in the context of theological education and formation for the ministry (see Matt. 25:36). This certificate can normally be earned within the MDiv, MTS, and ThD degree programs. Students interested in the Certificate in Prison Studies should declare intent to the program director as well as to the Office of Academic Formation and Programs. Normally, the five requirements for the certificate are:

1. PARISH 809, Restorative Justice, Prison Ministry, and the Church.
2. Participation in a Divinity School course taught on site in a local prison. (These presently take place, for women, at the Raleigh Correctional Center for Women, and, for men, at the Durham Correctional Center, and are facilitated by Project TURN.)
3. Completion of one further course addressing relevant questions of justice, atonement, race, gender, conflict, ministry (etc.), and approved by the director (e.g. BCS 763, The Life and Thought of MLK; XTIANTHE 804, Theology, Justice and the Intellectual Life; 812, Doctrine of Creation and Theological Anthropology; 952, Slavery and Obedience; XTIANETH 804, Theological Dimensions of American Law and Politics; 806, Masculinity and Ministry; CHURMIN 762, The Love of God and Neighbor; PARISH 780, The Missional Church and Evangelism; PAST-CARE 806, Naming the Powers; PREACHING 802, Preaching the Powers). An appropriate Directed Study approved by the certificate director may be substituted for this requirement.
4. Completion of a suitable Field Education placement.
5. Participation in a designated prison-oriented spiritual formation group, or, on petition, completion of an approved research project (similar to the project currently required by the Gender certificate).

Duke Summer Session

The Divinity School offers a limited summer program, including intensive biblical language courses (Greek/Hebrew), individual directed study, and one or more electives. Summer courses of graduate level may also be taken in other departments as cognate credits (maximum of two; see provisions under administration of the curriculum). Permission for such credits must be secured in advance from the instructor and from the associate dean for academic formation and may involve university rather than Divinity School 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 formation, enroll in this one-semester program focused on political issues and social ethics and receive up to four transfer credits. Applicants must have completed at least two and not more than four semesters at Duke to be eligible.

International Study Programs

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

Middle East Travel Seminar. The Middle East Travel Seminar is a three-week study tour, beginning in mid-May, to which Divinity School students may apply. Each year four to six Divinity students are selected to visit and study important sites 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 Erlangen/Duke Exchange Program. Through the year program at Erlangen University (Germany), the student becomes thoroughly acquainted with another culture and different church life. Full participation in classes at Erlangen required. Language preparation necessary.

The Hispanic Summer Program takes place for two weeks every summer at a different site in the United States or Puerto Rico. This program is open to all students (half the courses are in Spanish, half in English). Students may take a maximum of two courses. Credit for the courses is awarded by the hosting institution and can then be transferred to Duke Divinity School. Courses in the Hispanic Summer Program cover a wide range of the theological curriculum, and are always taught with the Latino church in mind.

Canterbury Scholars' Program. Every year in the summer, Canterbury Cathedral gathers individual seminarians, ordinands, Divinity School students of the Anglican Communion, and newly ordained clergy to share their lives together, praying, studying, and exchanging experiences and ideas. Guided by an international faculty, students live in the International Study Centre at Canterbury, and join the Cathedral community's daily life. Students come from all over the Anglican Communion and have an intensive community experience during their time in Canterbury. Sponsored by Canterbury Cathedral, and fully accredited by Duke Divinity School, Virginia Theological Seminary, and the church of the Province of Southern Africa, the aim of the program is to broaden horizons by exploring the strength of Anglicanism in practicing communion in a diversity of cultures. The program has two pillars: (1) Intensive academic course work; and (2) attendance at the Cathedral's two daily offices. Course credit is available for this program.

Courses of Instruction

Course Enrollment

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



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

I. Biblical Studies

OLD TESTAMENT (OLDTEST)

701. Hebrew Reading. A noncredit course for "reading maintenance" in Hebrew texts and to improve language skills. Prerequisites: Old Testament 752, 753, 760 and 761. No credit.

702. Hebrew Reading. A noncredit course for "reading maintenance" in Hebrew texts and to improve language skills. Prerequisites: Old Testament 752, 753, 760 and 761. No credit.

752. Introduction to Old Testament Interpretation. The first half of a two-semester course that serves as an introduction to the literature, history, and religion of ancient Israel with emphasis on exegetical methodology. One course.

753. Introduction to Old Testament Interpretation. The second half of a two-semester course that serves as an introduction to the literature, history, and religion of ancient Israel with emphasis on exegetical methodology. One course.

760. 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 760 without completion of 761.). One course.

761. Introduction to Biblical Hebrew. Continuation of Old Testament 760. (Two semesters: no credit will be given for 760 without completion of 761.) Instructor: Crenshaw, Chapman, Davis, or Portier-Young. One course.

762. To Work and Watch: Toward a Biblical Ecology/Theology of Land. The aims of this course are to: 1. Explore ancient Israel's theological understandings of land tenure and use, and further, to explore how land is a crucial element in the relations between humanity and the other creatures, on the one hand, humanity and God, on the other. 2. To engage in a serious rereading of the Biblical text in light of the contemporary ecological crisis. 3. To identify ideologies of land tenure and usage that are operative in contemporary societies, including our own, and to examine them critically in light of the biblical text and the present crisis. Prerequisite: Old Testament 752 and 753. One course.

- 763. Necessary Women: Biblical Representations of Women in Judges and Ruth.** We will look at representations of women (especially the multiple representations in Judges and Ruth) from different interpretative perspectives: history of religions, sociology, feminism, ancient and medieval Christian and Jewish thought, literary theory, systematic theology, contemporary spirituality, and religious art. We will consider what these books indicate about ancient Israelite religion and religious imagination, and also how they may inform our own religious imaginations. Prerequisite: OLDTEST 752 and 753. One course.
- 764. Israel and the Nations.** This course explores the working hypothesis that a critical first step for reflection on the relationship between Christianity and other world religions is to locate the right balance between election and responsibility within the overarching Old Testament drama involving God, Israel, and the nations, if any of these questions are to be answered faithfully for the future. Prerequisite: OLDTEST 11 and 12, and NEWTEST 18. Instructor: Chapman. One course.
- 765. Old Testament Law and Community.** This course aims to investigate the various legal codes of the Old Testament, primarily those within the Pentateuch, in order to: 1. Articulate their similarities and differences, and thereby gain a sense of the legal tradition of the Old Testament as a whole; 2. Situate the codes within the context of historical Israel's communal life, posing the sociological question of the relationship between corporate identity and communal discipline; 3. Frame the theological issue of contemporary Christian use and application of Old Testament legal texts. Prerequisite: Old Testament 752 and 753. One course.
- 766. 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.
- 767. From Text to Sermon.** Preaching from biblical sources. Emphases on the goal and methodology of exegesis, the hermeneutic problem, and verbal communication in the present. Prerequisite: Preaching 758. One course. C-L: Preaching 765
- 770. Exegesis of the English Old Testament.** Register for course by designated suffix, A-L. One course each. Prerequisite: Old Testament 752 or equivalent. Variable credit.
- 770A. Amos and Hosea.** Examines the religious teachings of eighth-century prophets in light of earlier prophecy in the ancient Near East. One course.
- 770D. Deuteronomy.** One course.
- 770G. Genesis.** One course.
- 770H. Historical Books.** One course.
- 770I. Isaiah.** Explores the rich tradition attributed to the prophet Isaiah and searches for a unifying theme for a variety of understandings of God's continuing activity among humans. One course.
- 770J. 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.
- 770L. Daniel and Apocalyptic.** One course.
- 770O. Jonah and English Literature.** Engages the book of Jonah in conversation with works of English literature that either interpret Jonah and/or explore themes that are at the heart of this biblical book, for example, the nature of God as just, gracious, predictable, or capricious; the prophet's call and response; the prophet's anger toward (and joy in) God. One course.
- 770P. Old Testament Psalms.** Exegesis of various literary types; theological orientation of Old Testament liturgical prayer; implications for prayer and liturgy today. One course.
- 770W. 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.
- 790. Topics in the Old Testament.** Topics vary. May be repeated for credit. One course.
- 800. Preaching Isaiah.** Prerequisites: Old Testament 752 and 753, Preaching 758, and Christian Theology 755. One course. C-L: Preaching 800

801. 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 752 and 753 or equivalent. One course.

802. Interpreting Exodus through Jewish and Christian Traditions. This seminar will look at the importance of the book of Exodus for theology and the formation of religious identity among both Jews and Christians. Further, we will look at how its central significance is evidenced in the homiletical traditions of both communities from antiquity to the present. Prerequisite: Old Testament 752 and 753. One course.

803. A Garden Locked: Approaches to the Song of Songs. This seminar will explore traditional readings of the Song, both Christian and Jewish, as well as a variety of contemporary interpretations. The aim will be to deepen our understanding of biblical hermeneutics, the nature of biblical language, and ways in which the Bible may properly be used for theological reflection. Prerequisite: OLDTEST 752. One course.

804. Biblical Perspectives on Prophecy and the Church's Ministry. Most of our work in the course will be to consider a wide range of biblical representations of prophecy, from both Testaments, in social, historical, and canonical contexts. However, two questions about the contemporary church will steadily inform our consideration of the biblical texts: 1. How are biblical representations of prophecy used and misunderstood in the church? 2. What genuine meaning might the well-worn phrase "prophetic ministry" have in our various ecclesial and social contexts, and how might such ministries be nurtured in faithfulness to the biblical witness?. One course.

805. 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 752 and 753. One course.

806. Biblical Bodies. Embodied life is at the heart of the Hebrew scriptures and biblical imagination. Examining and reclaiming the centrality of embodiment and of bodies within biblical traditions offers a way past false dichotomies of mind and body, spirit and matter, and belief and praxis. In a similar vein, it paves the way for an approach to biblical interpretation that does not oppose historical and theological approaches but views them as interconnected and indeed inseparable. This course will survey bodies within the biblical tradition and in the wider ancient Near Eastern world within which the biblical traditions took shape. One course.

860. 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. Consent of instructor required for undergraduates. Also taught as Religion 607. One course.

861. 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. Consent of instructor required for undergraduates. Also taught as Religion 608. One course.

870. Exegesis of the Hebrew Old Testament. Register for course by designated suffix, A-G. One course each. Prerequisite: Old Testament 760 and 761. Variable credit.

870E. Pentateuch. Stress on hermeneutical method. One course.

870G. Genesis. One course.

870H. Historical Books. One course.

870O. Minor Prophets. One course.

870P. Major Prophets. One course.

870V. Proverbs. One course.

870W. Writings. One course.

890. Topics in the Old Testament. Topics vary. May be repeated for credit. One course.

901. Old Testament and Leadership. This exegetically-focused course seeks to explore various biblical "profiles of leadership," with a view to articulating a biblically grounded theology of Christian leadership. We shall consider the ways and extent to which scriptural representations of those exercising leadership (formally and informally) among the people Israel may provide models for contemporary leaders in the church, the limits to such application, and also the ways in which the biblical writers deliberately portray the weaknesses and failures even of those leaders whom they uphold as admirable or exemplary. One course.

950. Studies in the Apocrypha and Pseudepigrapha. Selected documents of the Apocrypha and Pseudepigrapha examined exegetically and theologically in their relation to postexilic Judaism. One course.

951. Creation, Cosmology, and World Order. One of the most exciting initiatives in current Old Testament scholarship involves a thoroughgoing reappraisal of the theme of creation. This course will investigate shifts within the field and their implications. At stake are the relation between cosmology and anthropology in ancient Israel, the shape of Old Testament theology, the relationship between the Old Testament and the New, and the Bible's abiding relevance for contemporary ecological issues. One course.

952. The Deuteronomistic History. One of the most influential proposals in twentieth-century biblical scholarship was Martin Noth's characterization of the Former Prophets as a "Deuteronomistic History," which had as its goal the narration and interpretation of Israel's past from its origins in Canaan to the eventual destruction of both the Northern and Southern Kingdoms. Noth's theory still finds widespread scholarly acceptance, but criticisms and counter-proposals have recently multiplied. This course will investigate the current state of the question and explore more broadly the nature of historiography in ancient Israel, including a comparison with ancient Greek historiography. One course.

953. History of Ancient Israel. This course is intended primarily for Ph.D. students and has two main goals: to explore current debates about the history of ancient Israel and to acquaint students with classic works in the history of critical biblical scholarship. One course.

954. Barth's Old Testament Interpretation. This course will explore various examples of Barth's Old Testament exegesis in order to gain a clearer understanding of his approach. Is it an ad hoc tour de force, as has been claimed? Or are there lines of continuity connecting his individual treatments? By investigating such questions, students will have an opportunity to explore larger issues involving the task of preaching, the contemporary resurgence of interest in theological biblical interpretation, the longstanding problem of a Christian interpretation of the Old Testament, and the challenge of moving from biblical text to doctrine within the context of Christian theology. One course.

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

957. Seminar in Old Testament. Research and discussion on selected problems in the Old Testament and related fields. One course.

958. Seminar on Text Criticism. Emphasis on transmission, versions, apparatus, and method. Prerequisites: New Testament 760, 761 and Old Testament 752, 753 and 760-761 or equivalents. One course.

959. Modern Historical Study of the Prophets. With in the history of scholarship on biblical prophecy, the late twentieth-century "turn to the book" entailed the reevaluation of a consensus established one hundred years earlier. By tracing the trajectory of modern critical study of the Bible's prophetic literature, contemporary interpretive debates and theories are contextualized and illuminated. One course.

960. Place and Space - In, Around, and After the Hebrew Bible. The class will be conducted as a small seminar, designed primarily for doctoral students in OT/Hebrew Bible, but open to NT doctoral students and advanced master's level students who can read Hebrew well (i.e., beyond the intermediate level). One course.

990. Topics in the Old Testament. Topics vary. May be repeated for credit. One course.

NEW TESTAMENT (NEWTEST)

117. Exegesis of the English New Testament II. Register for course by designated suffix, A-D. One course.

700. New Testament Colloquies. Each colloquy will have a faculty member or visiting scholar leading a discussion on a selected topic. The course is a noncredit course. Please refer to the Courses of Instruction for details about each colloquy. No credit.

701. 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.

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

705. The Art of Biblical Interpretation. This course is a basic introduction to methods of Biblical interpretation, with attention to the prior assumptions and purposes of different interpretive methods. One course. C-L: Christian Education 710

707. Introduction to the New Testament. This course is an introduction to the content and interpretation of the New Testament, with attention to its historical context, its literary genres, and its central theological issues and claims. Lectures during the week-long intensive portion of the course will introduce students to the Hellenistic world in which the New Testament was written, key issues in interpretation of the New Testament, different approaches to reading texts as Scripture for the church, and the interplay between history and theology at work in any Biblical interpretation. During the online portion of the course, lectures will cover the historical setting and distinctive theological claims of the New Testament texts. One course.

754. 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.

760. Hellenistic Greek. Designed for beginners to enable them to read the Greek New Testament. (Two semesters: no credit will be given for 760 without completion of 761; however, students with at least one full year of college Greek may be permitted to enroll in 761.) Instructor: Staff. One course.

761. Hellenistic Greek. Continuation of New Testament 760. (Two semesters: no credit will be given for 760 without completion of 761; however, students with at least one full year of college Greek may be permitted to enroll in 761.) One course.

770. Exegesis of the English New Testament I. Register for course by designated suffix, A-E. Three courses.

770A. Exegesis of the English New Testament I: Acts. One course.

770C. I Corinthians. One course.

770G. Galatians. One course.

770J. The Gospel and Epistles of John. One course.

770K. Mark. One course.

770L. Exegesis of the English New Testament I: Luke. One course.

770M. Matthew. One course.

770R. Romans. One course.

770T. Selected Later Epistles. One course.

770V. Revelation. One course.

