

# Bulletin of Duke University

The Divinity School

1977-1978





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Durham, North Carolina 1977

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# Calendar of the Divinity School

1977

## August

31 Wednesday—Orientation for new students begins

## September

1 Thursday—Orientation continues  
2 Friday, 9:00 a.m. to 12:00 noon—Registration of all new students; registration changes for returning students  
6 Tuesday, 8:20 a.m.—Fall semester classes begin  
6 Tuesday—Drop/add period begins  
6 Tuesday, 7:30 p.m.—Divinity School Opening Convocation  
16 Friday—Drop/add period ends 12:00 noon

## October

31 Monday—Divinity School Convocation and Pastors' School with Gray Lectures begins  
31 Monday—Fall recess

## November

1 and 2 Tuesday, Wednesday—Convocation and Pastors' School continues  
1 Tuesday—Fall recess  
2 Wednesday—Classes resume  
9 Wednesday—Registration for spring semester, 1978  
24, 25 Thursday, Friday—Thanksgiving recess  
28 Monday—Classes resume

## December

7 Wednesday—Fall semester classes end  
8, 9 Thursday, Friday—Reading period  
12 Monday—Final examinations begin  
20 Tuesday—Final examinations end

1978

## January

6 Friday—Orientation and registration for new students  
9 Monday—Spring semester classes begin  
10 Tuesday—Drop/add period begins  
20 Friday—Drop/add period ends 12:00 noon

## March

3 Friday, 6:00 p.m.—Spring recess begins  
13 Monday—Classes resume  
24, 27 Friday, Monday—Easter recess  
29 Wednesday—Registration for fall semester 1978

## April

19 Wednesday—Spring semester classes end  
19 Wednesday, 9:20 a.m.—Closing Convocation  
20, 21 Thursday, Friday—Reading period  
24 Monday—Final examinations begin

## May

1 Monday—Final examinations end  
6 Saturday, 3:00 p.m.—University Baccalaureate Service  
6 Saturday, 7:30 p.m.—Divinity School Baccalaureate Service  
7 Sunday, 3:00 p.m.—Commencement Exercises

# University Administration

## GENERAL ADMINISTRATION

Terry Sanford, J.D., LL.D., D.H., L.H.D., D.P.A., *President*  
A. Kenneth Pye, LL.M., *Chancellor*  
Frederic N. Cleaveland, Ph.D., *Provost*  
Charles B. Huestis, *Vice President for Business and Finance*  
William G. Anlyan, M.D., D.Sc., *Vice President for Health Affairs*  
J. David Ross, J.D., *Vice President for Institutional Advancement*  
Stephen Cannada Harward, A.B., C.P.A., *Treasurer and Assistant Secretary*  
J. Peyton Fuller, A.B., *Assistant Vice President and Corporate Controller*  
Rufus H. Powell, LL.B., *Secretary of the University*  
Eugene J. McDonald, LL.M., *University Counsel*  
Harold W. Lewis, Ph.D., *Vice Provost and Dean of the Faculty*  
John C. McKinney, Ph.D., *Vice Provost and Dean of the Graduate School*  
John M. Fein, Ph.D., *Vice Provost and Dean of Trinity College of Arts and Sciences*  
Ewald W. Busse, M.D., Sc.D., *Associate Provost and Dean of Medical and Allied Health Education*  
Roscoe R. Robinson, M.D., *Associate Vice President for Health Affairs and Chief Executive Officer of Duke Hospital*  
Frederick C. Joerg, M.B.A., *Assistant Provost for Academic Administration*  
Anne Flowers, Ed.D., *Assistant Provost for Educational Program Development*  
William J. Griffith, A.B., *Assistant Provost and Dean of Student Affairs*  
William C. Turner, Jr., M.Div., *Assistant Provost and Dean of Black Affairs*  
Richard L. Wells, Ph.D., *Assistant Provost and Associate Dean of Trinity College of Arts and Sciences*  
Joel L. Fleishman, LL.M., *Vice Chancellor for Public Policy Education and Research; Director of the Institute for Policy Sciences and Public Affairs*  
Connie R. Dunlap, A.M.L.S., *University Librarian*  
William E. King, Ph.D., *University Archivist*  
Clark R. Cahow, Ph.D., *University Registrar*  
Robert N. Sawyer, Ed.D., *University Educational Planning Officer and Director of Summer Educational Programs*

## DIVINITY SCHOOL EDUCATIONAL ADMINISTRATION

Thomas A. Langford (1956), B.D., Ph.D. D.D., *Dean of the Divinity School*  
Creighton Lacy (1953), B.D., Ph.D., *Associate Dean for Curricular Affairs*  
Karen Y. Collier (1977), M.Div., *Acting Director of Black Church Studies*  
Sue Anne Morrow (1977), M.Div., *Director of Admissions and Student Affairs*  
Shirley O'Neal (1966), *Administrative Assistant for General Administration and Finance*  
B. Maurice Ritchie (1973), B.D., Th.M., *Director of Admissions and Student Affairs*  
Early Clifford Shoaf (1972), B.D., *Director of Field Education*

## Division of Special Programs

P. Wesley Aitken (1963), B.D., Th.M., *Director of Clinical Pastoral Education*  
Richard A. Goodling (1959), B.D., Ph.D., *Director of Programs in Pastoral Psychology*  
McMurry S. Richey (1954), B.D., Ph.D., *Director of Continuing Education*  
Robert L. Wilson (1970), B.D., Ph.D., *Director, J. M. Ormond Center for Research, Planning, and Development*

## Division of Advanced Studies

Waldo Beach (1946), B.D., Ph.D., *Supervisor of the Master of Theology Program*  
Dwight Moody Smith, Jr., (1965), B.D., Ph.D., *Director of Graduate Studies in Religion*

## Library

Donn Michael Farris (1959), M.Div., M.S. in L.S., *Librarian*  
Harriet V. Leonard (1960), M.Div., M.S. in L.S., *Reference Librarian*  
Linda Lacy Sipe, B.A., *Circulation Librarian*  
Kay Behrens, B.A., *Assistant Circulation Librarian*  
Betty Walker, B.A., *Assistant to the Librarian*

## SECRETARIAL STAFF

Anita Gail Chappell, *Faculty Secretary*  
Mary P. Chestnut, *Faculty Secretary*



Ann C. Daniels, *Faculty Secretary*  
 Sarah Freedman, *Faculty Secretary*  
 Levonne Gaddy, *Secretary to the Director of Admissions and Student Affairs*  
 Clara S. Godwin, *Secretary to the Dean*  
 Lesta Gotsch, *Faculty Secretary*  
 Patricia M. Haugg, *Secretary to the Director of Graduate Studies in Religion*  
 Maxie B. Honeycutt, *Administrative Secretary for Student Financial Aid*  
 Norma J. Johnson, *Faculty Secretary and Secretary to the Director of Black Church Studies*  
 Patsy E. Martin, *Faculty Secretary*  
 Margie M. Meeler, *Secretary to the Director of Field Education*  
 Mary H. Milbourne, *Secretary to the Director of Admissions and Student Affairs*  
 Jacquelyn P. Norris, *Faculty Secretary*  
 Frances D. Parrish, *Secretary to the Director of The J. M. Ormond Center for Research, Planning, and Development*  
 Marie Smith, *Faculty Secretary*  
 Mary C. Tilley, *Administrative Secretary, Registry*

## FACULTY

Lloyd Richard Bailey (1971), B.D., Ph.D., *Associate Professor of Old Testament*  
 Frank Baker (1960), B.D., Ph.D., *Professor of English Church History*  
 Waldo Beach (1946), B.D., Ph.D., *Professor of Christian Ethics*  
 John K. Bergland (1973), M.Div., D.D., *Associate Professor of Homiletics*  
 Robert Earl Cushman (1945), B.D., Ph.D., L.H.D., *Research Professor of Systematic Theology*  
 William David Davies (1966), M.A., D.D., F.B.A., D.Litt., *George Washington Ivey Professor of Advanced Studies and Research in Christian Origins*  
 Herbert O. Edwards (1974), S.T.B., Ph.D., *Associate Professor of Black Church Studies*  
 James Michael Eford (1962), B.D., Ph.D., *Associate Professor of Biblical Languages and Interpretation*  
 Donn Michael Farris (1950), M.Div., M.S. in L.S., *Professor of Theological Bibliography*  
 Richard A. Goodling (1959), B.D., Ph.D., *Professor of Pastoral Psychology*  
 Robert Clark Gregg (1974), S.T.B., Ph.D., *Assistant Professor of Patristics and Medieval Church History*  
 Stuart C. Henry (1959), B.D., Ph.D., *Professor of American Christianity*  
 Frederick Herzog (1960), Th.D., *Professor of Systematic Theology*  
 Osmond Kelly Ingram (1959), B.D., *Professor of Parish Ministry*  
 Creighton Lacy (1953), B.D., Ph.D., *Professor of World Christianity*  
 \*Thomas A. Langford (1956), B.D., Ph.D., D.D., *Professor of Systematic Theology*  
 \*Paul A. Mickey (1970), B.D., Th.D., *Associate Professor of Pastoral Theology*  
 Roland E. Murphy (1971), M.A., S.T.D., S.S.L., *Professor of Old Testament*  
 Jill Raitt (1973), Ph.D., *Associate Professor of Historical Theology*  
 McMurry S. Richey (1954), B.D., Ph.D., *Professor of Theology and Christian Nurture*  
 Charles K. Robinson, (1961), B.D., Ph.D., *Associate Professor of Philosophical Theology*  
 †Dwight Moody Smith, Jr. (1965), B.D., Ph.D., *Professor of New Testament Interpretation*  
 Harmon L. Smith (1962), B.D., Ph.D., *Professor of Moral Theology*  
 †David Curtis Steinmetz (1971), B.D., Th.D., *Professor of Church History and Doctrine*  
 John H. Westerhoff III (1974), M.Div., Ed.D., *Associate Professor of Religion and Education*  
 William H. Willimon (1976), M.Div., S.T.D., *Assistant Professor of Worship and Liturgy*  
 Robert L. Wilson (1970), B.D., Ph.D., *Research Professor of Church and Society*  
 Franklin Woodrow Young (1968), B.D., Ph.D., *Amos Ragan Kearns Professor of New Testament and Patristic Studies*

## FACULTY, DEPARTMENT OF RELIGION

(Teachers in graduate program in religion whose courses are open to Divinity School students.)