- 790. Topics in New Testament.** Topics vary. May be repeated for credit. One course.
- 800. Bible Study Programs for the Local Church.** This course designed as a practicum in Bible study programs for the local church. Its purpose is to equip students to put their seminary biblical education to use in service to churches, through adult Bible studies. There are two foci to the course: the development of evaluative tools for assessing the theological, methodological and pedagogical presuppositions of Bible study curricula, and practice in developing and implementing Bible studies appropriate to diverse and specific settings. One course. C-L: Christian Education 800
- 801. 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.
- 802. Judaism and Christianity: Ancient Roots and Modern Perspectives.** Prerequisites: OLDTEST 752, 753 and NEWTEST 754. One course.
- 803. The Passion Narratives.** A consideration of the origins, transmissions, and literary fixation of the passion narratives in the Gospels. One course.
- 804. New Testament Theology.** Critical examination of major problems and issues in New Testament interpretation and theology. Prerequisite: New Testament 754 or equivalent. One course.
- 805. 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.
- 806. Explorations in Pauline Anthropology.** This course explores the relationship between anthropology and theology in Paul's letters, through investigating constructions of Pauline anthropology from that of Bultmann to the work of contemporary scholars. The goal of the course is to provide an opportunity to reflect on questions of identity formation, person in community and the interrelationship between divine and human action, in sustained conversation with Paul, his interpreters and each other. Prerequisite: New Testament 754. One course. C-L: Christian Education 801
- 807. Paul's "Mother Tongue": Interpreting and Approaching Paul's Parental Metaphors.** This course aims at recovering Paul's "mother tongue" through a close reading of his parental metaphors, with particular attention to his use of maternal imagery. We will attend to the background of that imagery of prophetic and apocalyptic literature, as well as appropriations in the early church. The course will include readings in metaphor theory, exegesis of selected texts, and reflection on ways both destructive and constructive, such parental metaphors function in the church today. Prerequisite: Old Testament 752, 753, New Testament 754, 760, and 761 are strongly recommended. One course. C-L: Christian Education 802
- 808. The Life of Paul.** Prerequisite: New Testament 754, one exegesis course, Christian Theology 755. Greek recommended but not required. One course.
- 809. Imitation and Transformation in the Letters of Paul.** This course will investigate Paul's imitation language in relationship to the formation of Christian character. The course will include exegesis of specific texts and critical evaluation of contemporary interpretations. We will attend to both ancient and modern notions of imitation. Prerequisite: Old Testament 752, 753, New Testament 754, and Christian Ethics 757. One course. C-L: Christian Education 803
- 810. Justification by Faith in Paul.** This advanced course will examine several aspects of the doctrine of justification by faith in relation to Paul. Prerequisite: NEWTEST 754, NEWTEST 760, and one exegesis course. One course.
- 870-1. Exegesis of the Greek New Testament I.** Register for course by designated suffix, A-S. Prerequisite: New Testament 760 - 761. One course.

870-2. Exegesis of the Greek New Testament II. Register for course by designated suffix, A-F. Prerequisite: New Testament 760 -761. Variable credit.

870A. Acts. One course.

870C. I Corinthians. One course.

870E. Ephesians. Prerequisites: New Testament 754, 760, 761, or equivalent. Consent of instructor required. One course.

870G. Galatians. One course.

870J. The Gospel and Epistles of John. One course.

870K. Mark. One course.

870L. Luke. One course.

870M. Matthew. One course.

870P. Epistles of Peter and James. One course.

870R. Romans. One course.

870S. The Resurrection Narratives. One course.

870T. The Pastoral Epistles. One course.

870Y. The Synoptic Gospels. Concentration on the "classical" methods of studying the synoptic gospels: source criticism, form criticism, and redaction criticism. Students expected to become proficient in using the Greek synopsis. Prerequisite: New Testament 754, New Testament 760, 761 or equivalent. Also taught as Religion 630-11. One course.

890. New Testament Topics. Topics vary. May be repeated for credit. One course.

901. The New Testament and Christian Leadership. This course will examine several key points at which the study of the New Testament intersects with, informs or critiques contemporary understandings of leadership. The primary focus will be on the figures of Jesus and Paul: therefore, central to the course will be a careful exegesis of selected passages in the Gospel of Mark and in Paul's Corinthian correspondence. Secondary readings will encourage students to reflect more deeply on these New Testament texts as resources for understanding Christian leadership. One course.

950. The New Testament and Ancient Graeco-Roman Philosophy. This course will aim to understand the basic philosophical/theological issues that are embedded in the interaction between ancient philosophy and early Christianity and how these issues can be thought about today. We focus primarily on the Stoics because (a) they are the best representatives of the philosophical mainstream during the time surrounding the composition and early reception of the New Testament; (b) there is a long history of discussion about the relation between Stoicism and Christianity that time and again shows this question to be a particularly fruitful way of thinking about what Christianity actually is; and (c) Stoicism remains very much alive in the modern world. One course.

952. 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 754, 760, and 761, or equivalents. One course.

953. Questions in the Study of Ancient Judaism. The course will examine the current state of research on some of the most significant and controversial topics in contemporary study of Second Temple Judaism and the Judaism of the early rabbinic period. One course.

954. Pauline Theology. Studies in some aspects of Paulinism in the light of recent scholarship. One course.

955. 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.

956. The Gospels and Historiography. A doctoral-level seminar investigating the approach of the Gospels towards history by comparing them with the approach to history of other ancient texts. One course.

970. Seminar in the New Testament. Research and discussion on a selected problem in the biblical field. One course.

990. Topics in the New Testament. Topics vary, may be repeated for credit. One course.

II. Historical Studies

CHURCH HISTORY (CHURHST)

701. Latin Reading. Focus on reading Latin texts with some consideration of grammar, syntax, and prose style of various classical texts. No credit.

750. Early and Medieval Christianity. A survey of the history of Christianity from its beginnings through the fifteenth century. One course.

751. Modern European Christianity. A survey of the history of Christianity from the Reformation to the present. One course.

760. Introduction to Ecclesiastical Latin. The class is an introduction to basic Latin grammar and the vocabulary, classical and theological necessary for the reading Patristic and Medieval Latin texts and non-Christian Latin sources of influence upon Christian thought. (Two semesters: no credit will be given for 760 without completion of 761). Instructor: Smith. One course.

761. Introduction to Ecclesiastical Latin. Continuation of Church History 101. (Two semesters: no credit will be given for 760 without completion of 761). One course.

762. 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.

790. Topics in Church History. Topics vary. May be repeated for credit. One course.

800. The Christian Mystical Tradition in the Medieval Centuries. Reading and discussion of the writings of medieval Christian mystics (in translation). Each year offers a special focus, such as: Women at Prayer; Fourteenth-Century Mystics; Spanish Mystics. Less well-known writers (Hadewijch, Birgitta of Sweden, Catherine of Genoa) as well as giants (Eckhart, Ruusbroec, Tauler, Suso, Teresa of Avila, Julian of Norwich, Catherine of Siena, and Bernard of Clairvaux) are included. Also offered as Medieval and Renaissance Studies 672 and Religion 742. Instructor: Keefe. One course.

801. Conversion and Confession: Augustine, Milton, and Bunyan. One course.

802. 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.

803. The History of Biblical Interpretation: From Medieval to Modern Times. This course aims to give an account of some of the key shifts in the history of biblical interpretation by tracing the collapse of the medieval fourfold sense and the changing understandings of the “literal sense”, analyzing the “Protestant Reformers” contribution to biblical exegesis, tracing the deconstruction of Scripture and its authority, and suggesting some ways of reconstructing authority of Scripture and the practices of reading Scripture for Christian readers today. One course.

804. Prophecy and Reformation: Prophecy in the Early Modern Era. Prophecy is a very powerful theme and tool in the Early Modern era that informs the ways many of the key leaders of the Protestant Reformations were viewed by their contemporaries, strongly shapes the new vision of the Protestant pastor and his duties, and guides and informs the ways in which the church and church leaders can and should interact with and possibly challenge the state and state leaders. This course examines this theme of Prophecy and the Reformation from several different angles. One course.

805. The Protestant Reformers and the Jews. This course studies the late medieval and Renaissance backdrop to Christian perceptions of Jews and Judaism and Jewish responses to these perceptions and focuses on the views of Jews and Judaism in the writings of Martin Luther, John Calvin, Martin Bucer, and a few Catholic contemporaries such as Erasmus, Reuchlin, Eck and Pfefforkorn. One course.

806. Readings in Latin Ecclesiastical Literature. This class will introduce students to the reading of ecclesiastical Latin, using John F. Collins' A Primer of Ecclesiastical Latin. No prior knowledge of Latin is required. Throughout most of the semester, the primary focus will be on grammatical exercises and learning vocabulary, but students will be introduced to simple passages from the Latin Bible and other ecclesiastical texts, and by the end of the semester will be reading more lengthy selections from the Bible, besides the text of the Latin Mass. One course.

807. 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.

808. Women and the Protestant Reformation. This course involves the study of 1.) the changing views of the roles of women in the home and workplace and 2.) the changing views of marriage, divorce, and parenthood during the time of the Protestant Reformation. One course.

809. 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. One course.

810. Death, Grief, and Consolation, Ancient and Modern. This class will examine the theology of hope and the Church's rhetoric of consolation expressed in treatises and funeral orations in early Christianity. The course is designed to function as a PTM Limited Elective that challenges students to consider how the Church articulates a message of consolation to those who are grieving that is grounded in a distinctive Christian anthropology and Christology. In practical terms, how does Jesus' passion and resurrection make any difference in the way of ministering to people who are in the midst of suffering or have lost a loved one. One course.

811. Topics in Early Medieval Church. Topics vary. One course.

812. 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.

813. Pastoral Care from the Sixth to Eighth Centuries. Explores the role of pastors and the Christian formation of the people of Western Europe, ca. A.D. 500-800, using historical documents such as Gregory the Great's Pastoral Rule, Caesarius of Arles' Sermons, St. Boniface's Missionary Letters, the Irish Book of Penance, civil law codes, and hagiography (the lives of saints). Prerequisites: Church History 750 or equivalent. One course.

814. Baptism in the First Eight Centuries of the Church. This seminar, using entirely primary source material, will look at 1. liturgical texts (sacramentaries, missals); 2. commentaries (explanations and interpretations of the mass); 3. archaeological and iconographic evidence, and 4. ecclesiastical legislation on the Eucharist (ecumenical and local councils, capitularies, canon law collections). Students will write a final research paper on any aspect of the influence or role of Eucharist belief and Eucharistic celebration on the life of the church. Prerequisite: Church History 750 or equivalent. One course.

815. Baptism in The Patristic and Early Medieval Period. A study of the celebration and interpretation of baptism in the church orders and texts of the early church writers. One course.

816. 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.

817. The Celebration and Interpretation of the Eucharist in the First Eight Centuries of the Church. This seminar, using entirely primary source material, will look at 1) liturgical texts (sacramentaries, missals); 2) commentaries (explanations and interpretations of the mass); 3) archaeological and iconographic evidence; and 4) ecclesiastical legislation on the Eucharist (ecumenical and local councils, capitularies, canon law collections). Students will write a final research paper on any aspect of the influence or role of Eucharist belief and Eucharistic celebration on the life of the church. Prerequisite: CHURHST 750. One course.

890. Topics in Church History. Topics vary. May be repeated for credit. One course.

903. Ecclesial Leadership, An Historical Perspective. This class is the history component of the DMin curriculum. As the title suggests, the course is designed to give an historical perspective on the work of ecclesial leaders. Although the category of leader or dux is ancient, "leadership" is a relative recent label for the study of the work of deacons, pastors, and bishops. One course.

950. Readings in Latin Ecclesiastical Literature: Four Carolingian Debates. Readings in Latin of pastoral, theological, and church-disciplinary literature from the late patristic and medieval period. Prerequisite: CHURHST 806 or equivalent, plus a fair reading knowledge of Latin. One course.

951. 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.

990. Topics in Church History. Topics vary. May be repeated for credit. One course.

DIVINITY (DIVINITY)

175. Introduction to Catholic Thought. This course provides an introduction to the style and substance of the Catholic intellectual tradition. Students will be expected to read some of the classics of the tradition closely, to become familiar with the tradition's technical vocabulary, to gain a preliminary understanding of the main topics of interest to it, and to engage some of its main conclusions critically. Instructor: Griffiths. No credit.

180. Pastoral Care and Women. A course that explores the cultural and ecclesial context for the pastoral care of women, with a focus on the theme of embodiment and relationality. Special topics include vocation, spirituality, aging, abuse, and depression. Instructor: Staff. One course.

HISTORICAL THEOLOGY (HISTTHEO)

790. Topics in Historical Theology. Topics vary. May be repeated for credit. One course.

800. The Theology of the Alexandrian School. This course will focus on the writings of four of Alexandria's most influential thinkers: Philo, Clement, Athanasius, and Cyril. Prerequisite: CHURHST 750. One course.

801. Augustine. The religion of the Bishop of Hippo in the setting of late antiquity. One course.

802. Readings in Medieval Theology. This course examines the high medieval achievement in theology, both scholastic and spiritual, through close study of selections from many of the most important theologians from the 12th through the early 14th centuries. Prerequisite: CHURHST 750. Instructor: Staff. One course.

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

804. Problems in Historical Theology. Instructor: Staff. One course.

805. From Papyrus to PCS: Art and the Media in the Christian Tradition. A study of the various ways by which the Gospel has been communicated and transmitted through the centuries, including architecture, music, manuscripts, painting, calligraphy, drama, sculpture, preaching, movies, stained glass, television, and printing. One course.

806. Virtue and Theology in Early Christian Ethics. In this course, we will examine the classical concept of virtue (Homer, Plato, and Aristotle) and the way that Christian theology (Christology, anthropology,

eschatology, hamartiology) causes early Christian theologians to modify the classical concept of virtue. After a survey of key Christian views of theology and discipleship (Clement, Nyssen, Ambrose, Augustine) we will examine key ethical issues. Prerequisite: Church History 750. One course.

890. Topics in Historical Theology. Topics vary. May be repeated for credit. One course.

950. Theology of John Wesley. One course.

951. Roger William's Life and Thought. The historic importance of Roger Williams cannot be limited to that of a sectarian firebrand who challenged Puritan authorities, befriended Indian neighbors, founded the colony of Rhode Island, and established the First Baptist Church in America. Roger Williams may well deserve the title "America's Theologian" because he was the trailblazer for the liberty of conscience, the freedom of religion, and the separation of church and state which became established as distinctively American ideal in history, culture, and law. This course will examine the life and thought of Roger Williams through a careful reading of his writings with attention to both their historical context and contemporary relevance. One course. C-L: Christian Theology 951

952. Greek Patristic Texts. In this course we will study the Greek syntax and style of key patristic texts, e.g. Martyrdom of Polycarp, Letters of Ignatius of Antioch, Acts of Paul and Thecia, Origen's Preface to On First Principles, Nyssen's Life of Marina, and Nazianzen's Third Theological Oration. Class will include a review of Attic grammar not common in Koine Greek. One course.

953. Topics in Patristic Theology. A study of selected topics from the Greek Fathers. One course.

954. Greco-Roman Intellectual Traditions of Patristic Thought. The course examines various intellectual traditions (philosophical schools, schools of rhetoric, literature) that provided the high cultural background for early Christian authors, from the writers of the New Testament to Patristic theologians such as Justin, Clement, Origen, Gregory of Nyssa, and Augustine. One course.

955. The Theology and Ethics of Ambrose of Milan. This new class on Ambrose will consider the following: Political and Philosophical Context of Fourth Century Christendom; Ambrose's Exegesis; Ambrose's Dogmatic Theology; and Ambrose's Moral Theology. It is designed to be of value to both historians of late antiquity and ancient Christianity and students of theology and ethics. One course.

956. The Theology of the Cappadocians. Prerequisites: Christian Ethics 757, Christian Theology 755, Church History 750, and Church History 751. One course.

957. 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.

958. Theology of St. Thomas Aquinas. Seminar on themes and problems in the thought of Thomas Aquinas. Consent of instructor required. Also taught as Religion 748S. One course.

959. 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.

990. Topics in Historical Theology. Topics vary. May be repeated for credit. One course.

AMERICAN CHRISTIANITY (AMXTIAN)

756. American Christianity. A consideration of the nature of Christianity in America and the history of its development. One course.

760. North Carolina Christianity. This course examines the history of North Carolina from colonialism to the present day. In particular, we explore the impact of war, economic depression and immigration and discuss the consequences of the Civil War, the civil rights movement and the prosperity gospel. One course.

790. Topics in American Christianity. Topics vary. May be repeated for credit. One course.

800. Studies in American Methodism. Research seminar devoted to selected topics in the Wesleyan and Methodist traditions in America. One course.

801. Faithful Fortune: The Prosperity Gospel in America. This course introduces students to the major figures and features of the twentieth-century American prosperity gospel. It traces its late 19th century metaphysical roots through black and white Pentecostalism to post-war revivals where it took shape. We consider its effect on megachurches, televangelism, and uplift traditions as it spread across racial and economic divides. New Thought, New Age, self-help, Pentecostalism, and pop religion will be considered throughout. One course.

802. The Image of the Clergy in American Popular Culture. This course will examine prevalent images of the American popular culture from the early colonial period to the present, with emphasis on the post-World War II era. One course.

803. American Religious Thought. Exploration of major writings from the Puritans to the present. “Religious thought” will be broadly construed to include formal theological treatises, spiritual autobiographies, folk theology, and the like. One course.

804. Worship in the Wesleyan Tradition. A study of the historical, theological, liturgical, and sociological influences which have shaped the worship patterns of the Episcopal Church and the major American denominations that claim a Wesleyan heritage. Historical and contemporary liturgies will be examined, and concerns related to the leadership of contemporary liturgies will be discussed. Prerequisites: Care of the Parish 159 and 160, Liturgical Studies 760. One course. C-L: Liturgical Studies 805

805. 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.

807. The Social Organization of American Religion. Focuses on social and institutional aspects of American religion. Topics include trends in American religion, social sources of religious variation, sociological knowledge about congregations and clergy, and religions' place in American society. One course.

808. Religions in the American South. A study of the interrelationships of southern religion and southern culture. One course.

890. Selected Topics in American Christianity. Topics vary. May be repeated for credit. One course.

950. American Religious Biography. A study of the leading biographers of American religious figures and of the qualities of a successful biography. One course.

951. Interpretations of American Religion. 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.

990. Topics in American Christianity. Topics vary. May be repeated for credit. Instructor: Staff. One course.

8006. Religious Issues in American History. A reading seminar devoted to selected topics, problems and issues in American religion. One course.

HISTORY OF RELIGION (HISTREL)

760. Engaging with Islam and Muslims as Faithful Christians. This course will be an introductory level examination of the major theologies, geographies, demography, and cultures of Muslim peoples. It will analyze the historical development of Islam as a religion and the civilizational achievements of Muslim societies. Participants will gain basic knowledge of Islamic theology and doctrines, various religious practices, Islamic history, and the many ways in which Islam is practiced as a living faith in different parts of the world, including the U.S. Divinity School students will find this course helpful in developing skills to engage in meaningful Christian-Muslim relations conversations. One course.

761. Jesus and Mary in Islam. The course will introduce students to the Prophet Isa (Jesus) and his mother Maryam (Virgin Mary) within the foundational texts (Qur'an and Hadith) texts of Islam and as well as the theme's manifestation in major Muslim traditions, namely Sunni, Shiite and/or Sufi traditions from 7th century

to present time. Special attention will be given to the theological underpinnings of various Muslim views on Jesus and Mary, revealing both comparison and contrast with the orthodox Christian traditions. One course.

762. 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.

763. 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.

764. 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.

765. The Wisdom of Ancient Rabbinic Stories. This course is a project to study many short stories of the Talmud and Midrash in order to build a description of the "personality" of rabbinic Judaism in the early centuries of the common era. One course.

766. Elijah the Prophet in Jewish Consciousness. Survey of aspects of Jewish continuity, custom and ritual through the lens of traditions relating to Elijah the Prophet. One course.

767. Introduction to Judaism: Investigations into the Jewish Life Cycle: A Time to be Born; A Time to Die. This course will give particular attention to the liturgical and ritual responses to life and death. The studies of rite and liturgy will lead to investigations of the underlying Jewish theological and philosophical claims, as well as the psychological attitudes that inform rejoicing and grieving. One course.

790. Topics in History of Religion. Topics vary. May be repeated for credit. Instructor: Staff. One course.

III. Christian Theology

CHRISTIAN THEOLOGY (XTIANTHE)

700. Theology Colloquies. Every other week a faculty member or visiting scholar leads a discussion on a selected topic. The course is a noncredit course open to all master's students. No credit.

705. Introduction to Christian Theology. This course will introduce students to the church's major beliefs and practices, including lessons on topics such as God, Israel, Jesus, the Holy Spirit, the church, worship and prayer, scripture, and eschatology. The course will also provide an introduction to the nature and purpose of theology and to the role of critical thinking in the Christian intellectual life. The class will also serve as a general introduction to the curriculum students will encounter in subsequent courses. One course.

725. Christian Vocation. This course is designed as an introduction to Christian vocation. Students will be guided through an examination of Scripture and wide range of texts in the Christian tradition to consider the nature and purpose of God's call for all people. Though the course considers God's call for all Christians, it will attend to a call to ordained ministry. One course.

755. 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.

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

760. The Free Church. This course is designed to introduce students to the theological ethos of the Free Church tradition from the origins in Europe and Great Britain, through its spread to North America, to

contemporary expressions in the post-colonial two-thirds world. The approach to the subject will be historical and theological, providing a narrative that traces the development and growth of the Free Church movement as well as a typological description of the character of the Free Church. One course.

761. Free Church Theology. Extending Schleiermacher's observation that theology in the West is either Catholic or Protestant, this course explores a third type: Free Church theology. It will prepare students to think theologically about the convictions and practices that are distinctive to the standpoint of the Free Church tradition in conversation with Catholic and Protestant theologies. Prerequisite: Christian Theology 755. Instructor: Freeman. One course.

762. 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.

763. Faith and Freedom. This course is designed to help students answer from a Christian standpoint what it means to be free. Conceptions of freedom from the broader cultural horizon will be engaged in conversation, but the primary sources for reflection will be from Christian Scripture and tradition. The life stories of St. Augustine, John Bunyan, and Jarena Lee (and her "Sisters in the Spirit") will serve as models to display the convictions and practices of Christian freedom. One course.

764. The Pastor's Vocation. This course proposes to revisit the notion of the pastor's life, drawing on classical as well as contemporary texts, theological analysis as well as memoir and fiction, and men and women from diverse Christian communities. The course will explore key themes of the pastor's vocation: calling, the pastoral office, spiritual life and care, preacher, and the pastor as leader of the communities of faith and resistance. Writing assignments will ask students to reflect on their understanding of the pastoral vocation in conversation with the readings. One course.

765. 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.

766. Theology and Interpreting Scripture. We will pay special attention to how understanding of God and corporate life are connected to different judgments about the nature of the Bible as scripture, its use, and what counts as faithful practices. One course.

767. 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.

768. Conflicts in Faith: Christianity and Feminism. rerequisite: Christian Ethics 757, Christian Theology 755. Instructor: Staff. One course.

769. The Nature and Existence of God. The purpose of this course is to elucidate what it is to think about God according to the fundamental grammar of Christian thought, which is to say, first, how to think about the distinction between God and creatures; and then, second, how to think about God as triune. Fulfilling that purpose will require provision of careful conceptual distinctions, which will in turn mean offering something approaching a primer in (what Catholics sometimes problematically call) fundamental theology, or (as an alternative and equally obscure label) philosophical theology, or (worse yet) philosophy of religion. One course.

770. Introduction to Christian Philosophy. Students in this course will begin by inquiring into the nature of philosophy. In light of this beginning point, the students will then go on to investigate several ideas in philosophy: 1) the possibility of philosophic knowledge, 2) natural law, 3) moral absolutes, 4) the relationships between our notions of God and demonstrations of God's existence, 5) Christian aesthetics, 6) philosophical responses to revelation mysticism, and 7) philosophical contemplation as an ongoing and meaningful part of Christian life. One course.

771. Learning Theology with C.S. Lewis. In this course the students will encounter a broad and representative range of C.S. Lewis' works. By the way of close reading, reflection, and discussion, the students will begin to think through central topics of Christian theology and ethics. The goal of this course is to offer students the opportunity to being to think theologically. The hope is that thereby students will be enabled to encounter, reflect upon, and respond to various situations in their ministry beginning already with their field education placement. One course.

790. Topics in Theology. Topics vary. May be repeated for credit. One course.

800. The Person and Work of Jesus Christ. The problem of knowledge of Christ and formulation of a doctrine of His work and person. One course.

801. Theological Grounding for the Practice of Ministry: Gender and Strategic Leadership. This course will explore some of the practical challenges of ministry and consider how to respond to those challenges with theological integrity and with constructive practices of trust and hope. Areas of focus include conflict, governance, administration, budget, finance, pastoral care, vision, planning, preaching, worship, prophetic ministry, understanding relationships from a systems perspective, and general leadership. Throughout the course we will consider the role of gender in responding to each of the practical ministry areas. One course.

802. Saving Women: Gender, Vocation, and Film. This course addresses the subject of women's religious vocation and the cultural processes that are involved in its formation. The course pairs important texts on various forms of calling and ministry with films on religious vocation. It gives students the opportunity to critically examine the gendered relationships found in various films, and the way the religious faith is imagined. One course.

803. The Catholic Church in the Twentieth Century: From Benedict the XV to Benedict the XVI. One course.

804. Theology, Justice and the Intellectual Life. Can theology intervene in the world to diagnose its injustices and to chart intellectual paths toward remedying them, or is it an impediment to justice? The course probes this question by examining the intellectual life first in its classical, theological framework, where justice and the intellectual life were unified in a singular theological project, and then in its more recent guise, which assumes that only a "de-theologized" intellectual life can adequately diagnose what ails the world. The course considers the works of Arendt, Heidegger, Foucault, and W.E.B. Du Bois. Prerequisite: Christian Theology 755. One course.

805. Authority in Theology. The idea and function of authority in theology. One course.

806. Christ and Cultural Studies. This seminar will treat contemporary issues of theology and culture. One course.

807. Gender and Popular Culture: Women, Theology, and the New Environmentalism. Religious vocation is central to the life of the Christian community, whether defined as a call to ordination or to lay ministry. Since the formation of religions vocation is a function not only of ecclesiastical authorities and traditions, but also of cultural conventions and images of women and religion, a study of the subject must attend to cultural forces. This course addresses the subject of women's religious vocation and the influence of cultural processes by pairing important texts on various forms of calling and ministry with films on religious vocation. It will give students the opportunity to critically examine the gendered relationships found in various films, and the way the religious faith is imagined. One course.

808. Feminist Theology. Examination of feminist theologians and religionists, their critical and constructive perspectives on the Christian tradition, and related issues in current feminist theory. One course.

810. Augustine's *The City of God*. This course asks what it means to interpret history theologically. In pursuing this question, the course enters with Augustine into the labyrinthine argument of *The City of God*, seeking first to understand what may be taken to be contemporary concerns. Prerequisite: Christian Theology 755, Church History 750. One course.

811. Social Significance of the Lord's Supper. Prerequisites: Christian Theology 755 and Christian Ethics 757. One course.

812. The Doctrine of Creation and Theological Anthropology. This course explores the Christian doctrine of creation. We will examine the thought of several theologians, paying special attention to their understandings of creation and their theological anthropology. Understanding the human as "a creature" and the world as "created" plays a crucial role in addressing issues of personal identity and our life in the world. The hope of this course is to develop a paradigm for personhood that speaks to issues such as (1) ecological and technological perspectives on human existence, (2) gender construction and sexual identity, (3) social and familial order, (4) and the formation of people groups and structures of belonging. One course.

813. Leadership and Discipleship. One course. C-L: Care of Parish 804

814. 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.

815. Theology and Music. A course exploring the interaction of theology and music. It aims to help students gain a working knowledge of what it is to think theologically about music and think musically about theology. One course.

816. The Doctrine of the Trinity. Beginning from the biblical bases, the trajectory of trinitarian doctrine is traced through the patristic and medieval periods and into the rediscovery of the Trinity in the 20th century. Current projects in trinitarian theology are examined for their faithfulness to scripture and tradition and for their fruitfulness in ecclesiology, liturgy, missiology, and ethics. Prerequisites: Church History 750 and New Testament 754. One course.

817. Spirit, Worship, and Mission. A course exploring the doctrine of the Holy Spirit through the Church's twin practices of worship and mission. It involves extensive engagement with the arts as media of theological discovery and articulation. One course.

818. A Christian Theology of Israel. One course.

819. Readings in Lesslie Newbigin's Theology. This course studies works of theology produced in deep and sustained engagement with ecclesial practice in the contexts of both India and the modern west. Newbigin is viewed as pastor, ecumenist, missiologist, social thinker, and Christian apologist. The principal writings are *The Household of God*, *The Open Secret*, and *The Gospel in a Pluralist Society*. One course.

820. Theology & Ethics of Dietrich Bonhoeffer. This course engages Dietrich Bonhoeffer's theology and theological ethics and their significance for the 21st century. In pursuing this, Bonhoeffer is situated within a global, trans-Atlantic frame. One course.

821. The Theology of Karl Barth. Prerequisites: Christian Ethics 757 and Christian Theology 755. One course.

822. Theology of Las Casas. This course will introduce students to the thought of Bartolome de las Casas, the sixteenth century Dominican missionary and theologian who dedicated his life to the defense of the indigenous peoples of the Americas. One course.

823. Mary Through the Eyes of Faith: Scripture, Doctrine, Theology. This course will have a twofold goal for the students: First, to encounter and think through the emerging grammar of faith as it pertains to Mary, the mother of Jesus, the incarnate Logos, and thereby to become more competent theological interpreters of a set of beliefs and devotions of great importance to a vast segment of global Christianity; and second, by way of encountering Mary through the eyes of faith, to become more competent theological practitioners of spiritual exegesis, the interpretation of theological doctrine, and ecumenical dialogue. One course.

824. 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.

825. 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.

826. Eschatology: The End of Life and the Ends of God. With this course we intend to offer a fresh look at possibly the most central aspect of the Christian faith: eschatology. Prerequisite: Christian Theology 755. One course.

827. Does Doctrine Still Divide? Contemporary Theological Challenges in the Ecumenical Dialogue. Decades of dialogue have produced notable theological convergence among the Christian confessions on a variety of topics, but questions remain about the degree of agreement needed for unity, about its reception into the official doctrine of the churches, and about its enactment in their life and conduct. Prerequisite: Christian Theology 755. One course.

828. Readings in Eastern Orthodox Theology. This course is designed to familiarize the students with the classics of 20th century Orthodox theology including their antecedents, their diverse reformulations, and the context in which they were developed. One course.

829. The Significance of Memory: Theological and Ecclesial Perspectives. Through examining the church as a community of memory, this course narrates how Christians remember the past and the importance of liturgical memory for understating the present and future. The significance of collective memory is explored by analyzing how a people's remembrance of its past, particularly its own history of suffering unjustly, is formative of its identity. The course highlights how Christians and social groups can remember truthfully - in life-affirming rather than life-denying ways. One course.

830. Theology in Ecological Context. This course will develop several Christian teachings - as they relate to the nature of God and creation, Christology, soteriology, pneumatology, theological anthropology, and ecclesiology - in light of an ecological consciousness. One course.