Kalman Bland (1973), Ph.D. *Associate Professor of Judaic Studies*  
 David G. Bradley (1949), Ph.D. *Professor of History of Religions*  
 James H. Charlesworth (1969), B.D., Ph.D. *Associate Professor of New Testament*  
 Roger Corless (1970), Ph.D., *Associate Professor of History of Religions*  
 Wesley A. Kort (1965), Ph.D., *Professor of Religion and Literature*  
 Bruce B. Lawrence (1971), Ph.D., *Associate Professor of History of Religions*  
 C. Eric Lincoln (1976), Ph.D., *Professor of Sociology of Religion*  
 Charles H. Long (1974), Ph.D., *Professor of History of Religions*

\*Sabbatical leave, spring semester, 1978.

†Sabbatical leave, 1977-1978.



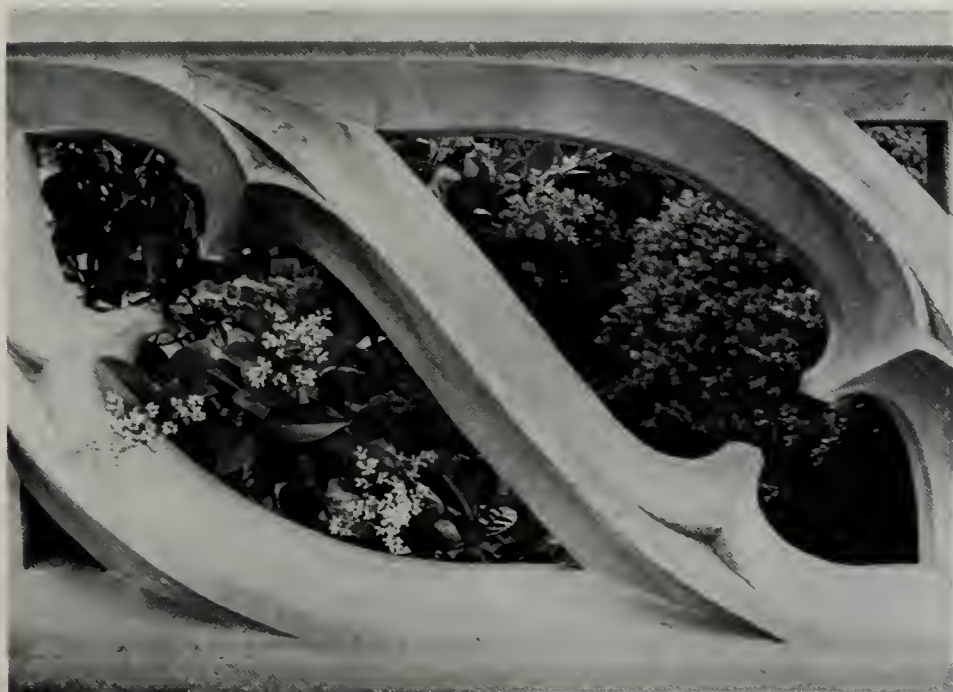
Eric M. Meyers (1969), Ph.D., *Associate Professor of Judaic Studies*  
Robert T. Osborn (1954), Ph.D., *Professor of Theology*  
Harry B. Partin (1964), Ph.D., *Associate Professor of History of Religions*  
William H. Poteat (1960), Ph.D., *Professor of Religion and Culture*  
James L. Price (1952), Ph.D., *Professor of New Testament*  
Orval Wintermute (1958), Ph.D., *Professor of Old Testament*

## RELATED FACULTY

Albert F. Fisher (1974), M.Div., *Adjunct Associate Professor of Parish Work*  
M. Wilson Nesbitt (1958), B.D., D.D., *Adjunct Professor of the Work of the Rural Church*  
Carlyle Marney (1972), Th.M., Th.D., Litt.D., D.D., *Visiting Professor of Pastoral Theology*  
P. Wesley Aitken (1953), B.D., Th.M., *Chaplain Supervisor of Duke Medical Center and Associate in Instruction, The Divinity School*  
John C. Detwiler (1966), B.D., Th.M., *Chaplain Supervisor of Duke Medical Center and Associate in Instruction, The Divinity School*  
Peter G. Keese (1973), S.T.B., Th.M., *Chaplain Supervisor of Duke Medical Center and Associate in Instruction, The Divinity School*  
John Kennedy Hanks (1954), M.A., *Lecturer in Sacred Music, Director of the Divinity School Choir, and Professor of Music at Duke University*

## EMERITI

Kenneth Willis Clark (1931), B.D., Ph.D., D.D., *Professor Emeritus of New Testament and Co-Director of the International Greek New Testament Project*  
James T. Cleland (1945), M.A., S.T.M., Th.D., D.D., *James B. Duke Professor Emeritus of Preaching*  
William Arthur Kale (1952), B.D., D.D., *Professor Emeritus of Christian Education*  
Hiram Earl Myers (1926), S.T.M., D.D., *Professor Emeritus of Biblical Literature*  
Ray C. Petry (1937), Ph.D., LL.D., *James B. Duke Professor Emeritus of Church History*  
John Jesse Rudin II (1945), B.D., Ph.D., *Associate Professor Emeritus of Liturgy and Worship*  
H. Shelton Smith (1931), Ph.D., D.D., Litt.D., *James B. Duke Professor Emeritus of American Religious Thought*  
William Franklin Stinespring (1936), Ph.D., *Professor Emeritus of Old Testament and Semitics*  
Arley John Walton (1948), B.S.L., D.D., *Professor Emeritus of Church Administration and Director of Field Work*



# General Information





## History

Duke University as it exists today developed from simple beginnings. Established in 1838, Union Institute became a normal college by 1851 and in 1859 was renamed Trinity College. In 1892 the college moved to Durham, North Carolina.

In 1924 James B. Duke established a trust fund for educational and charitable purposes. The chief beneficiary was Trinity College, which became Duke University. The purpose for establishing the trust was very 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 1926-1927, and formal exercises for its opening were held on November 9, 1926. In 1940 the name was changed to the Divinity School.

During its history the Divinity School has had outstanding teachers, scholars, and administrative leaders,\* and its graduates have distinguished themselves by making significant contributions to the church and the world. In 1964 a program of expansion was begun, culminating in February, 1972, when the Divinity School doubled its physical facilities and moved into a handsome new building.

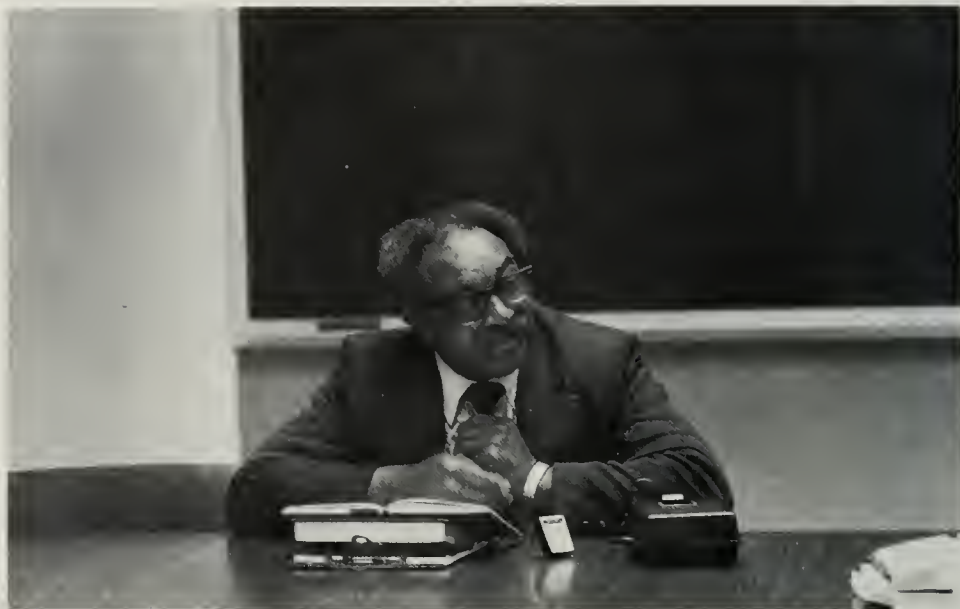
## The Role of the Divinity School

The Divinity School represents theological inquiry and learning within the greater University. By history and indenture, it stands within the Christian

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\*Since the institution of the School in 1926, the following persons have served as Deans or Acting Deans: Edmund Davidson Soper, 1926-1928; Elbert Russell, 1928-1941; Paul Neff Garber, 1941-1944; Harvie Branscomb, 1944-1946; Gilbert T. Rowe, Acting Dean of the Faculty, 1946-1947; Paul E. Root (elected in 1947 but died before assuming office); Harold A. Bosley, 1947-1950; James Cannon III, Acting Dean 1950-1951, Dean 1951-1958; Robert Earl Cushman, 1958-1971; Thomas A. Langford, since 1971.





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

The principal purpose of the Divinity School is the professional education for the ministry, which in today's world is manifested in a variety of forms. Provision to implement these increasing variations of ministry is a part of the School's curricular resources.

Although the conventional and inherited styles of ministry are now undergoing change, the Divinity School curriculum continues to prepare students for informed and discriminating discharge of the historic offices of church and congregation through the ministry of Word and Sacrament, pastoral care, and teaching. The Divinity School believes these offices will remain, although the form and context of "the local church" may change.

With this in mind, the Divinity School tries to prepare students for the mature performance of their vocation. It hopes to develop in each student a disciplined intelligence, informed by sound learning and equipped for worthy professional service. The resources are offered to students with a diversity of ministerial aims, although the School seeks, by recruitment and financial support, to prepare persons for ordination or lay professional vocations in the churches. This is regarded as a service to the Church, to the world, and primarily to the Lord of the Church.

## **The Relation of the Divinity School to Duke University**

The Divinity School is an integral part of the University and shares fully in its activities, privileges, and responsibilities. The Sunday services in the Uni-



versity Chapel give Divinity School students each year an opportunity to hear several of the country's leading ministers. The University libraries make a rich collection of books and other materials easily accessible. Without paying additional fees, selected courses in the graduate and professional schools are open to Divinity School students, as well as the general, cultural, and recreational resources of the University.

## Library Resources

**Divinity School Library.** The Divinity School Library contains a collection of more than 185,000 volumes in the field of religion and related disciplines and affords an unusual wealth of material for the seminary student. Although an integral part of the University's nine-unit library system, which possesses more than 2,600,000 volumes, the Divinity School Library has its own separate facilities in the Divinity School building. Its book collection is operated on the open stack system, and its reading rooms provide study facilities for students, space for the special reference collection in religion, and for the more than 600 religious periodicals to which the library currently subscribes.