831. Hans Urs von Balthasar. A course considering the thought of 20th century Swiss-German and Roman Catholic theologian Hans Urs von Balthasar. The course considers his theological vision and how it organizes his outlook on literature and culture, philosophy and religion, and Christian thought broadly conceived. Prerequisite: Christian Theology 755 and either one other Theology or Church History/Historical Theology course. Reading knowledge of German preferred. One course.

832. The Theology of Joseph Ratzinger. The class will work with English translations of Joseph Ratzinger's writings. One course.

833. Theology in the Twentieth Century. This course tells the wide ranging story of the course of Christian theology as embedded in the events of the twentieth century. This course fills a gap in Duke Divinity's course offerings (there are currently no course offerings available that address theology in the twentieth century at a macro or bird's eye level) even as it assists students in understanding what has been pastorally at stake as a matter of Christian discipleship in how Christian theology has unfolded in the twentieth century. One course.

834. The Thought of Augustine of Hippo. This course's primary purpose is to introduce students to the topics of major intellectual concern to Augustine of Hippo (A.D. 354-430), and to help them to see how these topics are related in his thought. It will do so through close study of a representative selection of Augustine's works in English translation, with an option for a weekly meeting to read Augustine in Latin for those capable of and interested in doing so. One course.

835. Issues in Contemporary Systematic Theology in America and England. The goal of this seminar is to offer exemplary readings in contemporary systematic theology in America and England. However, instead of attempting a comprehensive overview by covering all voices that make up contemporary theology, this seminar follows a distinct path in the contemporary discussion: Trinitarian theology between Scripture, Philosophy, and Culture. Prerequisite: Christian Theology 755. Three courses. C-L: Religion 921

836. Atonement: The Life and Death of Jesus Christ. In this class, we will consider and rethink the doctrine of the atoning work of Jesus Christ in light of contemporary social formations (i.e., education, family,

nationalism, and racial, gendered, and sexual identity), formations that work precisely in terms of love and death, indeed, through frameworks of atonement or through frameworks of Christian love and death. One course.

837. Christianity and Democracy: A Theological Exploration. The course examines the theological issues and questions democracy poses as a form of political order. The course focuses on the formative period of the conceptualisation of the relationship between Christianity and democracy that took place between the mid-19th Century and mid to late 20th Century and which ran between the European and North American contexts. One course.

838. Church, Mission & Society. The module aims to identify and develop critical frameworks for reflecting upon the nature of the church, its mission and ways in which these interact with and are shaped by broader social and political relationships. Consideration of key historical figures such as Augustine, Aquinas, Calvin and Barth leads up to the examination of debates in contemporary ecclesiology, missiology, and theological ethics to do with inter-faith and ecumenical relations, cross-cultural mission and faithful political witness in a multi-faith society. One course.

839. Salvation and Damnation: Explorations of Frantz Fanon. This course explores the writings of Frantz Fanon and their significance for Christian theology. Key doctrinal themes to be considered in relationship to his thought are salvation and political theology along with anthropology and atonement. One course.

890. Theological Topics. A seminar on contemporary theological issues, content to be designated by the Theological Division. May be repeated for credit. One course.

904. Theology of Christian Leadership. This course identifies aspects of the Christian tradition to shape richly textured theologically imagined practices of leadership and witness for the contemporary church. The goal is not only to equip students to think theologically about leadership but also to act as theologically informed leaders. Readings will focus on texts from the modern period with complementary materials from biblical and ancient sources that name and explore key components of faithful witness. One course.

950. Th.D. Seminar: Explorations in Practical Theology. The seminar explores the complex relationship of theology and practice. In addition to a review of major theories of practice/praxis (e.g. Aristotle, Marx, Alasdair MacIntyre, Pierre Bourdieu) and models of practical theology, the course looks critically and constructively at a variety of practices that characterize Christian life. This is a required seminar for Th.D. students but is open also to senior M.Div. students, with permission of the instructors. One course.

951. Roger William's Life and Thought. The historic importance of Roger Williams cannot be limited to that of a sectarian firebrand who challenged Puritan authorities, befriended Indian neighbors, founded the colony of Rhode Island, and established the First Baptist Church in America. Roger Williams may well deserve the title "America's Theologian" because he was the trailblazer for the liberty of conscience, the freedom of religion, and the separation of church and state which became established as distinctively American ideal in history, culture, and law. This course will examine the life and thought of Roger Williams through a careful reading of his writings with attention to both their historical context and contemporary relevance. One course. C-L: Historical Theology 951

952. Slavery and Obedience. This course examines the theological architecture of Christian obedience. It will examine obedience in relation to its historic social counterpart-slavery. Slavery, especially in its modernist reformulation from the 14th century forward, framed the problems of Christian obedience with great urgency. The goal of this course will be to formulate a theology of obedience that is attuned to questions of identity, history, and the ongoing realities of global slavery and its social and economic echoes. Such a theology would articulate more deeply what it means to be an obedient church. One course.

953. John Henry Newman: Life & Thought. John Henry Newman was born in 1801 and died in 1890. He was the central figure in the so-called Oxford Movement of the 1830s and 1840s, and among the most effective and widely-read theological controversialists writing in English in the nineteenth century. This course will explore his life and thought. 1. One course.

954. Theological Anthropology: Critical Modernists. This seminar will look at theological anthropology in the work of 20th century theologians who develop the tradition of Schleiermacher, a group known as critical revisionists (or revisionist modernists). After recognizing Schleiermacher's contribution, the course will treat theological anthropology in selected contemporary figures such as Paul Tillich, David Tracy, Gordon Kaufman, and Edward Farley. Prerequisite: Christian theology 755 or consent of instructor. One course.

955. God, Freedom, and the Problem of Evil. Study of phenomenon of evil by approaching through works of three eminent thinkers: Thomas Aquinas, F.W.J. Schelling, and Karl Barth. Also taught as Religion 751. Prerequisite: Christian Theology 755. One course.

956. Nature and Grace. By attending to the use of the correlative pair of terms, "nature and grace" and "nature and the supernatural," the systematic difference between both pairs, and their emergence at different periods of theological reflection this seminar course intends to examine a central aspect of the "genetic code" of Christian theology, pertaining to the first pair, arguably from Irenaeus on, but indisputably from Augustine on, and pertaining to the second pair arguably from Thomas Aquinas on. One course.

958. Philosophical Theology II. Main problems of philosophical theology in the modern period. One course.

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

960. System in Theology. An investigation into the sources, criteria, and purposes entailed in the construction of coherent and consistent accounts of the Christian faith. Classic and contemporary examples are examined as to their methods and results. Prerequisites: Christian Theology 755 and one other class in theology. One course.

961. Faith and Reason. Seminar will take up the impulse given by the encyclical *Fides et Ratio* and explore the relationship of faith and reason, of theology and philosophy, on the threshold of a new century. Variable credit. C-L: Religion 752S

962. Theology of St. Thomas Aquinas. Seminar on themes and problems in the thought of Thomas Aquinas. Consent of instructor required. Also taught as Religion 749S. One course.

963. The Theology of Radical Orthodoxy. This course considers the late twentieth and early twenty-first century theological movement known as Radical Orthodoxy, with special emphasis on the thought of its two chief architects, John Milbank and Catherine Pickstock. The course seeks to help students understand the contemporary structure of world theological space, understand their formation in space, and grasp what it means to prepare intellectually for the task of being teachers in local churches given the structure of contemporary theology. One course.

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

965. Christian Theology and Western Metaphysics. This course offers an exploration of the delicate, albeit crucial, function of metaphysics in relationship to theology. The course considers the alleged postmodern "overcoming" of metaphysics; the difficult history of the relationship between theology and metaphysics; and the ongoing importance of metaphysics for theology. One course.

966. The Thought of Henri de Lubac. This course intends to introduce Protestant as well as Roman Catholic students to the thought of one of the greatest Roman Catholic theologians of the 20th century. Prerequisite: Christian Theology 755. One course.

990. Topics in Theology. Topics vary. May be repeated for credit. One course.

CHRISTIAN ETHICS (XTIANETH)

757. 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.

760. Sexuality: Bible, Church, and Controversy. The course will explore theological approaches to homosexuality and faithful ways of dealing with controversy in the church, thus equipping students to address such questions pastorally and theologically with humility and confidence. One course.

761. Healing Arts: Illness, Suffering and the Witness of the Church. This course aims to nurture a conversation between theology and medicine, to think theologically about the practices of the church and the practices of medicine in response to these experiences, and to set medicine in the context of robust theological commitments. One course.

790. Topics in Ethics. Topics vary. May be repeated for credit. One course.

800. 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.

801. Christian Ethics and Scripture. Examination of major themes and moral teachings, principally in the Decalogue, the Gospels, and the Epistles, with application to some contemporary issues. Prerequisite: Christian Theology 755 and Christian Ethics 757. One course.

803. Christian Ethics in America. A survey of the development of Christian ethics that includes Rauschenbush, the Niebuhrs, Ramirez, Gustafson, Yoder, Day and King. One course.

804. Theological Dimensions of American Law and Politics. A legal system inevitably overlaps with systems of belief and value, usually but not always termed religious, which claim to provide an ultimate valid construction of reality and a finally determinative set of values. Historically, most cultures have recognized this overlap by enlisting the law. It is arguable that the United States has attempted to do neither. This course will examine Western religious and theological reflections on the nature and legitimacy of law and politics and on the appropriate relationships between law and religion. One course.

805. Sex, Gender, and Discipleship. Prerequisite: Christian Ethics 757. One course.

806. Masculinity and Ministry. The assumption of the course is that questions of masculinity, power, and faith are present in the questions students ask about their calling as ordained or lay pastors. While it is anticipated that the course will be more highly subscribed by men, the course will also be helpful to women who will be working with men in contexts of lay and ordained ministry. One course.

807. Introduction to Medical Ethics. 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. Prerequisites: XTIANTHE 755 and XTIANETH 757. One course.

808. The Christian Ethics of H. R. Niebuhr. An examination of the works of H. R. Niebuhr, with attention to his legacy within American moral theology. One course.

809. Discipleship and Disability. We will consider the possibility that Christian excellence is vitally displayed by L'Arche and through other Christian communities who receive graced vulnerability and who practice the gratuity of seemingly "non-productive" labor. The readings will draw from Jean Vanier and other systematic, theological treatments of disability and Christian faith. One course.

810. S. Kierkegaard. Prerequisites: Christian Ethics 757 and Christian Theology 755. One course.

811. 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.

890. Ethical Topics. A seminar on contemporary ethical issues, the specific content in any given semester to be designated by the Theological Division. May be repeated for credit. One course.

950. Philosophy and Theology after Wittgenstein. One course.

952. Eccentric Existence: David Kelsey's Theological Anthropology. David Kelsey's *Eccentric Existence* (WJK, 2009) is a rich theological text concerning theological anthropology that deserves and rewards a careful reading. This seminar will involve a close reading of the book. Among the topics to be discussed are Kelsey's account of theology as second-order reflection on Christian practices, his account of the authority of Christian canonical Holy Scripture for theology, his readings of Scripture, notably the creation theology of the Wisdom Literature and the Sermon on the Mount, and, of course, his account of being human in relation to the triune God. Students will be expected to work on their own account of these matters in conversation with Kelsey. One course.

953. Love in Christian Tradition. One course.

954. Kierkegaardian Ethics. One course.

955. Kierkegaard's Influence on Continental Philosophy and Theology. In this doctoral and upper-level divinity seminar, we will read through several key figures who took up and used Kierkegaard's concepts in their own work. We will read mainly selections from Heidegger, Barth, Derrida, and Deleuze, with reference to the work of John Caputo and John Milbank. We will trace Kierkegaard's influence through philosophy and theology, toward an understanding of the current use of Kierkegaard within deconstructive and radically orthodox theology. One course.

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

957. The Love commandment and Christian Ethics. Prerequisite: Christian Theology 755 and Christian Ethics 757 plus one exegetical course. One course.

990. Topics in Christian Ethics. Topics vary. May be repeated for credit. One course.

BLACK CHURCH STUDIES (BCS)

760. Theology in the Black Church Traditions. A course introducing black theology from its inception to the salient features of its most recent configurations by second-and third-generation exponents. Thus, the course considers 'classical' expressions of black theology as well as certain innovations in black theology like womanism and African American pragmatic theology. One course.

761. 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.

762. Christian Identity and the Formation of the Racial World. This course seeks to establish a theological paradigm that addresses issues of racial identity and racism. This will be done centrally by examining the formation of growth of the modern racial world. Central to this examination will be the formation of black Christian existence inside the rise of modern white Christianity. One course.

763. 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.

764. Contemporary Black Culture and Consciousness. A theological investigation of prevailing cultural, political, social, and economic motifs in black cultural life and their relation to theology and the life of the church. Prerequisite: Black Church Studies 761, Christian Theology 755, or consent of instructor. One course.

765. African-American Spirituality. Prerequisite: Black Church Studies 761 . One course.

790. Selected Topics in Black Church History. Topics vary. May be repeated for credit. One course.

800. Black Women, Womanism, and the Church. Prerequisites: XTIANTHE 755, AMXTIAN 756, one BCS elective. One course.

801. Theology and the Black Activist Tradition. At the methodological center of the tradition of black radicalism is a certain understanding of the (black) intellectual and his or her task. This course examines this center from the vantage of religion and theology. It will do so by considering this tradition's formation, on the one hand, and the meaning of the intellectual, who is a central figure in it, on the other. In this sense, the

course seeks religiously and theologically to intervene into the question of the so-called crisis of the black intellectual with a view to showing it to be, in many respects, a "crisis of intellectuality" (academic, ministerial, and otherwise) as such. Central to our inquiry will be the religious meaning of the figure of W. E. B. Du Bois. One course.

802. Race, Modernity, and Theology. Investigates how modern ways of life and thought compete with Christian life and thought, paying close attention to the fundamental role of each in sustaining modernity. The course outlines a Christian theology of Israel as part of a response to the problem of race and modernity. Prerequisite: Christian Theology 755. One course.

803. Suffering, Evil and Redemption in Black Theology. Explores the black Christian tradition with respect to the problem of suffering and evil in black life. Against the backdrop of the problem of evil in church history, the course provides a historic overview of perspectives on suffering and redemption articulated by African-American Christians such as Maria Stewart and Martin Luther King, Jr. One course.

804. Black Intellectuals and Religion. This course explores the work that "religion" as a category does for black intellectuals; it considers why this category has assumed such importance for this group (and for others who often take cues from black intellectuals). The course also considers what it might mean to think beyond the category of religion as the inner architecture of black intellectual life. Engaging a range of theoretical stances and thinker, the course emphasized the significance of these matters for the formation of pastor-intellectuals. One course.

WORLD CHRISTIANITY (WXTIAN)

760. World Christianity in America. Once a missionary outpost, the United States transformed into a strong exporter of the Christian gospel. Yet the explosion of World Christianity has challenged American Christians to respond to immigration, diversity, and pluralism once more. This course examines the global parameters of the American gospel from its colonial beginnings, its formation of an American identity, and its contemporary struggle to engage its diverse expressions. One course.

761. Christianity in Asia. Prerequisites: Christian Theology 755 and Church History 751. One course.

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

764. God's Ministry of Reconciliation: Explorations in Missiology and Ecclesiology. At the heart of the gospel is the offer of the gift of reconciliation. Unfortunately, the biblical vision of the church as a reconciled community and ambassador of peace has not always been prominent in the church's history, a history too often marred by sin, division, and hostility. In this course students will explore biblical, theological, and ecclesial resources leading to a renewed commitment to the church as both a sign and foretaste of God's eschatological vision of the new humanity in Christ. One course.

765. World Christianity, Faith-Based Organizations and Responses to Poverty. The course aims to identify and develop critical frameworks for assessing the theology and practice of church affiliated NGOs such as Christian charities, social welfare services (whether local, national or global in reach) and Christian political initiatives and social movements within the context of a globalised and post-secular world. One course.