Staffed by a librarian and a reference librarian trained in theology as well as library administration, by a circulation staff of two persons, and by a number of student assistants, the Divinity School Library offers a variety of reference services to assist the student in selecting and locating materials. The staff, in cooperation with the faculty, maintains a book and periodical collection to support basic courses and advanced research in all major fields of religious studies.

The Divinity School Library is adjacent to the Perkins Library. The seminary student may use the resources and facilities of the Perkins Library, some of which include manuscripts, archives, public documents, newspapers, periodicals, microfilms, maps, rare materials (among which are sixty prized ancient Greek manuscripts), and reference assistance. There is a provision for borrowing books from the libraries of the University of North Carolina and other neighboring institutions.

# Admissions







## Requirements and Procedures for Admission

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

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

**Application Procedures.** Application forms secured from the Admissions Office should be filed six to twelve months in advance of the intended date of enrollment. Ordinarily, no application for a degree program will be accepted after June 15 and November 15 for September and January enrollments, respectively. Applicants who live within approximately 300 miles of Durham will be required to come for on-campus visits and interviews prior to final admission. A *minimum* of thirty days is required to process any application for a degree program.

Applications from international students will be considered individually. Generally no distinctions are made in admission requirements between international and domestic students. Students from abroad must complete in writing all financial arrangements for study in the United States prior to final admission by the Admissions Committee.

Graduates of unaccredited senior colleges and universities may apply for admission but will be admitted only on a probationary basis.

**Admission Requirements.** Those persons are encouraged to apply:

1. Who have or will have been awarded a bachelor's degree from an accredited college or university prior to their intended date of enrollment;
2. Who have attained at least an overall B- (2.65 on 4.0 scale) academic average; and
3. Who are committed to some form of ordained or lay ministry.

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





**Admission on Probation.** Applicants for admission who are graduates of accredited colleges but whose college transcripts do not fully meet Divinity School standards may be admitted on probation if other factors considered justify admission.

Probation means limited schedules of work, with the amount determined by the Associate Dean for Curricular Affairs (ordinarily no more than three courses each of the first two semesters), and also includes a review of work at the end of each semester by the Committee on Academic Standing until probation is lifted.

**Admission as a Special Student.** Special student status may be granted with the approval of the Director of Admissions and the Dean. Particular circumstances must prevail in the case of such admissions. Applications for special student status must be submitted at least thirty days prior to the intended date of enrollment. *Special students are ineligible for any form of financial assistance through the Divinity School.*

**Admission Acceptance.** Applicants are expected to indicate their acceptance of admission within three weeks and to confirm this with the payment of an admission fee of \$30. Upon matriculation, this fee is applied to the first semester tuition charge.

To complete admission students must provide a certificate of immunization and general health to the Student Health Service. The Admission Office must also receive a final transcript verifying the conferral of the undergraduate degree.

Persons who do not matriculate at the time for which they were originally admitted forfeit admission unless they present a written request for postponement to the Director of Admissions and Student Affairs.

**Transfer of Credit.** Transfer of credit from theological schools accredited by the Association of Theological Schools is allowed by the Divinity School. Credit from another institution will normally be limited to one-third and may not exceed one-half of the total number of credits required for graduation by the Divinity School. In each case a letter of honorable dismissal from the school from which transfer is made is required along with a transcript of academic credits. Applicants for transfer into a degree program are evaluated on the same basis as other applicants.

## Conduct of Students

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

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

### Policy of Nondiscrimination

Duke University does not discriminate on the basis of age, race, color, national and ethnic origin, sex, or handicap, in the administration of educational policies, admission policies, financial aid, employment, or any other University program or activity. Inquiries concerning the University's responsibility may be directed to the Director of Equal Opportunity.

# Community Life





## Corporate Worship

One of the most important aspects of a program of training for Christian life is a vigorous, inspiring, and varied program of participation in corporate worship. This corporate life of the Divinity School is centered in York Chapel where chapel services are held weekly. These services are led by members of the faculty, members of the student body, and guests. Services are voluntary but have been and will continue to be sources of inspiration and strength to the members of the community.

## Living Accommodations

**Residence Hall Accommodations.** Trent Drive Hall, located near the Duke Medical Center, houses graduate and professional school students and undergraduate women. All assignments of graduate students are made on a first-apply, first-assigned basis.

The limited number of single rooms, located in the men's section, are usually reserved by previous occupants for the following academic year. Other rooms are equipped with the following for each student: bed with innerspring mattress, chest with mirror, desk with chair, and book shelving.

**Town House Apartments.** Duke University operates Town House Apartments primarily for graduate and professional school students. Others may be housed if vacancies exist. The setting of these apartments provides single graduate students a comfortable, home-like atmosphere free of all aspects of living inherent to residence halls. Sixteen of the thirty-two air-conditioned apartments are equipped for two students, and the remaining sixteen units are equipped for three students.

**Central Campus Apartments.** Duke University operates a 500-unit housing facility known as Central Campus Apartments. Completed in mid-1975, the complex provides basic housing for married graduate students, and single and



married students in non-degree allied health programs. Assignments are made on a first-apply, first-assigned basis.

For single students one-bedroom and two-bedroom apartments are fully furnished. The apartments for married students include a few efficiencies and a number of one-, two-, and three-bedroom units in which the kitchen, living room, and first bedroom are basically furnished. These apartments are equipped in such a way as to provide economy and convenience to eligible married students while allowing for individuality.

**Off-Campus Housing.** The Department of Housing Management maintains lists of rental apartments, rooms, and houses provided by Durham property owners or real estate agents who will agree not to discriminate in the rental property because of race, sex, creed, or nationality of a prospective tenant. These lists are available in the Central Campus office. Off-campus rental properties are not inspected or approved, nor does the University or its agents negotiate with owners for students, faculty, or staff.

**Application Procedures.** When students are informed of their acceptance to the Divinity School, they will also receive a form on which to indicate their preference for University housing. This form should be returned to the Divinity School, where it will be forwarded to the Department of Housing Management. Detailed information on the types of accommodations, and application forms, will be forwarded to the accepted student. However, if additional information is desired prior to a student's acceptance, please write to the Department of Housing Management, Duke University, Durham, North Carolina 27706.

**Food Services.** Food service on both East and West Campus is readily available. The dining facilities on the West Campus include a cafeteria with multiple-choice menus, a service area which includes cafeteria counters as well as a grill, and a table serving dining room, The Oak Room, where full meals and a la carte items are served. The Cambridge Inn, a self-service snack bar, is open throughout the day and evening. Trent Drive Hall has a public cafeteria and Gradeli's, a snack bar/delicatessen, which is open until midnight.

## Student Health

One of the prerequisites for gaining the most from the University experience is a sense of well-being. The aim of the University Health Service is to provide medical care and health advice necessary to help the student enjoy being a part of the University community. To serve this purpose, both the University Health Service Clinic and the University Infirmary are available for student health care needs. A separate fee for this service is assessed.

The main components of the Health Service include the University Health Services Clinic, located in the Pickens Building on West Campus, and the University Infirmary on the East Campus. Emergency transportation, if required, can be obtained from the Duke Campus Police. Residential staff personnel 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 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 students.



Since the Student Health Program does not cover students while away from the Duke campus, it is imperative that student pastors and assistant pastors (winter and/or summer) who are subjected to the hazards of highway travel with great frequency, secure complementary health and accident insurance for the full twelve-month period. Students whose course load entitles them to full coverage under the Student Health Program are eligible to secure a complementary insurance policy through the University which provides protection for the entire calendar year. Costs and details of the complementary policy are available from the Director of Admissions and Student Affairs. At the time of registration, a student *must* enroll in this complementary insurance program or sign a waiver of liability statement regarding health care and claims. Students in internship programs carrying less than two courses in any given semester are strongly encouraged to apply for this insurance. Foreign students are required to hold this or another acceptable policy.

The University has made arrangements for a student Accident and Sickness Insurance Plan to cover all full-time students for a twelve-month period. For additional fees a student may obtain coverage for a spouse or spouse and child. Although participation in this program is voluntary, the University expects all

graduate students to be financially responsible for medical expenses above those covered by the University Student Health Program through the University Accident and Sickness Policy, a private policy, or personal financial resources. Students who have equivalent medical insurance or wish to accept the financial responsibility for any medical expense may elect not to take the Duke Plan by signing a statement to this effect. Each full-time student in residence must purchase this student health insurance or indicate the alternative arrangement. The Student Accident and Sickness Insurance Policy provides protection twenty-four hours per day during the full twelve-month term of the policy for each student insured. Students are covered on and off campus, at home, or while traveling between home and school and during interim vacation periods. Term of the policy is from opening day in the fall. Coverage and services are subject to change each year as deemed necessary by the University in terms of costs and usage.

Married students are expected to be financially responsible for their dependents, providing for hospital, medical, and surgical care, since their dependents are not covered at any time by Student Health.

The resources of the Duke University Medical Center are available to all Duke students and their spouses and children. Charges for any and all services received from the Medical Center are the responsibility of the student as are the charges for services received from physicians and hospitals not associated with Duke University.

The Student Mental Health Service, located in the Pickens Rehabilitation Building, is under the direction of Dr. W. J. Kenneth Rockwell. Evaluations and counseling and/or treatment for matters ranging from ordinary growth and development to the most serious emotional and personal problems are available.

## **Motor Vehicles**

Each student possessing or maintaining a motor vehicle at Duke University must register it at the beginning of the academic year in the Security Office at 2010 Campus Drive. If a motor vehicle is acquired and maintained at Duke University after academic registration, it must be registered within five calendar days after operation on the campuses begins. Resident students are required to pay an annual fee of \$20 for each motor vehicle or \$10 for each two-wheeled motor vehicle. Students first registering after January 1 are required to pay \$14 for a motor vehicle or \$7 for a two-wheeled motor vehicle.

At the time of registration of a motor vehicle, the following documents must be presented: the state vehicle registration certificate, a valid driver's license, and satisfactory evidence of automobile liability insurance coverage with limits of at least \$10,000 per person and \$20,000 per accident for personal injuries, and \$5,000 for property damage, as required by the North Carolina Motor Vehicle Law.

If a motor vehicle or a two-wheeled motor vehicle is removed from the campus permanently and the decal is returned to the Traffic Office prior to January 1, there will be a refund of \$10 for a motor vehicle and \$5 for a two-wheeled motor vehicle.

## **Student Activities and Organizations**

In the absence of common living and dining accommodations, community life in the Divinity School centers around a number of organizations and activities. The richness of life prevents more than a very selective listing of activities and organizations.



A primary center for community is a morning chapel service held every Tuesday, Wednesday, and Thursday in York Chapel while school is in session. Faculty and students share joint responsibility for these services.

A number of students find both intimacy and fellowship in one of several informal groups whose major purpose is to provide students with opportunities to express and share personal, professional, and spiritual developments with each other in weekly meetings on the campus and at home.

The Community Life Committee of the Student Representative Assembly annually plans at least six community-wide events for students and faculty. Weekend retreats present students with an opportunity to become better acquainted with each other and with faculty, and to explore matters of personal, professional, or spiritual concern. Dialogues on ministry occurring through the year help introduce students to practicing ministers and their personal, professional, and spiritual struggles and growth.

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

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

1. to provide student programs and activities;
2. to represent students to the faculty and administration;
3. to represent students with other Duke University organizations; and
4. to represent students in extra-University affairs.

**Divinity School Choir.** A student organization of long standing is the Divinity School Choir. Membership is open to all qualified students. The choir sings regularly for chapel and at special seasonal programs and services. New members are chosen by informal auditions which are arranged for all who are interested.

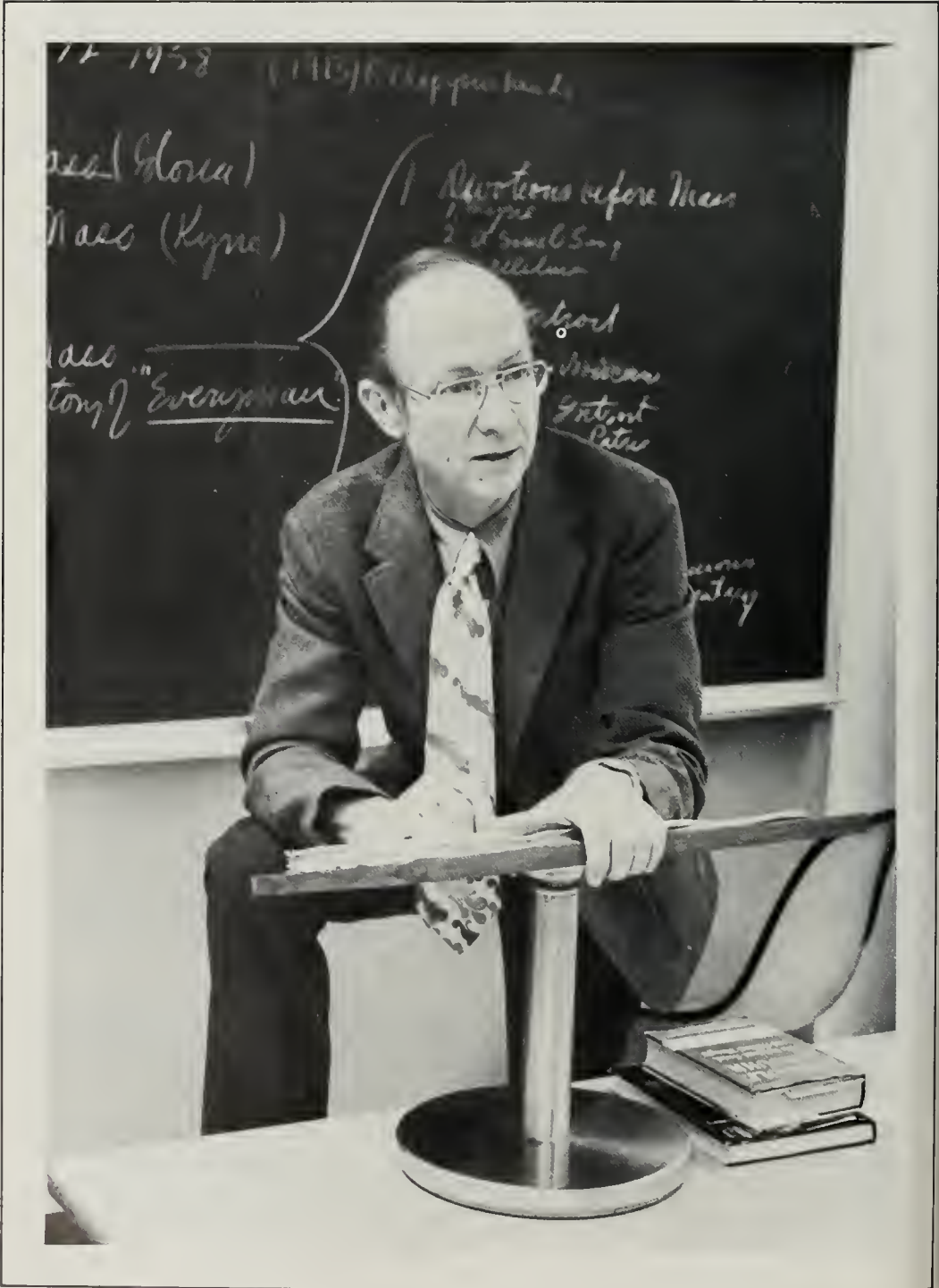
**Divinity Wives.** Divinity Wives is an organization of wives in the Divinity School which offers opportunities for sharing interests and concerns. The Wives' program, which includes a variety of speakers, small interest groups, and special projects, seeks to encourage and provide ways for wives to become a more integral part of the Divinity School community. Some activities are planned annually to include husbands and families. Faculty wives are also invited to attend Wives' meetings.

**The Black Seminarians' Union.** This is an organization of Black students whose major purpose is to insure 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, to improve the quality of life academically, spiritually, politically, and socially in the Divinity School.

**The Student Pastors' Association.** This association provides students actively serving their denominations in an ordained or lay capacity opportunity to meet, to share, to plan, and to act on their common needs and concerns as those serving the Church as senior and associate pastors while in school.

**Women's Office.** The Women's Office seeks to serve 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 today. The Office, coordinated by a Divinity woman student, is a resource center for the whole community in addition to a support and action center for women in particular.

# Financial Information





## Fees and Expenses

**Estimated Living Expenses.** The total cost for a student to attend the Duke Divinity School varies according to individual tastes and requirements; however, experience indicates that a single student may expect to spend a minimum of \$4,500 per year with an average of \$5,000, and a married couple may expect to spend a minimum of \$7,200.

**Housing Fees.** The charge for each person in a double room for the academic year is \$568 in the Trent Drive Hall. Single rooms are reserved for returning students.

The residential fee for Town House Apartments is \$739 and the fee for Duke Modular Homes is \$851. These rates are per person per academic year on the basis of three students to an apartment. Utility charges are not included in these fees. Cost of utilities, except water, will be shared by occupants in these apartments. Deposits are required by the telephone company.

Housing fees are subject to change prior to the 1977-1978 academic year. A \$50 deposit is required on all reservations.

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.

**Master of Divinity and Master of Religious Education Candidates.** The table below lists basic minimum expenditures. In addition to the fees cited here, there is an admission fee of \$30 which is applied to the first term bill and a room deposit of \$50. See relevant sections on Admissions and Housing for full details.

	<i>Per Semester</i>	<i>Per Year</i>
Tuition—M.Div. and M.R.E.	\$975	\$1,950
Student Health Fee	43	86
Approximate Cost of Meals	450	900
Room (double) Trent Drive Hall	284	568

Tuition will be charged at the rate of \$243.75 per course. The figures shown are for a program carrying eight courses per year. Students will be charged for additional course enrollments.

**Master of Theology Candidates.** A student who is a candidate for the Th.M. degree will be liable for tuition on the basis of eight courses at the rate of

\$243.75 per course. All other costs and regulations for the Th.M. degree are the same as those for the M.Div. and M.R.E. degrees.

**Special Student.** A special student is one who is enrolled for academic credit, but who is not a candidate for a degree at that time. The tuition will be charged on a course basis. Other costs and regulations are the same as those for the M.Div. and M.R.E. candidates. No financial aid is available.

**Audit Fee.** Anyone seeking to audit a course in the Divinity School must, with the consent of the instructor concerned, secure permission from the Associate Dean's office. In accordance with the general University practice, a fee of \$40 per course will be charged all auditors who are not enrolled students.

**Athletic Fee.** Divinity School students may secure admission to all regularly scheduled University athletic contests held on the University grounds during the entire academic year by payment of the athletic fee of \$25 per year, plus any federal tax that may be imposed. The fee is payable in the fall semester.

**Payment and Penalty.** The tuition is due and payable not later than the day of registration for that semester. In unusual circumstances, a student may secure permission of the Dean to delay registration, provided it is not beyond the first week of classes and the student pays the \$25 late registration fee.

Tuition refund will be made according to the following schedule: before the beginning of classes: full refund; during the first or second week of classes: 80 percent; during the third to fifth weeks: 60 percent; during the sixth week: 20 percent; no refunds after the sixth week. Tuition or other charges paid from grants or loans will be restored to those funds, not refunded or carried forward.

**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.

**Motor Vehicle Registration Fee.** There is a \$20 registration fee for all automobiles (\$10 for two-wheeled motor vehicles) used on campus. For specifics see the chapter on Community Life.

## 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.

The Committee on Financial Aid will counsel the student concerning financial needs and possible resources. There is constant review of available resources in order to assist the greatest number of students. However, the basic financial responsibility belongs to the student who is expected to rely upon personal and family resources and earning and borrowing power. Other resources may include the student's church, civic groups, foundations, and resources of the school which may include grants, loans, field work grants, and employment. It is the goal of the Financial Aid Office to assist each student in planning a financial program so that as little indebtedness as possible will be incurred.





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

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

1. Financial aid is recommended on the basis of demonstrated need. All students must file an application which substantiates needs and provides full information on potential resources. This is essential in order to make Divinity School funds available to the greatest number of students.
2. The total amount of financial aid available to any one student cannot exceed the average demonstrated need.
3. Grants will be made within the limits of the conditions set forth governing each source.
4. The conditions at the beginning of the academic year determining financial needs shall be the governing criteria for the year. Financial aid programs are set up on a yearly basis, except for those students who may enter the second semester and/or those few whose status may change.
5. Financial aid grants are made on a one-year basis. The assistance may consist of scholarships, loans, tuition grants, grants-in-aid, field education grants, and employment, which may be worked out in various combinations on a yearly basis. A new application must be filed each year.
6. Application for financial aid may be made by entering students at time of admission or currently enrolled students in the spring. Notification will be given after Committee approval. Student pastors serving United Methodist Churches can be notified after the pastoral charge and Annual Conference determine salary schedules.
7. Ordinarily financial aid is not available beyond six semesters (eight for pastors on reduced load).