790. Topics in World Christianity. Topics vary. May be repeated for credit. One course.

800. The Faces of Jesus in Africa. The course will seek to explore and highlight the assumptions underlying the various constructions of "the Faces of Jesus" within African theology. In particular, the social, historical and theological factors surrounding African Inculturation, Liberation and Feminist Christologies respectively will be examined. The goal of the course will be to lead students to a better appreciation of the complexity of African culture in general, of the challenges facing African Christians today in particular. Prerequisite: XTIAN755. One course.

802. Popular Revivals in 21st Century World Christianity. The course explores the rise of contemporary mass Christian movements around the world and their attempts to create new social, political, and economic realities. Using as a template missiologist Andrew Wall's five marks of global mission—proclamation, instruction, service, transformation, and sustainability—the course investigate some of the "hot spots" of modern Christian revival in Latin America, Africa, Asia, as well as the United States, to see how churches are engaging their changing surroundings. One course.

803. Beyond Borders: Latin American, Latino, and Hispanic Theologies. This course will theorize *Crossing Borders* and the shared space of Latin American, Latino/a, and Hispanic religious voices. The course will have a historical component, beginning with a look at the encounter between European religious traditions and the indigenous religious map of the Americas. We will then study the emergence of Latin American Liberation theology and trace the development of this theological flow through to the present day. The last part of the course will concentrate on Latino/a and Hispanic religious voices in the United States and interpret their specific discourse within the larger shared space mapped in the first part of the course. Instructor: Staff. One course.

804. Healing in the Developing World and Care of the Underserved: Medical and Theological Considerations. The course pays particular attention to issues of religion, especially the ways in which an appreciation of religious and theological issues can be helpful in developing a noncolonial perspective when providing care in a developing country or with the underserved in the USA. The development of health ministries cross-culturally will be a theme throughout the course. One course.

805. The Catholic Church in Global Context. This course is designed as an introduction, broadly speaking, to Roman Catholicism and, more specifically, to the shape of this church and its traditions take in an increasingly globalized world. We are particularly interested in issues such as the relationship between local cultures and the Catholic faith, new understandings of mission, the relationship between the Catholic Church and peoples of other faiths, the Christian confrontation with global structures and systems that are judged unjust. One course.

806. Contextualization of the Gospel: An Orthodox Perspective. This course, will develop Eastern Orthodox perspectives on the idea of the Gospel-as-Person, the possibilities of its contextualization within the tradition of the Church, its relationship to the Holy Sacraments, and its use in the field of cyberspace. One course.

807. The Nation State and Theology in Africa. This course will focus on the problematic status of the nation state in Africa in relation to church, economic development, and violence. Prerequisite: Christian Theology 755. One course.

808. Postcolonial Identities and Theologies in Africa. This course will provide an overview of the current trends in African theological philosophical thought, especially those relating to or built around the notion of (post)-colonial identity. Prerequisite: Christian Theology 755. One course.

809. The Rwanda Genocide and the Challenge for the Church. The course explores the events and "reasons" surrounding the 1994 genocide in Rwanda, from both a historical and theological perspective. The current "explanations" for the genocide are critically analyzed and discussed with a view of raising wider issues relating to African history, memory and violence on the one hand, the church's social role in Africa on the other. Prerequisite: Christian Theology 755. One course.

810. The Changing Face of Christianity in Africa. This course seeks to provide a broad overview of Christianity in Africa so as to arrive at a deeper understanding of the "new home of the Christian faith." Prerequisite: XTIANTHE 755. One course.

812. Schools of Perfection: Explorations in Christian Vocation. The fundamental Christian vocation is the call to holiness. This call has been heeded in the most diverse social locations, even in contexts that are hostile to human well-being. Students in this course will consider how this most basic of baptismal vocations can be nurtured through the formations of schools of perfection: intentional communities dedicated to the pursuit of holiness. One course.

IV. Ministerial Studies

CHURCH MINISTRY (CHURMIN)

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

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

704. Anglican Spiritual Formation. A program offered through the Anglican Episcopal House of Studies. It represents a commitment (more than a course), for those working to bring together the different aspects of life under God in a context of mutual accountability; personal and professional, academic and practical, devotional and ecclesial. The aim is to help one another establish habits and develop character to underpin a lifetime of service (ordained or lay) within an Anglican/Episcopal setting. This is an on-going core program for those pursuing the Certificate in Anglican Studies. Some meetings will be open to welcome those not formally registered in the program. No credit.

705. Advanced Spiritual Formation. Advanced spiritual formation groups. Optional opportunity for 2nd and 3rd year students to participate in spiritual formation groups. No credit.

760. Introduction to the Ministry of Preaching. This course is open to Student Pastors only and fulfills their required limited elective in Church Ministry. One course.

761. 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.

762. The Love of God and Neighbor. This course will survey a sample of primary sources, beginning with the biblical canon, within the Christian tradition demonstrating the relationship of personal and evangelical piety with activities of justice and service to neighbors. Students will reflect critically on historical and theological sources, integrating these reflections with their vocational journeys. One course.

763. The Holy Spirit and Ministry. Christian ministry is utterly dependent on the Holy Spirit. This course explores the work of the Spirit in the practice of ministry. One course.

CARE OF PARISH (PARISH)

750A. The Anglican Tradition. One course.

750C. The Christian Church (Disciples of Christ). One course.

750E. Anglican/Episcopal Doctrine. A detailed study of the theology of the Episcopal Church (TEC), set in the larger framework of its roots in the Church of England and its relationship to the Anglican Communion. One course.

750N. Unitarian Studies. One course.

750P. The Presbyterian Churches. One course.

750U. The United Church of Christ. One course.

760. Food, Eating, and the Life of Faith. This course will be an examination of food systems and eating practices in the light of Christian teaching. Our aim will be to develop a theological framework and set of practices for faithful eating that honors God and contributes to a peaceable creation and a just society. One course.

761. Health and the Life of Faith: Worship, Leadership, and Mission. This course, taught in conjunction with the Clergy Health Initiative, explores the ways in which a distinctive Christian understanding of "health" is implied in our life of faith and the ways in which we live out central beliefs such as Creation, the Incarnation, the Resurrection, Sabbath, and the Eucharist. One course.

762. Christianity and Contemporary Literature. This course will interpret recent literature (both fictive and nonfictive) from a theological perspective, employing a variety of interpretive lenses. One course.

763. Toward a Theology of the Other: Interfaith Perspectives on God and Salvation. This course will explore relevant questions for faith-inspired people looking to maintain a commitment to their own faith

perspectives while also engaging the religious diversity around them. What are the limits to dialogue? Does a commitment to dialogue necessarily entail a commitment to relativism? How should Christians interpret the great commission to go and convert the world? Questions such as these will be considered throughout the course and students should gain from a personal understanding of how and why they might approach interfaith dialogue and engagement in their own lives. One course.

764. The Poetic Imagination. This course will examine poetry written out of the Western Christian tradition. Although the readings will provide something of a historical overview, the emphasis will be on twentieth-century works. By concentrating on literary art of a non-narrative nature, we should be able to focus more keenly on the power of language and the relation between art and theology, truth, and beauty. How do the particular qualities of verse lend themselves to spiritual, theological and philosophical exploration. Does telling the truth by telling it slant (to paraphrase Emily Dickinson) gain us different truths than those found through prose? One course.

765. Writing as a Christian Practice. This course will teach the skills of journalism writing for future ministers and theologians. The task of writing is central to these vocations: ministers need to write sermons, newsletters, pastoral admonitions, and even thank you cards. Theologians often feel called to write for an audience beyond their fellow trained academicians. We will foster the skills necessary to communicate to fellow ministers in Christian media or to an occasionally interested, occasionally hostile, outside world. One course.

766. The Practice of Writing and the Spiritual Life. The history of Christian spiritual practice is intimately bound up with the history of Christian writing. This course is about both understanding and practicing writing as a spiritual discipline. Prerequisites: XTIANTHE 755 and XTIANETH 757. One course.

767. Marriage in Literature. At the heart of the course is the assertion that, although America has privatized marriage, in a Christian grammar marriage is a very definitely a matter of corporate and communal concern. Topics include: the marriage plot, cultural constructions of "good marriages," and the relationship between marriage and domestic economy. One course.

768. Philanthropy and the Church. The course examines the relationship of philanthropy and the church with the intent of discovering how each can be critical of the other. It will introduce the history of philanthropy and look at contemporary philanthropic practices. Students will gain insight into the workings of philanthropy and look at how churches can create philanthropic partnerships. One course.

769. The Pastoral Responsibility for Leadership and Administration. The major responsibilities of the pastor in the leadership and effective administration of the local church are explored within the context of vision, missions, history, culture, team and integrity. This course seeks to build a bridge between the seminary and the local church: rural, suburban, or urban and is intentional in focus on parish ministry. One course.

770. Forming Disciples in Wesleyan Tradition. This course explores the ministry of making disciples of Jesus Christ from the perspective of the Wesleyan tradition and its holistic spirituality, combining works of piety and works of mercy. By examining the way in which the early Methodists discovered, learned, and practiced the Christian faith and how the Methodists Societies functioned as disciple-making communities, students will learn and apply these principles of accountable discipleship to their own ministry and the church's mission today. With an emphasis on both evangelism and faith formation, this course fulfills the Church's Ministry Limited Elective, and may also fulfill the UM requirement for evangelism. One course.

771. Leading the Small Membership, Rural Church. The small church, the circuit church, circuit administration, larger parish and group ministry, and the town and country movement. One course.

772. Stewardship and Church Finance. An introduction to basic Biblical and theological principles of stewardship and church finance. The course seeks to enable pastors to discover practical methods for developing a church budget, leading a finance campaign, and challenging laity to respond to a congregational missional outreach. One course.

773. Denominational Studies. Register for course by designated suffix, B-U. One course.

- 774. Local Polity, Global Vision: The Episcopal Church and the Anglican Communion.** The Anglican studies course addresses the structure and system of the Episcopal Church USA within the story and scope of the worldwide Anglican Communion. The course combines an analysis of American Polity with a comparative consideration of other member churches from the Global South, with the aim of deepening our understanding and practice of 'communion.' The course is open to all, not just Anglicans and Episcopalians. One course.
- 775. 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.
- 776. The Local Church in Ministry to God's World.** Prerequisite: Christian Theology 755. One course.
- 777. Wesleyan Foundations for Mission, Practice, and Belief.** A study of early Methodist life and witness, including the transition to North America, with particular attention to the theological convictions of John and Charles Wesley that undergirded the movement. One course. One course.
- 778. United Methodism: Mission, Practice, Belief.** A study of developments in The United Methodist Church and its predecessor traditions, from the mid-nineteenth century to the present, highlighting the interconnection of belief, practice, and mission; with particular attention to present UMC polity as reflected in the Discipline. One course. One course.
- 779. Women and Evangelism.** An exploration of women's leadership and participation in evangelistic ministries focusing particularly on the previous three centuries. Based on this historical study, the course will also provide opportunity for critical reflection upon contemporary practices and theologies of evangelism. Prerequisites: Church History 751 and American Christianity 756. One course.
- 780. The Missional Church and Evangelism.** The Church as both missional and missionary in its essence is foundational to explicating evangelism, and this course explores both of these dimensions, with special emphasis on how local congregations are at the heart of this ecclesial identity. This course meets the UMC ordination requirement for either evangelism or missions. One course.
- 781. Leadership in the Ancient and Contemporary Church.** "Leadership" is a topic much in discussion in today's church. This course aims to explore this topic theologically, with vantages from the ancient and contemporary churches as well as secular sources. The goal is to help future ministers conceive of their vocations with all their various facets (preaching, presiding, pastoral care, administration, scholarly research) as all aspects of leadership in the church. We will also ask critical questions to test the concept for its utility on theological grounds, especially feminist ones. Students should also emerge with theological skills that will allow them to critique the coldly corporate and consumerist literature that often sells under the banner "leadership." One course.
- 782. Popular Religion in Parish Life.** This course will consider how pastors and lay leaders in the church may fruitfully engage (rather than ignore, or sneeringly dismiss, or blithely endorse) popular books that form the faith of millions of American Christians. One course.
- 790. Topics in Care of the Parish.** Topics vary. May be repeated for credit. Instructor: Staff. One course.
- 800. The Life of Faith: Seminar on Religious Autobiography and Ministry.** This seminar explores the themes of faith, community and pastoral vocation by means of religious autobiographies and pastoral memoirs ranging from Augustine to Merton to the present. The autobiographical genre will be supplemented by works of fiction critically interpreted by reflection on theology and ministry. One course.
- 801. Evangelism and Leadership.** The course identifies aspects of Wesleyan tradition to shape richly textured practices of evangelism and leadership for the contemporary church. Prerequisites: PARISH 777 and PARISH 778. One course.
- 802. Prophetic Ministry: Shaping Communities of Justice.** This course focuses on the Biblical, theological, and sociological vision of the church's prophetic ministry in calling forth and shaping communities that

embody God's compassion and justice. Students will explore the biblical foundations and theological understandings of justice and the reign of God and the implications for contemporary ecclesiological, sociological, economic, and political realities. One course.

803. What's "Christian" about Christian Leadership. The primary goal of the course is to help students think in practical terms about how to be creative, innovative, and collaborative in the face of the challenges that will define their work in ministries of Christian communities. One course.

804. Leadership and Discipleship. One course. C-L: Christian Theology 813

805. Allegory and the Pastoral Life. This course will examine ancient Christian practices of discerning Christ in the Old Testament, modern rejection of such readings, and contemporary arguments that such readings should be reintroduced. Students will be asked to show how allegorical readings of scripture can be made to serve the needs of God's people in the parish and beyond. The course is a sort of wager. Since the test of any biblical hermeneutic is the growth of faithfulness and love among God's people, in addition to its faithful attention to the words and stories on the page, scholars' arguments for the need for reacquaintance of the church with ancient ways of reading will be put to the test. One course.

806. Caring for Creation. This course will consider the various ways churches can address the leading environmental crisis of our time: global warming, species, and biodiversity loss, food and water, habitat loss, pollution, etc. Various models are care (stewardship, priesthood, virtue) and church practice (education, liturgy, mission) will be considered and developed. Instructor: Wirzba. One course.

807. The Theology and Spirituality of Place. This course will develop the significance of "place" for theological reflection and Christian living. It will show how spiritual life is deepened and made more practical when spatial, ecological, architectural, and aesthetic dimensions of everyday, embodied life together are given more attention. One course.

808. Agrarian Theology for an Urban World. An examination of the agrarian context in which scripture was written and the significance of agrarian traditions for today's theological reflection and the church's ministries. Instructor: Wirzba. One course.

809. Restorative Justice, Prison Ministry, and the Church. The course describes and critiques realities and issues in the American criminal justice system and the underlying ideology of retribution in light of the theology of restorative justice and the church's mission as an agent of reconciliation. Models of restorative justice, prison ministry, and the pastoral role in forming such ministries are considered. One course.

810. The Psalms: Praise and Protest, Prayer and Poetry. This course will look at how Hebrew poetry works, and thus how to appreciate the genre of the Psalms, explore how the recent scholarly tradition and the Church has handled the Psalter, and relate exegetical and liturgical concerns to doctrinal, ethical, and pastoral concerns. One course.

811. Topics in Care of the Parish. Topics vary. May be repeated for credit. One course.

812. Listening Together: Christians and Muslims Reading Scriptures. The chief aim of the course is to help students begin to map out their own journey through the still largely uncharted territory of Muslim-Christian religious conversation. One course.

CHRISTIAN EDUCATION (XTIANEDU)

705. The Mission of Youth Ministry. This course will make two major moves. First, it will (re-) introduce students to the phenomenon of adolescence. It will utilize sociology and ethnography as a means to teach students to read the contexts and situations in which youth are embedded at present, and, equally important, to learn to interpret these situations in theological terms. Second, it will introduce students to at least three different theories of youth ministry: practice-based; contemplative; and justice seeking. Through comparison and contrast of these theoretical models students will learn how imagined theological ends shape ministry means and how varied contexts influence ministry approaches. One course.

706. The Youth Minister as Leader. This course will introduce students to fundamentals of Christian leadership, with a specific focus on those unique components related to providing leadership in ministries for and with the next generation. Drawing on family-systems theory, this course will invite students into a distinctively systems-based approach to ministry, an approach that can free youth workers, youth ministries, and churches from the limiting constraints that come with using a staff-based or program-based approach. One course.

710. The Art of Biblical Interpretation. This course is a basic introduction to methods of Biblical interpretation, with attention to the prior assumptions and purposes of different interpretive methods. One course. C-L: New Testament 705

712. The Youth Minister as Pastor. This course will provide students with core instruction in pastoral care, focusing on the particular needs of adolescents. It will include study of human development and psychology, with particular attention to the period from late childhood to early adulthood. It will encourage students to formulate a careful understanding of their role as advisors or counselors of youth, including the limitations of that role. It will also consider the theology and practice of pastoral ministry, the development of pastoral identity, and the role of youth minister as spiritual guide and example. One course.

713. Youth Minister as Communicator of the Gospel. This course explores various models, methods, theories and practices of communicating the Gospel to youth that aim to form, renew, and transform them and to promote their flourishing in light of the Gospel. Its twin foci will be teaching and proclamation, but it will also consider other communications media. Together we will investigate: definitions of and purposes for teaching, proclamation, education, and faith formation, obstacles to effective Gospel communication, a variety of approaches to Christian faith formation along with the contextual, theological, and educational assumptions that guide them, questions of epistemology, and more. One course.

760. Introduction to the Education of Christians. This course, designed as a foundational one for future educators and pastors, considers the theological implications of such traditional educational concepts as curriculum, pedagogy, epistemology, teaching and learning. In addition, it explores the overlapping relationship between Christian education and the formation of personal and corporate Christian character. Various approaches to Christian education are explored, from models oriented to liberatory justice to others informed by more classical practices of the imitation of Christ. The importance of and means to exemplary teaching in faith communities are also stressed. One course.

761. Adolescent Selves, Adolescent Contexts, and the Formation of Christian Adolescent Identity. This course will examine various myths and realities of the cultural isolation of teenaged Christians. Weekly class sessions, interviews with adolescents, plus a project will encourage participants to find ways to integrate adolescents into relationships and patterns within their worshipping communities. Also, we will focus on developing ways to guide adolescents in making meaning and to engage them in distinctively Christian ways of living. One course.

763. Curriculum and Pedagogy in the Church. This course will center on these two questions: first, who decides what theory of Christian religious education is used in the church? Central to this question is the theory of curriculum that dictates what and why Christian religious education is going on in the church. The second question concerns which teaching paradigm is going to be used in the church. This question focuses on pedagogical theory, otherwise known as the how, when, and where of Christian religious education. Not only will students discover whose curriculum goals and which pedagogical approach should be used in the church, the course will also broaden the students' concept of teaching and learning in the context of local congregations and parishes. Instructor: Staff. One course.

765. Education and Social Issues. This course will attend to such themes as the relationship between tradition and prophetic imagination, church life as ecological in the broadest sense, and theologies of creation, incarnation, redemption, Spirit sustenance, and eschatology. Several outdoor-oriented field trips are planned in order for students to encounter first hand a variety of ecological issues and pedagogies. One course.

766. Liturgy and Christian Formation. Theological tradition suggests that human life is expressed and claimed most fully in and through the praise and worship of God. Such a claim, often overlooked by educators and pastors, suggest that Christian liturgy is a critical context for considering issues of education and formation in communities of faith. This course explores how the patterned "holy things" of worship (book, bath, table and calendar) may enact persons into storied identity. It considers how worship offers a curriculum and embodied pedagogy for Christian life. It also examines why the aesthetic "language" of liturgy-symbol, metaphor, ritual action and music-remains an especially effective medium for connecting human beings with graceful mystery and or accomplishing transformation in human lives. One course.

767. Person in Communities. Who or what is the human self? Who or what constitutes a community? What is the interrelationship between these domains? Constructive reflection on such questions is critical for educators and pastors seeking to form faithful persons in faith communities. This theoretical course invites into conversation diverse literatures from theology anthropology and neuroscience to better understand the intra-personal and interpersonal dynamics of Christian formation. We will focus especially on how persons are created to acquire and embody Christian conviction and why attention to the character of Christian communities is essential to such embodiment. One course.

768. Education and the Worshiping Arts. An exploration of the intuitive ways of knowing and the place of the imagination in Christian faith and life with special attention to the use of the arts in the church, especially in Christian education, and in worship. Instructor: Phillips and Edie. One course. C-L: Liturgical Studies 762

769. Discipleship and Adult Catechesis. Catechesis, in this course, is defined as the whole of the efforts within the church to make disciples. The purpose of catechesis is to help the church learn to live by the story that has been called into existence. Discipleship, then, is at the core of Christian catechesis: to learn, to know, to be trained and instructed in the Christian faith is to be morally transformed into holy disciples of Jesus. With this understanding in mind, this course will examine (and challenge) the various ways catechesis is constituted and carried out in the life of the church. Foundational to our purpose will be the attempt to articulate concrete and material ways in which the church might best educate, catechize, form, and nurture women and men through the life journey, the pilgrimage of faith from baptism to death. One course.

770. The Significance of Catechumenate for Making Disciples. Students will be invited to attend to the ways cognition, affect, and even self-consciousness arise from bodily processes. In addition, they will explore how these processes shape human capacities for participation in sacred mystery, and by extension, human moral engagement with the world. Prerequisite: Church History 750 and Christian Theology 755. Instructor: Edie. One course.

800. Bible Study Programs for the Local Church. This course designed as a practicum in Bible study programs for the local church. Its purpose is to equip students to put their seminary biblical education to use in service to churches, through adult Bible studies. There are two foci to the course: the development of evaluative tools for assessing the theological, methodological and pedagogical presuppositions of Bible study curricula, and practice in developing and implementing Bible studies appropriate to diverse and specific settings. One course. C-L: New Testament 800

801. Explorations in Pauline Anthropology. This course explores the relationship between anthropology and theology in Paul's letters, through investigating constructions of Pauline anthropology from that of Bultmann to the work of contemporary scholars. The goal of the course is to provide an opportunity to reflect on questions of identity formation, person in community and the interrelationship between divine and human action, in sustained conversation with Paul, his interpreters and each other. Prerequisite: New Testament 754. One course. C-L: New Testament 806

803. Imitation and Transformation in the Letters of Paul. This course will investigate Paul's imitation language in relationship to the formation of Christian character. The course will include exegesis of specific texts and critical evaluation of contemporary interpretations. We will attend to both ancient and modern notions of imitation. Prerequisite: Old Testament 752, 753, New Testament 754, and Christian Ethics 757. One course. C-L: New Testament 809

890. Topics in Christian Education. Topics vary. May be repeated for credit. One course.

CLINICAL PASTORAL EDUCATION (CPE)

75. Parish-Based CPE - Duke Hospitals. Instructor: Staff. Variable credit. Variable credit.

100. Level One Clinical Pastoral Education. Units of basic CPE offered in the summer, fall, and spring in programs accredited by ACPE. Two course units each, maximum credit. Instructor: Staff. Two courses.

100A. Level One CPE - Alamance Regional Medical Center. Instructor: Staff. Variable credit.

100B. Level One CPE - North Carolina Baptist Hospitals. Instructor: Staff. Two courses.

100D. Level One CPE - Duke Hospitals. Semester long units of CPE in the summer, fall, and spring semesters. The program is accredited by ACPE and is conducted at Duke Hospital. The maximum credit is two course credits. Special emphasis on group process and ministry skills. Openness to self and others is expected. Instructors: Travis and staff. Variable credit.

100G. Level One CPE - Wesley Long Community Hospital, Inc. Instructor: Staff. Two courses.

100J. Level One CPE - John Umstead Hospital. Instructor: Staff. Variable credit.

100M. Level One CPE - Moses Cone Health System. Instructor: Staff. One course.

100N. Level One CPE - New Hanover Regional Medical Center. Instructor: Staff. Two courses.

100O. Level One CPE. Semester or year-long units of CPE offered in non-Duke programs accredited by ACPE. Instructor: Staff. Variable credit.

100P. Level One CPE - Pitt County Hospital. Instructor: Staff. Two courses.

100U. Level One CPE - University of North Carolina Hospitals. Instructor: Staff. Two courses.

100V. Level One CPE-Veterans Administration Medical Center. Instructor: Staff. Two courses.

100W. Level One CPE- Wake Medical Center. Instructor: Staff. Two courses.

100Y. Level One CPE- Rex Hospital. Yearlong unit. Register for 100Y in the fall semester and 100Z in the spring semester. Instructor: Staff. One course.

100Z. Level One CPE- Rex Hospital. Yearlong unit. Register for 100Y in the fall semester and 100Z in the spring semester. Instructor: Staff. One course.

150. Level One Clinical Pastoral Education, Transferred. An enrollment category for students who have completed a basic unit of Clinical Pastoral Education and who are transferring the credit towards a degree at Duke Divinity School. Two course credit maximum. Two courses.

200. Level Two Clinical Pastoral Education in Pastoral Care and Counseling. Pastoral care with inpatients and pastoral counseling of individuals, couples, families, and groups in a pastoral counseling center. (Two course units each.) Th.M. students may pursue advanced standing in the hospital-based CPE program through the established policy and procedures for that status. The conditions for level two CPE resemble those of the level one—30 hours per week; limit six; pass/fail option. Prerequisite: interview. Instructor: Staff. Variable credit.

250. Level Two Clinical Pastoral Education, Transferred. An enrollment category for students who have completed Level Two Clinical Pastoral Education and who are transferring the credit towards a degree at Duke Divinity School. Three course credits maximum. Variable credit.

PASTORAL CARE (PASTCARE)

760. Introduction to Pastoral Theology and Care. This course involves theological, psychological and sociological reflections on typical and actual cases in pastoral ministry. Readings, lectures, and discussions will focus on the congregation's role in pastoral care, the art of theological interpretation in pastoral situations, and self care in the context of ministry's demands. Various topics include: bereavement and loss, suffering addiction, sexual abuse, domestic violence and care of families. One course.

761. Introduction to the Ministry of Social Work. We will examine the ways ministers and Christian social workers have understood historically and conceptually the practices of social work and their identities as social workers. We will map out the conceptual issues that shape contemporary (Western) therapeutic culture as they interact with the practices of social work. We will also suggest ways that a Christian spiritually might inform both the practices and the identity of a social worker. This course is intended for students interested in the intersection of ministerial practices and the practices of social work. Students enrolled or considering enrolling in the MSW/MDiv programs should take this course. Prerequisite: Xtianthe 755, Pastcare 760 is recommended. One course.

762. Introduction to Issues in Cross-Cultural Pastoral Care and Counseling. This class provides an opportunity to critically examine psycho-theological theoretical frameworks for viewing marginalized racial, ethnic and cultural groups in society, to examine personal values as they relate to the above groups, to develop skills in working effectively with these groups, and to understand social policies as they relate to them. One course.

763. Alcoholism: A Disease of the Body, Mind, and Spirit. Exploration of the church's ministry with alcoholics and their families. Special emphasis on 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.

764. Theology and Health in a Therapeutic Culture. This seminar will examine our therapeutic culture and its implications for the church and how we care for one another. We will look at how healthcare and the church have become captive to broader movements within the culture and have ultimately contributed to the rise of our current context. The particular role of psychology's development within American culture and its influences within the formation of American Protestantism will be considered. We will also consider the substantial contribution of some understandings of human development, while examining the problematic assumptions frequently left undiscerned within contemporary pastoral theology and pastoral care. One course.

790. Topics in Pastoral Care. Topics vary. May be repeated for credit. One course.

800. The Church's Ministry with the Elderly. This course provides perspectives from cultural history, theology, and pastoral care on the church's ministry with the elderly. In recent years, as the "graying of America" has become evident in congregations, many church programs have been initiated in attempts to address specific interests and needs of the aging membership (e.g., entertainment activities and health checks). However, the spiritual concerns of the elderly may not be fully appreciated and addressed. Further, it is often not recognized that ministry with the elderly begins with persons who have not yet acquired the identification as "old." In this course, aging as a spiritual journey is explored in the context of the communal expression and witness of the Christian faith. One course.

801. Children and the Experience of Death: Theological Explorations. Explores through a Christian lens the multifaceted issues surrounding death and dying as well as bereavement in children and adolescents. One course.

802. Pastoral Care in the Hospital and Hospice. This course is designed to offer students an opportunity to integrate their developing theological understanding with the exercise of ministry to persons hospitalized because of health crises, and individuals facing terminal illness and imminent death. Through classroom lectures and practical experiences of ministry in hospital and hospice settings, the student will be challenged and supported in this integrative process by the conjoint leadership of a professor of medicine and a professor of pastoral care. One course.

803. Pastoral Care of Persons with Mental Health Problems. This course is intended to help future pastors both to acquire the knowledge necessary to recognize and interpret common and major mental health problems and to develop theological skills necessary for appreciative, critical engagement with contemporary mental health practice. One course.

804. Theology and Trauma. Trauma and its aftermath is an all-too-present reality in our culture and within Christian congregations. "Trauma" and its clinical correlate, post-traumatic stress disorder, have also become increasingly common modes of description within pastoral theology, cultural studies, and mental health practice. In this course we will focus on how congregations (and pastors in particular) can helpfully and faithfully care for survivors of trauma, not only through close attention to the lived reality of traumatic disruption but also through critical consideration of the way that "trauma" functions as an interpretive category which can both aid and hinder theological narration. One course.

805. Suffering and Dying in Cross-cultural Contexts. One course.

806. Naming the Powers: Pastoral Care and the Spiritual World. This course will move from an examination of the treatment of the spiritual world in modern and post-modern thought to a theological paradigm for pastoral care that takes seriously cultural and theological contexts where the spiritual world characterizes common life. One course.

807. Marriage and Family. The psychodynamics of marital conflict and family problems; principles and procedures in marriage and family counseling. (For seniors and Master of Theology candidates.) Prerequisite: Pastoral Care 760. One course.

808. Theology and Health in Therapeutic culture. Prerequisites: Christian Theology 755 and Pastoral Care 760. One course.

890. Seminar in Pastoral Theology. Prerequisite: Pastoral Care 760 and Christian Theology 755. Topics vary. One course.

PREACHING (PREACHNG)

758. 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 754 or Old Testament 752 or consent of instructor. One course.

760. 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 758. One course.

761. 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 758. One course.

762. 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 758. One course.

763. Introduction to Public Preaching. 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 758. One course.

764. 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.

765. From Text to Sermon. Preaching from biblical sources. Emphases on the goal and methodology of exegesis, the hermeneutic problem, and verbal communication in the present. Prerequisite: Preaching 758. One course. C-L: Old Testament 767

766. Preaching Practicum. An advanced laboratory course for extra competence in the preparation, delivery, and evaluation of sermons. Prerequisite: Preaching 758. One course.

767. 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 758. One course.

768. Preaching in the Wesleyan Theological Tradition. A study of selected major themes in Wesleyan theology and their interpretation in contemporary preaching. Prerequisite: Preaching 758. One course.

769. Twentieth-Century Preaching: Theory and Practice from Fosdick to Feminists. This seminar examines important homiletical developments in the twentieth century, with particular attention to North American homiletics in the latter third of the century. Through critical engagement with a variety of homiletical theories and sermons, students will clarify and develop their theology and practice of preaching. Participants will read and discuss several homiletics texts, analyze written and recorded sermons, and preach two sermons in class. One course.