## Financial Resources

**Personal.** In order that both the Church and the Divinity School 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 far as possible the cost of such an education. Resources may include savings, earnings, and 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 and conferences or other governing bodies provide gifts and grants for theological education, such as Ministerial Education Funds which 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 15, 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 15, 1970.)

**Divinity School Scholarships.** A limited number of scholarships are available to encourage qualified students to pursue their preparation for the Christian ministry. Such students ordinarily will not be eligible for remunerative employment during the academic year. When a student holding a scholarship is permitted to engage in remunerative employment, it is understood that adjustments may be made in the total scholarship and financial aid program for that student.

**Junior Scholarships.** Junior scholarships are available to a limited number of entering students of the junior year who are candidates for the Master of Divinity degree, and are awarded on the basis of academic record and promise of usefulness in Christian ministry. These scholarships are for the amount of up to \$1000 depending upon demonstrated need. Tuition grants in varying amounts are also available up to full tuition if demonstrated need warrants. Further, if the student applies for the Summer Endowment and Field Education Program, placement may be anticipated. Junior Scholarships are not renewable.

**National United Methodist Scholarships.** The General Board of Education of the United Methodist Church makes available two \$750 scholarships to rising middle-class students who have made outstanding records in the first year class. The Department of the Ministry offers these scholarships to students preparing for the parish ministry.

*Middler Scholarships.* Middler Scholarships of up to \$1000 are made available to rising middlers on the basis of academic attainment, character, and promise for the Christian ministry. The exact amount of the scholarship is dependent upon demonstrated need of the student.

*Senior Scholarships.* Two Rowe Scholarships for seniors and a limited number of additional Senior Scholarships in amounts of up to \$1000, depending on demonstrated need, are awarded to rising seniors who have achieved academic excellence and who give unusual promise of service in the Christian ministry.

*Foreign Student Scholarships.* In cooperation with the Crusade Scholarship Committee of the United Methodist Church and other authorized church agencies, students are selected and admitted to courses of study. Scholarships for such students are provided from the Lewis Clarence Kerner Scholarship Fund and from individual churches and private philanthropy.

**Tuition Grants.** These are available in amounts commensurate with demonstrated need as adjudged by the Committee on Scholarships and Financial Aid. Entering students may apply, on notice of admission, by submitting the Financial Aid Inventory to the Office of Financial Aid. Enrolled students may apply by annual renewal of their Financial Aid Inventory. Because of the purpose and attendant educational objectives of the school, resources for tuition grants are primarily available to students with declared ministerial aims or those wishing to explore a ministerial vocation leading to ordination or recognized lay ministries.

**Field Education Grants.** Varying amounts are made available through the Divinity School to students who choose 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 assistants, winter assistants, and student pastors. See full description under the section on Field Education.

**Loans.** Loan funds held in trust by the University, as well as United Methodist Student Loans and funds supplied by the federal government, through the National Defense Education Act of 1958, are available to qualified students. The application must be submitted by July 1.

Unless otherwise indicated, all correspondence concerning financial aid should be directed to: Financial Aid Office, The Divinity School, Duke University, Durham, N. C. 27706.

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

## Financial Aid Resources

Certain special funds have been established, the income from which is used to provide financial aid through scholarships and Field Education Grants for students wishing to secure training in preparation for Christian ministry. The resources listed below include endowed funds and sources of annual contributions.

**Alumni Scholarship Fund.** This fund was established in 1976 by the alumni of the Divinity School to provide financial support for ministerial candidates.



**R. Ernest Atkinson Legacy.** This legacy was established in 1952 under the will of the Reverend R. Ernest Atkinson, Trinity College Class of 1917, Richmond, Virginia.

**Fred W. Bradshaw Fund.** This fund was established by 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.

**Emma McAfee Cannon Scholarship.** This 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 spend that ministry in the North Carolina Conference.

**E. M. Cole Fund.** This fund was established in 1920 by Eugene M. Cole, a United Methodist layman of Charlotte, North Carolina.

**Dickson Foundation Awards.** These awards were established by the Dickson Foundation of Mount Holly, North Carolina, to provide assistance to students who demonstrate financial need and superior ability. Preference is given to children of employees of American and Efirid Mills and its subsidiaries, to residents of Gaston, Caldwell, and Catawba Counties, and to North Carolinians.

**The Duke Endowment.** Among the beneficiaries of the Duke Endowment, established in 1924, are the rural United Methodist churches of the two North Carolina Conferences. Under the Maintenance and Operation Program, Field Education Grants are available for Duke Divinity School students to serve in rural United Methodist churches under the Endowment and Field Education Program.

**N. Edward Edgerton Fund.** This fund was established in 1939 by N. Edward Edgerton, Trinity College Class of 1921, of Raleigh, North Carolina.

**George D. Finch Scholarship Fund.** This fund was established in 1972 by George David Finch, Trinity College Class of 1924, of Thomasville, North Carolina.

**James A. Gray Fund.** In 1947 James A. Gray of Winston-Salem, North Carolina, presented this fund to the Divinity School for use in expanding and maintaining its educational services.

**P. Huber Hanes Scholarship.** This 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.

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

**Franklin Simpson Hickman Memorial Fund.** This fund was established in 1966 by Mrs. Veva Castell Hickman as a memorial fund in memory of her husband, 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 income of the fund will support a regular visiting lecturer in preaching and financial aid to students who wish to specialize in the psychology of religion.

**George M. Ivey Scholarship Fund.** This fund was established in 1948 by a gift of George M. Ivey, Trinity College Class of 1920, of Charlotte, North Carolina.

**Charles E. Jordan Scholarship Fund.** This fund was established in 1969 by the family of Charles E. Jordan, former Vice President of Duke University.

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

**Carl H. and Mary E. King Memorial Fund.** This fund was established in 1976 by friends and family and is to be used for students preparing for the parish educational ministry.

**Laurinburg Christian Education Fund.** This fund was established in 1948 by members of the First United Methodist Church, Laurinburg, North Carolina.

**Dr. D. M. Litaker Scholarship.** This 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.

**Myers Park Scholarship Fund.** This fund was established in 1948 by members of the Myers Park United Methodist Church, Charlotte, North Carolina.

**W. R. Odell Scholarship.** This scholarship was established in 1946 by the Forest Hills United Methodist Church, Concord, North Carolina.

**Gilbert T. Rowe Memorial Scholarship Fund.** This fund was established in 1960 through the generosity of Divinity School alumni and friends of the late Professor of Systematic Theology.

**Elbert Russell Scholarship.** This scholarship was established in 1942 by the Alumni Association of the Divinity School in honor of the late Dean of the Divinity School and Professor of Biblical Theology.

**Earl McCrary Thompson Scholarship.** This scholarship was established in 1974 in honor of the late Earl McCrary Thompson, Trinity College Class of 1919.

**Hersey E. Spence Scholarship.** This 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 United Methodist Church.** The United Methodist Church makes a substantial contribution to the Divinity School by designating a percentage of its Ministerial Education Fund and World Service Offerings for theological education. The general Board of Education makes available annual two National United Methodist Scholarships having a cash value of \$750 each.

**The Divinity School Fellowship.** This fellowship was established by a group of interested laypersons who provide support for students with demonstrated need.

**Dempster Graduate Fellowships.** The United Methodist Board of Education offers two fellowships each year for graduates of United Methodist theological schools who are engaged in programs of study leading to the Ph.D. degree in religion. A number of Divinity School graduates have held these fellowships.

# Field Education





## A Ministerial Development Program

Field education is designed to develop ministerial competency in Divinity students by placing them in situations where they can bring their theological concepts to bear upon the problems and dilemmas of real life; where they can develop skill in ministerial functions; where they can bring the perceptions of personal experience to bear on their reflective studies; and where these perceptions may be integrated into the students' life and expressed in effective ministry behavior.

As the clinical dimension of theological education, field learning is designed to: (1) help students develop their own vocational self-identity as ministers by providing situational experimentation with a variety of ministry tasks; (2) provide a ground for the testing and reconstruction of theological, psychological, and sociological concepts; (3) develop the ability to do critical and reflective thinking by relating theory to experience; (4) help students formulate and experimentally refine their own unique ministry skills to achieve an acceptable level of professional competence; (5) integrate academic studies, experiential discovery, and reflective insights into a personal spiritual foundation that produces a confident and effective ministry.

A field context has built into it such specific learning components as: student-made learning contracts, field supervision and learning guidance, reflection groups, peer groups, investigation-research projects, seminars, integrative tutorials, directed readings, and evaluation processes. These elements constitute the academic discipline that connects experience into meaningful learning and provides the basis for legitimate ministerial growth.

## Field Education Credit Requirements

In an effort to sustain the learning focus of field education, the faculty has approved the following credit requirement plan. Two units of approved Field Education Placement are required for graduation certification in the Master of Divinity degree program. A unit is defined by one term placement, either a summer term of ten weeks or a winter term of thirty weeks at sixteen hours per week. To be approved, the field context must provide in it ministerial identity and role, distinct ministerial tasks, qualified supervision, a service-learning contract, regular supervision conferences, and effective evaluation. Each unit also requires completion of the appropriate field education seminar.





The seminar required for each unit of credit will include the use of case material prepared by the student and critical reflection upon the nature and task of ministry as it is experienced in an approved field context. Seminars will be led by faculty and practicing ministers. The field seminars must be taken in a sequential pattern: FE I, Ministerial Development Seminar, must be prerequisite to FE II, Ministerial Practice Seminar. Students must be enrolled in the School, have full-time status, and currently be registered in course work to be eligible for credited field seminars.

To qualify for credit the student must preregister for the approved placement, develop and complete a learning contract with acceptable quality of work, cooperate with the supervisor, participate in the assigned seminar, and prepare an evaluation of the experience. Evaluation and grading will be done by the field supervisor, student, and seminar leader, utilizing self-assessment, a rating scale, and a written report.

Additional ministerial certification is associated with various course offerings and practicum projects listed in the section on courses of instruction. These particular credits are independent of the required Field Education Unit and may not be substituted for it.

## **Field Settings for Ministry Development**

Field placements are usually made in settings that have been developed and approved by the Divinity School. They contain opportunities for ministerial service under supervision, pastoral identity, and evaluation.

A wide variety of ministry settings is available for varying student interests: parish settings include rural, suburban, central urban, cluster groups, larger parish patterns, staff team ministries; social agency settings include a settlement house, Crisis Center, Women-in-Action, rest homes, social services center; institutional settings include hospitals, mental health institutions, prisons, youth rehabilitation centers, mental retardation centers, retirement homes, and government agencies; campus ministry settings include positions on the campus of a variety of schools; resort ministries in the summer term, and youth camps.