770. Theology in Preaching. Prerequisite: Preaching 758. One course.

771. 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 758. One course.

790. Topics in Preaching. Topics vary. May be repeated for credit. One course.

801. Preaching at the End of the World: Proclaiming Paul's Apocalyptic Gospel. At a time when narrative is often the genre of choice for preaching, this course seeks to reclaim the Pauline epistles for proclamation and to address the difficulties students often experience when trying to preach from the epistles. Through this course we hope preaching from the Pauline epistles will become exciting, rather than burdensome. One course.

802. Principalities, Powers, and Preaching. This course will examine Biblical texts, liturgical materials, theological literature, films, and the newspaper as resources for exploring the nature of what the New Testament calls the "Principalities and Powers," as well as their significance for preaching. One course.

803. Proclamation for a Virtual Reality. This seminar-type course considers the task of oral public interpretation of scripture in light of the ways in which social media has reshaped the idea of community formation. Participants will be expected to convey a theological understanding of how ideas flow in order to convey a playfully orthodox ecclesiology within contemporary contexts of personal, social, and cultural change. Emphasis is placed on the life-long task of acquiring practical habits appropriate for cultivating judgment required for faithful communication of the gospel in a digital world. One course.

804. 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 758. One course.

805. 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 758, Christian Theology 755. One course.

890. Selected Topics. Topics vary. May be repeated for credit. One course.

LITURGICAL STUDIES (LTS)

2. Music Skills for the Parish. A noncredit course designed to develop fundamental skills for reading musical notation and rhythmic patterns, using examples from the *United Methodist Hymnal*. 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. Instructor: Arcus. No credit.

709. Introduction to Christian Worship. An introductory to the theology and practice of Christian worship from an ecumenical perspective with an eye to specific ministerial concerns of students. The topics will survey 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. The course emphasizes appropriating the wisdom of 2000 years of worship history for the enrichment of the church's worship today. One course.

760. 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 750 or 751. One course.

761. The Church Year. An examination of the historical, theological, and pastoral dimensions of the Christian calendar and lectionary. Prerequisite: Liturgical Studies 760. One course.

762. Education and the Worshiping Arts. An exploration of the intuitive was of knowing and the place of the imagination in Christian faith and life with special attention to the use of the arts in the church, especially in Christian education, and in worship. Instructor: Phillips and Edie. One course. C-L: Christian Education 768

790. Topics in Liturgical Studies. Topics vary. May be repeated for credit. One course.

800. Songwriting and Theology. This course is an exploration of using theological training to develop songs for worship. This seminar-type course will explore various collections of classic, historical worship materials, including Wesleyan hymnody, to uncover profound theological themes and motifs and their expression in lyrical form. Students will be expected to show theological enrichment by composing lyrics for new worship songs to be shared with the class. Students will only be required to write lyrics, not compose music. One course.

801. Worship History for Worship Renewal. Using in-depth case studies of selected historical churches, this course explores different practices in and understandings of Christian worship over the past two millennia. The course is designed to come to grips with basic issues in worship as represented by different traditions and with options for approaching worship renewal today, with an eye to using Trinitarian theology as the evaluative key. How might we borrow with integrity from our Christian past to renew worship today? Doctoral students taking the course will focus, in addition, on developing facility with researching historic, liturgical primary material. One course.

802. Worship in African American Church Traditions. Clear styles of worship can be recognized among African American Christians. Despite the tremendous amount of interpenetration that has taken place between cultures, distinguishable features remain. This course has as its purpose exploring the morphology and distinctives of worship among African American Christians to probe critically theological interests, cultural sources, and existential factors taken up in liturgical production. The aim of the course is to "expose" this rich tradition, and to equip those who will plan and lead Christian worship among African Americans with discipline, critical facility, and theological integrity. One course.

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

804. The Role and Function of Music in the Liturgy. The course will present and review the evolution of the use of music in the Liturgy (plainsong, early use of polyphony, Anglican chant, the accompaniment of singing voices, the development of Christian hymns, anthem singing, and the contemporary chorus), the role of the Psalms in Christian worship, the challenge of planning for the use of music in congregational worship (including discussion of the clergy/musician relationship, workshops for the practice of chanting, and a presentation of resources "tradition specific" available to assist in the planning of music for worship. The student will be asked to develop familiarity with the history of Church music and the theological and pastoral issues at stake in planning music for worship in the local congregation. One course.

805. Worship in the Wesleyan Tradition. A study of the historical, theological, liturgical, and sociological influences which have shaped the worship patterns of the Episcopal Church and the major American denominations that claim a Wesleyan heritage. Historical and contemporary liturgies will be examined, and concerns related to the leadership of contemporary liturgies will be discussed. Prerequisites: Care of the Parish 159 and 160, Liturgical Studies 760. One course. C-L: American Christianity 804

890. Selected Topics. May be repeated for credit. One course.

950. The History of Contemporary Worship. This course will research the origins and development of the various strands of alternative, worship, known collectively as "contemporary worship," in English-speaking Protestantism. The focus of investigation will be on the latter half of the 20th century and the beginning of the 21st. Master level students are permitted by permission of the professor. One course.

SPIRITUALITY (SPIRIT)

760. Introduction to Christian Spirituality. An introduction to spirituality, spiritual formation, and the development of a personal spiritual discipline. One course.

790. Topics in Spirituality. Topics vary. May be repeated for credit. One course.

800. The Spirituality of the Eastern Church. Throughout its long history the Eastern Church has developed highly liturgical forms with which to express its corporate life. At the same time, developing almost concurrently, there have been strong movements of individual piety. This course will explore the relationship between these two streams of growth by examining the life and works of the Church's spiritual masters. One course.

801. Spiritual Direction Practicum. A noncredit in which students are familiarized with the skills and challenges involved in both receiving and giving spiritual direction. Participants must be willing to present an aspect of their present life experience as it relates to their ongoing relationship with God. No credit.

V. Colloquia/Interfield/Field Education

The following courses carry no credit and carry no fee.

COLLOQUIA/INTERFIELD/FIELD EDUCATION (CIF)

3A. Choir. A noncredit course for those participating in choir and desiring that involvement to show on the transcript. Instructor: Friedman. No credit.

3B. Choir. Continuation of Colloquia/Interfield/Field Education 3A. Instructor: Friedman. No credit.

FIELD EDUCATION (FIELDEDU)

All MDiv students must have two approved field education placements in order to graduate. Placements are recorded as "milestones" and do not have a course number.

1A. Approved Summer Placement. Instructor: Staff. No credit.

4. Student Pastor Appointment/Call. Student pastor mentoring groups. Student pastors are required to take these pastoral formation, noncredit, courses. Register for section by year: .01 first; .02 second; .03 third; .04 fourth. Pass/fail grading only. Instructor: Staff. No credit.

5. Pre-enrollment Ministry Discernment Program. The program provides, through The Duke Endowment, up to twenty opportunities (usually about a dozen) for United Methodist students to serve supervised internships during the summer immediately prior to enrollment. Students serving in these placements do not receive Field Education credit but in addition to the invaluable contextual learning that they gain, they are compensated financially through The Duke Endowment. Instructor: Staff. 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.

- 550. Archaeology of Palestine in Hellenistic-Roman Times
- 607. Hebrew Prose Narrative
- 608. Classical Hebrew Poetry
- 609. Rabbinic Hebrew
- 610. Readings in Hebrew Biblical Commentaries
- 611. Studies in Intertestamental Literature
- 631. Biblical Interpretation in Early Christianity
- 632. Origen
- 633. Augustine
- 634. Early Christian Asceticism
- 660. Justice, Law & Commerce in Islam
- 663. Islam and Modernism
- 664. The Religion and History of Islam
- 680. Buddhist Thought & Practice
- 701S. Elementary Syriac
- 703S. Aramaic
- 760S. Seminar in Contemporary Christian Ethics
- 704. Targumic Aramaic
- 709. The Septuagint
- 710. Readings in Judaica
- 743. Problems in the Study of Paul
- 744. Pauline Theology
- 852S. Contemporary American Religion
- 853S. Religious Issues in American History
- 882S. Mapping Religion in Colonial India
- 871. Readings in the History of Religion
- 880. Special Problems in Religion and Culture
- 905S. Advanced Syriac
- 910S. Ethnography of Religious Experience
- 912S. Theorizing Religion
- 930S. History and Theory

Appendices

I. GUIDELINES FOR INCLUSIVE LANGUAGE

Duke Divinity School

The decadence of our language is probably curable. Those who deny this would argue, if they produced an argument at all, that language merely reflects existing social conditions, and that we cannot influence its development by any direct tinkering with words and constructions. So far as the general tone or spirit of language goes, this may be true, but it is not true in detail. Silly words and expressions have often disappeared, not through any evolutionary process but owing to the conscious action of a minority.

—George Orwell, *Politics of the English Language*

The necessity for change is the parent of tradition. If we want a change in our language to come, we must first facilitate that change through concerted action. Our language is determined both by who we are as individuals and communities, and who we want to become.

The affirmation of the integrity of people with various opinions and interpretations on the issue of language is assumed. It is recognized, however, that exclusive language can work unwitting and unintended harm by distorting reality and excluding members from our community. Therefore, all members of this Duke Divinity School community (students, faculty, administrators, and staff) are invited to join together in using language that most adequately reflects the unity of the people of God and the reality of God.

LANGUAGE ABOUT PERSONS

A. Generic Usage

Although “man” originally carried the meaning of both “human beings” and “adult males,” such can no longer be assumed. Even though technically “man” is inclusive, its actual use is often exclusive.

1. Use precise language. When in the past you would have been inclined to use the generic term “man,” find creative ways to use such words as “humankind,” “humans,” “persons,” “everyone,” “men and women,” “children of God,” etc.
2. Use words that do not include “man” when referring to occupations and positions that can include both males and females. Alternative descriptions can often be found that are not awkward compounds:

<i>(instead of)</i>	<i>(try)</i>
Clergyperson	Clergy
Congressperson	Representative
Policeman	Police Officer
Fireman	Fire Fighter
Chairperson	Chair, Moderator, Presiding Officer

B. Pronoun Usage

Pronoun usage that avoids gender specific categories is an effective way to include all members of society or a given community in general references. Although English grammars generally maintain that the nonspecific individual be referred to as “he,” such a reference is not inclusive. One should attempt to make all pronoun references inclusive.

1. When speaking in general terms or when referring to both women and men, use pronouns so as to make explicit that both men and women are included. This may be accomplished by using such methods as “he and she,” “hers and his,” or combinations such as “he/she,” “s/he,” and “his/hers.”

2. Other approaches to the pronoun issue include:
 - a. Use writing that reduces unnecessary or excessive gender specific pronouns: “The average American drives his car to work” can become “The average American drives to work.”
 - b. Rephrase statements into the plural: “Most Americans drive their cars to work.”
 - c. When speaking in generic terms or when including women and men in the same group, some guides suggest alternating female and male pronouns: “A person should take good care of her car. He should check the oil level daily. She should also make sure that the tires are properly inflated.”
 - d. The indefinite use of the second person plural pronoun, “you,” to refer to people in general is a widespread conversational device. You must realize, however, that the use of the second person in writing creates an intimate relationship between the writer and the reader. For this reason, when you use the second person, be sure that the person or persons to whom the argument is directed is clearly identified.
 - e. Masculine pronouns can be replaced by the impersonal pronoun “one,” and this is still preferred in formal usage. However, one should use this form sparingly.

C. Forms of Address

Traditionally there has been little need for particular ways to refer to individual women or married individuals with different titles. Women did not have titles other than “Miss” or “Mrs.,” and it was assumed that their identity derived from their marital status. That assumption is no longer valid, and forms of address should recognize the identity that women have as individuals.

1. In referring to an individual woman there is no need to refer to her marital status, just as traditional references to men give no indication of their marital status. Examples:
 - a. Ms. Lorna Stafford
 - b. The Reverend Ms. Louise Lind
 - c. The Reverend Mr. Louis Lind
 - d. Dr. Jennifer Jones
2. Different titles should be recognized when addressing married couples.
Examples:
 - a. Clergywoman married to a layperson: The Reverend Ms. Sally Jones and Mr. Gerald Jones
 - b. Clergy couples: The Reverends Ms. Sally Smith and Mr. Gerald Jones; The Reverends Ms. Sally Jones and Mr. Gerald Jones; The Reverends M/M Sally and Gerald Jones
 - c. Other titles: Professor Louise Lind and Dr. Jonathan Smith; Drs. Cynthia and Jackson Whittaker
3. Although the use of individual names is assumed when married people have different titles, this is desirable for others as well. Instead of Mr. and Mrs. Steve Jackson, try:
 - a. Steve and Lorna Jackson
 - b. Mr. and Mrs. Steve and Lorna Jackson
 - c. M/M Steve Jackson and Lorna Stafford
4. Titles can be eliminated altogether, but in formal usage this practice is generally not preferred.

D. References to Collective and Abstract Nouns

Social institutions (*e.g.*, Church), concepts (*e.g.*, evil), or inanimate objects (*e.g.*, a ship) do not have gender. Referring to them as female or male encourages stereotyping groups of people with the qualities specific to that institution, concept, or object.

1. Pronouns that refer to collective and abstract nouns should be neuter, except in direct quotations.

- a. Direct quotation: “And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband...” (Rev. 21:2).
 - b. Modern usage: The Church is described as the new Jerusalem. It is adorned for the worship of God, and its relationship with God is seen as a gift from God.
2. Direct quotations can often be made inclusive through the use of brackets: “A person must make his [or her] own way in this broken world.”

LANGUAGE ABOUT GOD

Although these guidelines are designed mainly for use in terms of language about people, care and attention should be given also to language about God in writing, speaking, and worship. Language about God should articulate the variety and richness of God’s manifestations to humankind. It should also respect the deeply personal nature of God as expressed through the Trinity. These suggestions are offered as a beginning point from which one can develop androgynous language about God.

1. The exclusive use of either masculine or feminine pronouns for God should be avoided.
2. Metaphors showing God’s personal relationship with humans should be used, but need not be personalized with “he” or “she.”
3. 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. CONDUCT COVENANT AND JUDICIAL PROCEDURES

Duke Divinity School

This appendix on Conduct Covenant and Judicial Procedures was adopted by the Divinity School faculty in February, 2003:

1. The Conduct Covenant for Duke Divinity School¹

We, the faculty and students in the Divinity School of Duke University, make covenant, individually and corporately, to uphold the highest standards of personal and academic integrity. This includes, but is not limited to, never lying, cheating, stealing, causing harm to self or others, or defacing property. Set aside by our calling, we hold ourselves and each other to the highest standards of conduct

As a Divinity School committed to forming and educating persons for the ministry of Jesus Christ, we covenant together to embody truth in every aspect of our lives, including our academic work. In joyful obedience to Christ, we gratefully involve our bodies, minds, and spirits in this community of discipline and love, recognizing that we are a people called to worship God by the Spirit of truth

2. Covenant Keeping

Introduction: Breaches of community covenants are grievous matters, both to the individuals concerned and to the community as a whole. To encourage covenant faithfulness, the Divinity School conduct covenant tries to be explicit in describing the kind of attitude and behavior that honors the distinctive nature of the

¹ Duke Divinity School is a Christian community shaped by the Gospel of Jesus Christ. While we do not expect members of other faith traditions to share the theological framework out of which this covenant was developed, we welcome into our community anyone who is willing to live and work under the standards of conduct specified herein.

Divinity School. The Divinity School will work to make students aware of our covenant together from the beginning of their academic program.