## Internship Program

An internship assignment embraces both a full-time salaried position and a learning commitment in a single context over a period of time ranging from four to twelve months. These assignments are designed to engage the student in considerable depth in particular ministry skills in a setting relevant to the vocational area of interest. They must encompass an advanced level of specialized field experience which is more complex and extensive in its serving and learning potential than the basic field education program short-term placement. The internship may be individually designed to meet the needs and interests of the student, provided that the plan includes a student learning contract, an agency service contract, approved supervisory standards, an investigation-research project acceptable to the assigned faculty adviser, and participation in either a colleague group or seminar. When these components are satisfactorily met and the evaluation reports are filed, credit for up to two courses (six semester hours) may be assigned for the internship. No additional academic credit may be accumulated during the internship year. Grading for the two course credits will be on a pass/fail basis.



Internship settings may be student initiated or negotiated by the School. In either case an agency contract covering all agreements must be made and filed with the Director of Field Education. Types of settings occasionally available for internship placement include: campus ministry and college chaplaincy positions; parish ministry positions—such as associate pastor, parish director of education; social agency and institutional positions; a World Mission Internship of one to three years of national or overseas service; and occasional governmental positions. Other internships in the church or in specialized ministries in the secular world may be planned in consultation with the Director of Field Education.

To be eligible to register for an internship, the students must have completed at least two full years of their seminary curriculum and be registered as students in good standing in the Divinity School. Application forms and processing for internships will be done through the Office of Field Education.



## Students Serving As Pastors

Students frequently serve as pastors of churches, or part-time associates, during the period of their study in the Divinity School. These appointments are made by the appropriate denominational official or body. The Divinity School recognizes this arrangement and recommends that the student should consult with the Director of Field Education, as agent of the Dean, before accepting an appointment as pastor or associate pastor. In some cases this is required before grants can be approved.

The Field Education Office cannot make these appointments. This is within the jurisdiction of denominational authorities, and students should initiate their own arrangements. The Field Education Office, however, will provide current information concerning pastoral appointments open to students and will send references upon request to ecclesiastical officials. Salaries and other forms of remuneration for this pastoral service must be reported to the Financial Aid Secretary of the Divinity School when application is made for financial aid from the school.

Students who serve in these capacities ordinarily may enroll in not less than two or more than three courses per semester, thus requiring, in most cases, four academic years to complete the Master of Divinity degree. Relaxation of this regulation requires the permission (on the appropriate form) of the supervising church official, the Director of Field Education, and the Associate Dean for Curricular Affairs. Further, students whose residence is located more than fifty miles from the campus will be required to live on campus during the academic week. Any departure from this requirement must be negotiated with the Director of Field Education.

In keeping with the goal of the School to develop professional competence in ministry, students should use their pastoral appointments as learning contexts for field education programs initiated by the School. Special seminars and reflection groups may be arranged in consultation with students to advance their professional growth and performance. For particular field learning projects, a supervisor may be assigned to guide the pastor's learning activity in the parish. Periodic evaluation will be expected from both supervisors and pastors. The required field education units may be done in the pastor's parish, if all the conditions outlined for credit are met, and all reports are completed and filed at the appropriate time.

## Field Education Seminars

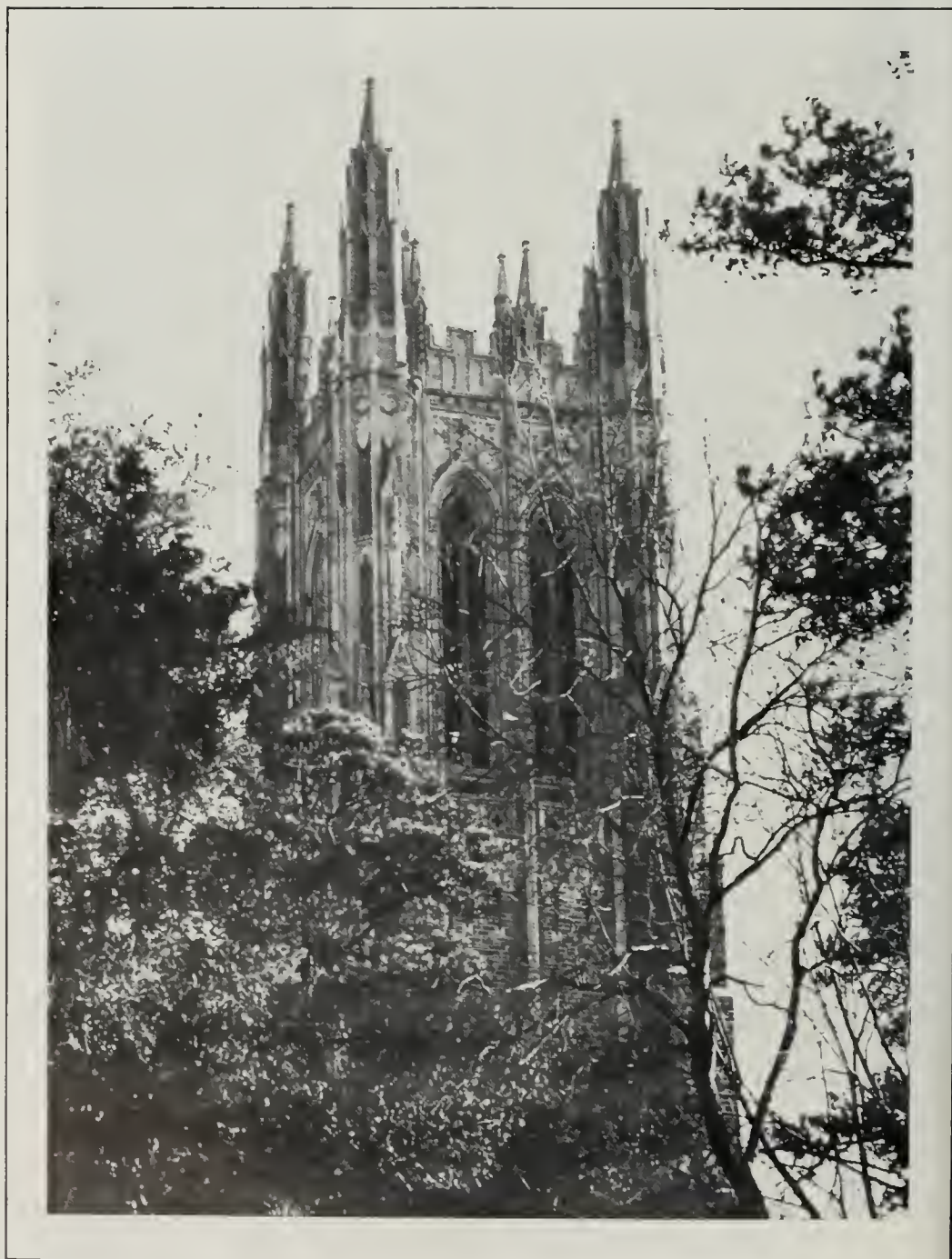
The two professional ministry units of credit required for the Master of Divinity degree may be earned by approved field placement and participation in the seminars listed below. FE I is prerequisite to FE II.

**FE I. Ministerial Development Seminar.** Through the use of case material, critical reflection upon the nature and task of ministry as experienced in a field context with special emphasis upon vocational development and ministerial role. Two hours a week. *Faculty or Staff Leadership.*

**FE II. Ministerial Practice Seminar.** Case studies to develop competence in church administration, preaching and worship, pastoral care and counseling, and religious nurture and teaching. Two hours a week. *Faculty, Staff, and Professional Ministerial Leadership.*

Registration for these seminars should be done through the Registrar's Office at the normal registration time. Credit forms should be secured from the Field Education office. Since no semester hour credit values are assigned to these seminars, there will be no tuition charge for them.

# Black Church Studies





## The Black Church Studies Center

Black Church Studies at Duke Divinity School is an engagement of the Divinity School with the Black church, Black theology, and the Black community, and represents an appreciation for study of and involvement in Black religious experiences. The Black Church Studies Center exists to illuminate the several dimensions of these experiences, to investigate and expose the contributions which the Black church has made and can make to both the Black community and American culture, and to actualize the potential for service to the church through its special concerns for ministry and mission to Black people in both church and community. The Center is a concrete expression of the role of Black Church Studies in theological education which undertakes faithfully to serve Christ and his Church.

The Black Church Studies Center is the visible evidence of a quest for ministry, justice, and community among Divinity School faculty and students. It is a quest of teachers and seminarians, clergy and laity from both races for clearly developed curricular programs, research projects, and continuing education. It is recruitment, counseling, supervision, curriculum development, research, teaching, academic advising, continuing education, and service to Black churches and congregations. It is, in conception and nature, an instrument which serves both internal and external interests of the Divinity School; and its immediate clientele is simultaneously the academic and religious communities.

The curriculum in Black Church Studies is already being developed and staffed, and the list of current offerings may be found in this catalogue in the section on Courses of Instruction. Dr. Joseph B. Bethea joined the staff in 1972 as Director of Black Church Studies; and in 1974, Dr. Herbert O. Edwards, a scholar in Black Church Studies, joined the faculty. In addition, Black faculty from the Religion Department and from other departments of the University complement our offerings, and associates in instruction are secured as need arises.

In the 1976-77 academic year, thirty-eight Black seminarians were enrolled at Duke. This constitutes between 10 and 11 percent of the total enrollment. Seven of these were graduated in May, 1977, with the Master of Divinity degree.

The Black Church Studies Center offers counsel and advice to prospective Black seminarians in undergraduate schools. Since Black theological students are the *raison d'être* for the Black Church Studies Center here, the Director of the Center invites inquiries and offers assistance in planning a program of studies at Duke. The Director has responsibility, moreover, for advising students about field education placement, financial aid, adjustment needs, and a broad range of other student requirements. Further information concerning the Center is available from Karen Collier, Acting Director of the Black Church Studies Center, Duke Divinity School, Durham, North Carolina 27706.



# Continuing Education







## The Continuing Education Center

Through the Continuing Education Center and the faculty Director of Continuing Education, the Divinity School offers expanded services of its faculty and facilities in continuing education for ministry. The Charles P. Bowles Continuing Education Center in the new wing of the Divinity School includes a seminar room and spacious study carrels for ministers involved in individual study or in-residence seminars. The Divinity School Library, the Henry Harrison Jordan Loan Library, the growing collection of tape recordings of sermons, lectures, and interviews, the Pickens Communications Center, and *The Duke Divinity School Review* are also available for continuing education for ministry. The Director and the Divinity School Committee on Continuing Education, in cooperation with church leaders throughout the region, provide a year-round program of in-residence seminars and conferences, extension seminars and consultations, and special services to ministers and churches in the vicinity.

## Admission and Scholarships

Conferences, churches, and other supporting groups and institutions have made available through the Divinity School certain designated funds to assist in continuing education for ministry. Inquiries, applications for admission, and requests for continuing education scholarships for in-residence seminars should be directed to the Director of Continuing Education, Duke Divinity School, Box 4673, Duke Station, Durham, North Carolina 27706.

## In-Residence Seminars and Conferences

During the academic year 1976-1977 and the summer the Divinity School has conducted a series of in-residence continuing education programs at Duke University and at nearby Camp Chestnut Ridge, with faculty and guest leaders. These programs included seminars and conferences on "Decision-Making in the Black Church," "Preaching and Worship in Churches of Small Membership," "Sermon Worship for Advent and Christmas," "Education and Evangelism," "Assertiveness Training for Christian Leaders," "Sermon Workshop for Lenten Preaching," "Intergenerational Christian Education," "Latin American Liberation Theology and Its Significance for North American Theology," "Group Process Approach to Church Management," "The Biblical Faith and the Black American," "Liturgy and Education Seminar and Retreat," and the summer Campus Ministry Institute. In addition, an individual and group in-residence guided study program was instituted this year.

The Spring Institute for Ministry, successor to Summer Institutes and Summer Clinics of other years, included seminars on "Studies in the Gospel of John," "Preaching and the Few," "Connectional Programming for Churches of Small Membership," "Pastoral Ministry in Crisis Situations," "Worship as a Pastoral Concern," "This Is Their Method" (Sermon Preparation), "Ministry with the Elderly," "The Minister's Spiritual Life," "Local Programming for Churches of Small Membership," "Studies in the Gospel of Mark," and "Workshop for Ministers-Supervisors for the Summer Field Education Program."

## Extension Seminars, Workshops, and Lectureships

Extension services in continuing education for ministry during 1976-1977 included a varied series of seminars, workshops, lectureships, and conferences held in cooperation with district and conference continuing education committees, church agencies, and institutions of higher education and professional training for ministry. Divinity School faculty and associated resource leaders provided such services as lectureships and preaching in pastors' schools and conferences, theological schools, and Christian educators' conferences in many states, including Alabama, California, Colorado, Florida, Georgia, Minnesota, Pennsylvania, Texas, and Virginia, as well as North Carolina, and extensions into Canada and Mexico. Other services are exemplified by the Albemarle District seminar on "Biblical Preaching Today;" the Lay-Clergy Conference at the Continuing Education Center, Boone, on "Economic Realities for Clergy Families and Churches;" a "Management for Ministry" seminar at Lake Junaluska; and participation in work of conference continuing education committees in policy and program planning. An additional special service this year was the travel-study seminar, "Introduction to Mexico," for ministers, laity, and Divinity School students, led by the Director of Continuing Education.



## The Convocation and Pastors' School

The annual Divinity School Convocation and North Carolina Pastors' School, a cooperative endeavor with the North Carolina and Western North Carolina Conferences of The United Methodist Church through the Board of Managers of the Pastors' School, brings ministers, lay persons, students, and faculty together for a series of lectures, sermons, and courses, along with alumni reunions and social occasions.

Bishop L. Scott Allen of the Charlotte Area gave the opening address of the October 25-27, 1976, Convocation. The James A. Gray Lectures were given by Dr. William Peter Stephens, of Wesley College, Bristol, England, and Dr. Donald W. Shriver, Jr., President of Union Theological Seminary, New York, both of whom served also as Convocation Preachers. In observance of the Fiftieth Anniversary Year of the Divinity School, there were special lectures by Dr. James T. Laney, Dean and Professor of Christian Ethics, Candler School of Theology, and Dr. Robert E. Cushman, Research Professor of Systematic Theology. A special reception honored retired members of the Divinity School faculty. Seven other faculty members led mini-courses, along with the Reverend Judith L. Weidman of the Board of Higher Education and Ministry, who also was Alumni Luncheon speaker. Choral music for evening sessions and for worship was offered by the Bennett College Concert Choir and the Divinity School Choir.

## Lectures and Symposia

**The James A. Gray Lectures.** These annual lectures, established in 1950 as part of a bequest made in 1947 by James A. Gray of Winston-Salem, North Carolina, are delivered in the context of the Divinity School Convocation and North Carolina Pastors' School. The 1976 Gray Lectures were shared by Dr. William Peter Stephens, Randles Professor in Historical and Systematic Theology (also Homiletics) at Wesley College, Bristol, England, and Dr. Donald W. Shriver, Jr., President and Professor of Christian Ethics, Union Theological Seminary, New York. Theme for Dr. Stephens' two lectures was "Preaching Jesus Christ Today." Dr. Shriver's two lectures were on "The Uneasy Alliance of Piety and Politics." The 1977 Gray Lectures will be given by Dr. Richard John Neuhaus, Pastor of The Church of St. John the Evangelist (Lutheran), Brooklyn, New York, and Senior Editor of *Worldview*.

**The Franklin S. Hickman Lectureship.** This lectureship was established in 1966 as part of a bequest by Mrs. Franklin S. Hickman in memory of her late husband, Dr. Franklin Simpson Hickman, Professor of Psychology of Religion, Duke Divinity School, and Dean of the Chapel, Duke University. This lectureship enables the Divinity School to bring practicing ministers of extraordinary qualities to lecture and preach in the Convocation and Pastors' School and to participate in Divinity School classes, worship, and informal sessions with students and faculty. The 1977 Hickman Lecturer will be Dr. Urban T. Holmes, Dean of the School of Theology, University of the South, Sewanee, Tennessee. In addition the Hickman Lectureship will include a series of lectures, sermons, and workshops in Worship and Preaching by leaders in United Methodist liturgical revision: The Reverend Hoyt Hickman of the Board of Discipleship; Professors H. Grady Hardin and James F. White of Perkins School of Theology; and Professor Emeritus Paul W. Hoon of Union Theological Seminary.

**Symposium on Christian Missions.** Each year the Divinity School presents a symposium on the world mission of the Church, usually including a visit by a

secretary or missionary personnel. The general aims are "to inform students and faculty of the philosophy and work of missions as seen through the personal experience of speakers; to educate present and future ministers so that they will have a vital concern for the promotion of missionary education in the local church; and to evaluate the missionary enterprise as a significant force in the revolutionary world."

**Other Divinity School Lectures.** The Lecture Program committee sponsors a series of public lectures throughout the year for the Divinity School, the Duke University community, and the ministers, churches, and community of Durham. Speakers during 1976-1977 included:

- Dr. Elizabeth Moltmann, of Tübingen, Germany
- Dr. Will D. Campbell, Director, Committee of Southern Churchmen, Nashville
- Dr. George E. Koehler, Division of Education, Board of Discipleship, Nashville
- Dr. David Baily Harned, Chairman and Professor of Religious Studies, University of Virginia
- Dr. Joseph Kitagawa, Dean, The Divinity School, University of Chicago
- Dr. José Míguez Bonino, Dean of Postgraduate Studies, Instituto Superior Evangelico de Estudios Teologicos, Buenos Aires, Argentina
- Dr. Rudolph Featherstone, Director of Black Studies, University of Massachusetts, Boston Campus—the Martin Luther King, Jr. lecturer.

## **Ministry in the Vicinity**

Ministers and churches in the vicinity of Duke University are especially welcome to avail themselves of continuing 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, study in the continuing education carrels, and use the resources of the Divinity School Library, the Henry Harrison Jordan Loan Library, and the tape recordings collection. Divinity School faculty, staff, and students are generally available for preaching, teaching, and other services in churches of the community and region.

## **The Course of Study School**

In cooperation with the Department of Ministry of the Board of Education and the Southeastern Jurisdictional Conference of the United Methodist Church, Professor Paul A. Mickey directs the Course of Study School for pastors of the United Methodist Church. This school is in session for approximately four weeks each summer, and the required studies for one full year can be completed in this period. This is not a part of the regular work of the Divinity School degree program, and no credit toward a seminary degree can be earned. The faculty includes representatives from the Divinity School and other church-related institutions. The twenty-ninth session of the Course of Study School was held June 27 to July 22, 1977.

## **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 the Duke Divinity School and Director of the



Rural Church Program under the Duke Endowment 1923-1948. The North Carolina Annual Conference established the J. M. Ormond Fund in 1951. This fund was a part of the special effort by the North Carolina and the Western North Carolina Conferences of the United Methodist Church to raise extra funds for the Divinity School. The Center is under the Director of Research, Professor Robert L. Wilson, and is jointly supported by the Ormond Fund and the program of the rural church under the Duke Endowment. The purpose of the Center, which is structured in cooperation with the two Annual Conferences, is to assist the church in performing its ministries. The Center utilizes the methodologies of the social sciences to provide research and planning services for congregations and denominational organizations.

## The Henry Harrison Jordan Loan Library

Henry Harrison Jordan, distinguished member of the Western North Carolina Conference (1862-1931), was memorialized by his children by the establishment of an endowment in 1947. The Divinity School librarian is the custodian of books purchased under this fund for loan, through postal services, to qualified ministers of all denominations or localities. The Jordan Loan Library undertakes to maintain a catalogue of up-to-date publications representative of the several theological disciplines and areas of the minister's professional interest. Books may be borrowed by application to the librarian of the Divinity School.

## The Duke Divinity School Review

Three times each year (autumn, winter, and spring) the Divinity School publishes a magazine designed to acquaint its readers with current theological thinking through the inclusion of public addresses given at the school, articles by faculty members and others, and book reviews. The *Review* is circulated free of charge to a mailing list of some 2,600, including alumni of the School, interested friends, campus ministers, teachers, administrators, and librarians. It is also available to students upon request.

## Other Programs

**Facilities for Advanced Study through the American Schools of Oriental Research.** Duke University is one of the supporting members of the American Schools of Oriental Research. Accordingly, students in the Divinity School have the privilege of attending the Albright Institute of Oriental Research in Jerusalem, the American Center of Oriental Research in Amman, and similar institutions without charge for tuition. They may also compete for the four fellowships offered annually by the Schools, the stipends depending upon available funds.

**Programs in Pastoral Psychology.** Programs in pastoral psychology beyond the studies incorporated in the M.Div. curriculum are provided in cooperation with the Duke University Medical Center. Four such special programs are available.