Pastoral Process: The response of the community to both alleged and confirmed fractures of our covenant will be guided by pastoral concerns. In this instance *pastoral* denotes reconciling, restorative, healing. At times we can be reconciling, restorative and healing simply through sharing, listening sympathetically and responding with forgiveness and understanding. In other instances reconciliation, restoration to the community and healing of person and community can occur only through confession, an attitude of penance and penitential acts indicating remorse, contrition, and a desire to learn from one's errors. Members of the covenant community who are aggrieved by the conduct of other members of the community should find a friend and approach the offending party to work out the misunderstanding or offense (Matthew 18:15-20). However, because of their gravity, matters related to plagiarism, cheating, theft or abuse of property (including academic property), fraud, or personal (and especially sexual or racial) harassment, should be brought directly to the academic dean for address and resolution following the processes described below. As members of a covenant community, all persons have a moral obligation to report breaches of the covenant.

Judicial Procedures: The judicial process 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 (*see Bulletin of Duke University: The Duke Community Standard in Practice: A Guide for Undergraduates*).

When grievances are brought to the academic dean, the following processes will be implemented:

- A. Faculty accused of covenant violation will be subject to the policies and procedures of the currently effective Duke University Faculty Handbook.
- B. Students accused of covenant violation may elect (1) to authorize the academic dean to initiate an informal process to resolve the accusation and apply any indicated disciplines, or (2) to authorize the academic dean to initiate a formal process involving fellow students, faculty and administration who will attempt to determine whether there has been a violation and take appropriate pastoral action.
 - i. Informal Process: Under this procedure the person bringing the accusation, the accused, the academic dean, and whomever the academic dean deems appropriate will work to review the facts of the offense. The academic dean will decide on guilt or innocence, the Divinity School's response to it and any indicated discipline.
 - ii. Formal Process: Under this process (operated in conformity with the *Bulletin of Duke University: The Duke Community Standard in Practice: A Guide for Undergraduates*), alleged offense(s) will be reviewed by The Divinity School Judicial Board, composed of the academic dean (who will serve as chair of the board), the Associate Dean for Student Services, four students (one of whom shall be designated an alternate), and three faculty and/or staff members (one of whom shall be designated an alternate). This committee will review the grievance, dismiss it or admit it, and decide on any action to be taken in response to it.

In either the informal or formal processes, the student who is the subject of a complaint or accusation will be fully informed of his/her rights and the grievance(s) brought against him/her, given ample opportunity to respond and be assured s/he will be heard fully, fairly and in Christian charity. Proceedings under both (1) and (2) should be held in strictest confidence by all parties concerned. Disciplinary measures, depending on the severity of the offense, may include but not be limited to: required counseling, a mandated leave of absence for a term or terms, failure of a course, and suspension or expulsion from the Divinity School.

Appeal: A person convicted of a covenant breach may appeal the case to the Dean of the Divinity School by providing: 1) written notice of that intention within 48 hours and 2) a written statement of the grounds of the appeal within 7 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. This appeal process does not apply to students subject to Involuntary Administrative Withdrawal (see Administration of the Curriculum in the Curriculum section of this bulletin).

- C. Formal Process for a Grade Review: Under this process (which is in conformity with University practice) a student may request a formal grade review. Only final grades may be reviewed and a process must be initiated within 30 days of the final grade being assigned.
 - i. A student who questions a final grade received in a course should first discuss the matter with the instructor within thirty days of receiving the grade.
 - ii. After meeting with the instructor, if the student still believes the instructor has assigned an inaccurate or unjustified grade, the student should discuss the matter with the associate dean for academic formation and programs.
 - iii. If no satisfactory resolution is reached, the student may make a formal complaint in writing to the associate dean for academic formation and programs. The associate dean will convene the faculty members appointed to the Judicial Board and the director of student life to review the case with the instructor involved. If the majority of those convened agree with the instructor that there are no legitimate grounds for which to change the grade, the grade stands as recorded.
 - iv. If those convened believe there are grounds to consider a change and the instructor is unwilling to change the grade, the associate dean will notify the student that he or she may request a review of the case by writing to the dean of the Divinity School. A written request must be submitted before the end of the drop-add period of the semester following that in which the instructor recorded the grade. The dean will review the case. The dean's decision is final.

3. Interpretation/Exposition

(This third section of the Conduct Covenant is designed to foster continuing conversation regarding the Covenant and its relationship to the Divinity School community):

- A. Our call is lived out in community. We do not claim as our own that which belongs to the community. We will respect the places of learning, help to care for the facilities, and share in the exchange of materials, neither stealing nor abusing books or other valuable tools of learning. We will abstain from cheating of every kind. We will not plagiarize, fabricate, or falsify our work or aid others in these forms of dishonesty. When we observe any forms of dishonesty, we recognize that we are under moral obligation to report the offender to the academic dean. In the truthful pursuit of knowledge and understanding, we will foster the honest and respectful exchange of ideas, prepare for class, listen carefully, seek to understand, and give a fair, accurate, and charitable account of ideas, positions, and arguments with which we agree and disagree. In this vital exchange, we will open ourselves to judgment, always seeking to learn and not bear false witness.
- B. Those who claim Christ speak and live truthfully. We are called to show respect to all we meet, acknowledging in our daily behavior on and off the campus that we are called to live in the image of God. We work to strengthen one another in Christ. We are welcoming and hospitable, endeavoring to create a place where all will feel safe and free to share joys and struggles, passions and conflicts, hopes and fears. We serve and do not exploit one another. We honor the friendships

we form, transcending self-service with mutual service. We live honestly before our friends, giving and receiving godly wisdom and holding ourselves accountable to one another as disciples of Jesus Christ. We attend to the concerns of our families, avoiding neglect, abuse, or evil counsel. We are faithful to the covenants we enter: personal, marital, familial, communal. We encourage each other to ever-deepening commitment to Christ in prayer, fasting, chastity, worship, study, and acts of charity, justice, and mercy.

The Duke Community Standard reads as follows:

Duke University is a community dedicated to scholarship, leadership, and service and to the principles of honesty, fairness, respect, and accountability. Citizens of this community commit to reflect upon and uphold these principles in all academic and nonacademic endeavors, and to protect and promote a culture of integrity.

To uphold the Duke Community Standard:

- I will not lie, cheat, or steal in my academic endeavors;
- I will conduct myself honorably in all my endeavors; and
- I will act if the Standard is compromised.”

Duke has also determined that the various schools of the University should create and retain their own unique honor systems because such systems will best match the varying needs of the individual schools.

The Divinity School Conduct Covenant is thus consistent with the university’s efforts to nurture a culture of integrity in the academic arena as well as the arenas of faculty and student conduct.

III. Alcohol

Divinity Alcohol Policy. Events officially sponsored by the Divinity Student Council and Duke Divinity School student organizations do not include the provision and consumption of alcohol.

- A. University-Wide Policy. As a community of scholars and learners, Duke University expects those within its community to be responsible with the use of alcohol. This policy shall guide the role of alcohol everywhere on the Duke campus and at all events sponsored by Duke organizations, schools, or administrative units. Students, staff, and faculty members are encouraged to learn about the social, physiological, and psychological consequences of drinking and alcohol abuse. Excessive and high-risk drinking can lead to negative consequences for the Duke community, including assault, illness, injury, litter, noise, property damage, and driving under the influence. All members of the Duke community share responsibility for creating an environment that limits dangerous drinking behaviors and, therefore, reduces the likelihood of these negative outcomes.

The following shall guide the role of alcohol in the Duke community:

- All possession, consumption, and distribution of alcohol at Duke University shall be in accordance with applicable North Carolina state laws.
- Members of the Duke community are responsible for behaving in a manner that is not disruptive or endangering to themselves or others. Being under the influence of alcohol shall not be a mitigating factor for an individual’s behavior.
- When persons under 21 years of age can reasonably be expected to be present at an event, proper precautions must be taken to restrict distribution and consumption of alcohol to persons of legal drinking age. Student organizations shall also adhere to the specific guidelines for events outlined in the undergraduate Bulletin of Information and Regulations or the Graduate and Professional Student Alcohol Policy.
- Advertising or other communication that references the availability of alcohol at a function may neither promote alcohol as the focus of the event nor promote excessive drinking.

- Each community (e.g., Undergraduate, Fuqua, Law, etc.) may establish additional guidelines and policies governing the possession, consumption, and distribution of alcohol that reach beyond these minimal expectations. Violations of policies shall be adjudicated using existing procedures within each segment of the university.
- B. University Graduate and Professional Student Alcohol Policy
1. Philosophy on Alcohol Service at Duke University. This policy affords recognized student groups the privilege of serving alcohol at certain events. As adults, graduate and professional students are expected to know and abide by all applicable state and federal laws and University policies and procedures. Ultimately, students are responsible for their own behavior. However, if a student group provides alcohol as part of their event, they share in the responsibility to provide a safe environment for all attendees. If your group has questions, contact the Student Affairs officer for your School or the Office of Student Activities. Any on or off campus event sponsored by a recognized graduate-professional student group (affiliated with GPSC) must comply with this policy if it involves alcohol. Only recognized student groups may host an on-campus event involving alcohol.
 2. Distribution of Alcohol. In compliance with North Carolina state law, alcohol must be served in a controlled manner and not freely accessible. No one who is under the age of 21 or visibly intoxicated may be served. Alcohol must not leave the confines of the event.
 - A. Options Regarding Serving Alcohol on University Property
 - i. Third Party Vendor - Student groups may contract with a University approved third-party vendor to acquire and serve alcohol. The third party vendor uses its liquor license and provides bartenders. For a list of approved third-party vendors, contact the Office of Student Activities. Some University spaces require a third party vendor; check guidelines in advance when reserving the space.
 - ii. Student Group- Student group members may order, set up, and control distribution of the alcohol at the event independently in compliance with this Policy. Distribution may be in the form of student group purchased alcohol or regulation of a BYO event in accordance with this Policy.
 - B. Options Regarding Serving Alcohol Off-Campus
 - i. Third Party Vendor - Student groups may contract with a third-party vendor to acquire and serve alcohol. The third party vendor uses its liquor license and provides bartenders. Third party vendors include local bars and restaurants, in addition to other businesses.
 - ii. Student Group- Student group members may order, set up, and control distribution of the alcohol at the event independently in compliance with this Policy. Distribution may be in the form of student group purchased alcohol or regulation of a BYO event in accordance with this Policy.

Security guards, event staff, or a third-party vendor should verify the age of any participant that appears under the age of 21. This verification must include examination of a photo identification that lists the date of birth. Examples of such identification include passports and driver's licenses.
 3. Location. Student groups should check in advance with the appropriate reserving office for specific location guidelines. When alcohol is permitted, the space must be secured or otherwise regulated to ensure proper admittance and that alcohol distribution can be monitored effectively. If the event is held outside, or in an unsecured area, participants may be subjected to random checks unless distinct identification (such as wristband or stamp) is required to identify attendees 21 years and over. This is to ensure that those passing through an event do not receive alcohol.

4. Advertising. Alcohol may be mentioned or implied in campus advertising of the event to graduate students, using conventional phrases such as "happy hour," "beer & pizza," "wine and cheese," etc. However, alcohol may not be the primary focus of an event.
5. Security. The Division of Student Affairs at Duke University (henceforth referred to as Student Affairs) and the GPSC Student Life Chair(s) or their designees must be notified at least one week in advance of the event. GPSC News is the recommended method of notification. At the discretion of Student Affairs, University Police may be notified, and private security guards may be required to assist with safety of participants and security of facility when total attendance involves more than 100 students. The cost of private security guards is the responsibility of the sponsoring student group.
6. Responsible Contacts. At least one person from the sponsoring group must be designated as the Responsible Contact for the event per 200 people in attendance. Responsible Contacts should be sober and not consume alcohol immediately prior to or during the event. Responsible Contacts are responsible for overseeing and ensuring the safety of the event and the implementation of this Policy. Contacts are to introduce themselves to the University Police as well as any security guards and serve as the point persons with these agencies. Responsible Contacts, with the assistance of University Police and security guards as needed, must be able to shut down an event if this policy is not being implemented effectively or if other problems arise.
7. Food and Beverages. Food must be provided at all events on-campus events where alcohol is served and must be free and displayed in an attractive manner. Non-alcoholic beverages also should be readily available and free. Water should be one of the non-alcoholic beverages provided. The food and non-alcoholic beverages should be replenished several times throughout the program so that they are constantly available.
8. Sanctions. The sponsoring group will be held accountable for any and all violations of this Policy. Sanctions for a violation may include, but are not limited to, loss of space reservation privileges, loss of University student group recognition, or fines for property damage.

Resources. The following resources are available to members of the Duke community:

- Duke Police and Emergency Medical Service: 911 or (919) 684-2444. Professionals will respond to assess the medical needs of an individual who is incapacitated or at-risk.
- Counseling and Psychological Services: (919) 660-1000. CAPS offers evaluation, consultation, counseling, and referrals for students concerned about alcohol use.
- Personal Assistance Service: (919) 416-1727. PAS offer assessment, short-term counseling, and referrals for employees and faculty members concerned about alcohol use.
- Duke Addictions Program: (919) 684-3850. DAP offers evaluation, consultation, and treatment for individuals with alcohol and other substance abuse issues, as well as support services for family members.
- Holly Hill Hospital: (800) 447-1800. 24-hour confidential advice on alcohol abuse.
- Academic courses related to alcohol use, treatment, and research. See course listings through the Office of University Registrar (<http://registrar.duke.edu>) or the Bulletin of each school.
- A more extensive listing of counseling services, educational programs, and other resources can be found in Appendix E, Information And Resources *Concerning Substance Use*.

Demographic Information

Enrollment Summary

Master of Divinity	448	(266 men, 182 women)
Master of Theology	23	(20 men, 3 women)
Master of Theological Studies	43	(26 men, 17 women)
Doctor of Theology	46	(26 men, 20 women)
Special Students	19	(14 men, 5 women)
Doctor of Ministry	22	(17 men, 5 women)
Master of Arts in Christian Practice	10	(3 men, 7 women)
Master of Arts in Christian Studies	17	(8 men, 9 women)
Total	628	(380 men, 248 women)

Geographical Distribution

Alaska	1	Missouri	5
Alabama	3	Montana	1
Arkansas	1	New Jersey	2
California	11	New Mexico	3
District of Columbia	2	New York	7
Florida	15	North Carolina	428
Georgia	8	Ohio	6
Illinois	8	Oregon	3
Indiana	3	Pennsylvania	9
Iowa	1	South Carolina	15
Kansas	5	Tennessee	10
Kentucky	3	Texas	18
Louisiana	3	Virginia	23
Massachusetts	2	Washington	2
Michigan	7	Wisconsin	1
Minnesota	1		
Mississippi	5	Total	612
INTERNATIONAL			
Denmark	1	Korea	9
Germany	1	Mexico	2
Ghana	1	Rwanda	1
Great Britain	1	Total	16

Denominations Represented

African Methodist Episcopal Church	3
African Methodist Episcopal Church Zion	1
American Baptist Churches in the USA	3
Adventist	1
Anglican	16
Assemblies of God	6
Baptist	57
Christian	4
Christian Church (Disciples of Christ)	1
Christian and Missionary Alliance	2
Christian Reformed Church in N.A.	1
Church of God	2
Church of God in Christ (The)	2
Churches of Christ	6
Eastern Orthodox	1
Episcopal	36
Evangelical	1
Evangelical Covenant Church	2
Evangelical Lutheran in America	5
Free Methodist Church	8
Free Will Baptist	2
Independent Baptist	1
Korean Presbyterian	4
LCMS	2
Lutheran	7
Mennonite	3
Missionary Baptist Church	4
Moravian	2
National Baptist	1
Nazarene	7
Non-Affiliated	12
Nondenominational	39
North American Baptist	1
Orthodox	1
Other	12
Pentecostal	1
Pentecostal Holiness	1
PNBC	1
Presbyterian	11
Presbyterian Church in America	11
Presbyterian Church (USA)	29
Reformed Church in America	5
Religious Society of Friends	3
Roman Catholic	18
Southern Baptist	7

Southern Baptist Convention	4
United Brethren	1
United Church of Christ	2
United Methodist Church	276
Wesleyan Church	2
Total	628

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