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

theological understanding to professional ministry, especially the parish, through course work and supervised field or clinical experience; a concentration in pastoral care through course work and an intern year in basic clinical pastoral education; and a concentration in pastoral counseling through course work and a year of advanced clinical pastoral education. In the context of clinical pastoral education various professional goals may be sought including general understanding and skills in pastoral care and specialization in pastoral counseling and clinical supervision. The program in clinical pastoral education is certified by the Association for Clinical Pastoral Education. Persons specializing in pastoral counseling will advance toward certification with the American Association of Pastoral Counselors. A quarter of clinical pastoral education (PP 277A or its equivalent) is considered a prerequisite for all programs. Degree candidates who extend their program over the calendar year receive three certified units of clinical pastoral education and non-degree candidates receive four certified units. }

2. Single quarters of Basic Clinical Pastoral Education are offered each summer (beginning the first Monday in June and running for eleven weeks) and during the academic year either concentrated in one semester or extended over two semesters. When the quarter is completed within one semester, the student may take two other courses in the regular M.Div. program; when it is extended over two semesters, the student may take three other courses. Two transfer course credits will be granted for a summer CPE quarter or two course credits will be granted for the quarter taken during the academic year (unless a course credit has already been granted for PP 177, in which case only one additional credit will be given for the CPE quarter).

Students in CPE may not have other field education appointment or employment. However a CPE quarter 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.

Students are reminded that ordinarily no more than five courses out of twenty-four for the M.Div. degree should be taken in any one subdivision.

3. A one-year certificate or nondegree internship program in clinical pastoral education is available through the Duke Medical Center for persons who hold the Master of Divinity degree or its equivalent. Also, students who wish to pursue a pregraduation intern year are invited to apply, provided they have completed at least one year of theological education. The certificate, nondegree intern year can be done at any level of clinical pastoral education (basic, advanced, supervisory) at which the candidate and the supervisory staff judge appropriate. These persons may enroll in the Divinity School as special students for a course or two each semester. Such training usually provides four quarters of certified clinical pastoral education credit.
4. A two-week clinic in pastoral care is provided each summer as part of the continuing education program of the Divinity School for persons with the M.Div. or equivalent degree.

For further information concerning any of these programs, write to Dr. Richard A. Goodling, Director, Programs in Pastoral Psychology, Duke Divinity School. See the section on the Master of Theology degree program.

## Library Funds

The following funds provide resources to enrich the collections of the Divinity Library.

**Ormond Memorial Fund.** Established in 1924 by Dr. J. M. Ormond, '02, and Mrs. Ormond, in memory of his mother and father, Mr. and Mrs. J. J. Ormond, the income from the Ormond Memorial Fund is to be used for the purpose of a collection of books on the rural church for the Divinity School Library at Duke University.

**Avera Bible Fund.** Established in 1895 by gift of Mrs. L. B. McCullers in memory of her husband, Willis H. Avera; the income to be used for the purchase of books for the Divinity School Library and for the support of the Avera Bible Lectures.

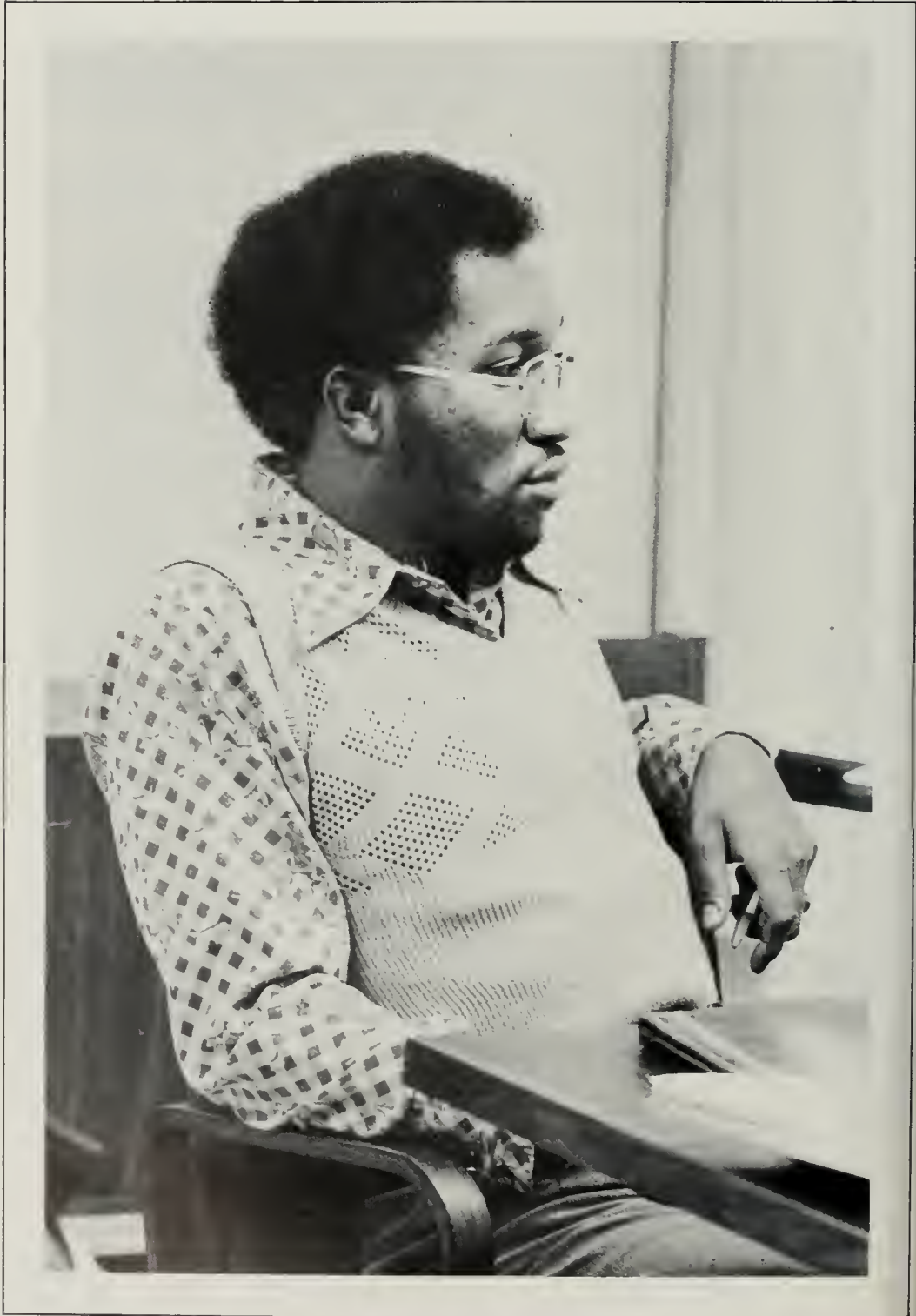
**Louis W. Bailey Memorial Fund.** This memorial fund was established in 1958 by the Reverend A. Purnell Bailey in memory of his father. The income is to be used for books for the Divinity School Library.

**Stuart C. Henry Collection Endowment Fund.** This fund was established by the Class of 1975 in honor of Professor Henry with income to be used to purchase books in the collection on American Christianity.

**The William Arthur Kale, Jr. Memorial Fund.** William Arthur Kale, Jr. was a member of the Duke University Class of 1958, a lover of sacred art and music, and a member of the University Chapel Choir. In 1964 his parents, Professor and Mrs. William Arthur Kale, Sr., established a fund in his memory 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.

**The Walter McGowan and Minnie Daniel Upchurch Fund.** Established in 1971 by W. M. Upchurch, Jr., an alumnus of Duke University and a member of its Board of Trustees, the fund, honoring Mr. Upchurch's mother and father, 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. This collection includes 1,487 anthems and other compositions of sacred music, along with sixty-two disc recordings of the Duke University Summer Chapel Choir for the years 1937-1941, at which time Mr. Upchurch was Director of the Choir.

# Curriculum







## Degree Programs

The academic work of the Divinity School embraces three degree programs. These are: the Master of Divinity degree (M.Div.) ordinarily of three academic years; a one-year program beyond the basic degree, the Master of Theology (Th.M.); and a third program of two academic years leading to the degree of Master of Religious Education (M.R.E.). All are graduate-professional degrees. Admission to candidacy for any of these three degrees presupposes the completion of the A.B. or its equivalent. A joint program described below, normally requiring four years, leads to the degrees of Master of Divinity and Master of Arts in Public Policy Sciences.

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

The Master of Religious Education degree program is designed to prepare qualified persons, ordinarily not seeking ordination, for a ministry of Christian education in local churches or other organizations. The course of study is arranged to provide grounding in Biblical, historical, and theological disciplines as essential background for instruction in and exercise of professional competence in curricular planning, teaching methods, and supervision of educational programs for various age groups.

The specific requirements for each of these degrees are found in the succeeding pages. It is evident that completed course work cannot be credited toward more than one degree. Reciprocal transfer of credit for course work taken under either the M.Div. or the M.R.E. program requires the permission of the Associate Dean for Curricular Affairs.

## Doctoral Studies Accredited by the Graduate School

The Divinity School provides a substantial body of course offerings at an advanced level in Biblical, historical, and systematic and contemporary theological disciplines that are accredited alike by the Graduate School and the faculty of the Divinity School, and lead to the Doctor of Philosophy degree. Sharing responsibility with the University Department of Religion for staffing and curricular provision of this course of study, the Divinity School is the principal contributor to the program of graduate studies in religion. However, since the Ph.D. in religion is certified and awarded under the Graduate School, the doctoral student's admission and matriculation are administered under that division of Duke University.

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

Qualified persons who desire to pursue studies leading to the degrees of M.A. or Ph.D. in religion, under the administration of the Graduate School, are advised to apply to the Dean of that School. Inquiries concerning fellowships or specific requirements of the Program of Graduate Studies in Religion may be addressed to Professor D. Moody Smith, Jr., Director, 209 Divinity School.

## The Basic Theological Degree—Master of Divinity

The faculty of the Divinity School constantly endeavors to review the curriculum as a whole and to tailor individual courses to meet the needs of a rapidly changing world. Major curricular revisions were instituted in 1948, 1959, and 1967. The curriculum is, therefore, not static but dynamic and is always subject to emendation by the faculty.

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

**Aims of the Curriculum.** The aims of the basic degree program focus upon four goals, four areas of personal and curricular responsibility, four life-long tasks which should be strongly advanced during the seminary years.

1. *The Christian Tradition.* To acquire a basic understanding of the Biblical, historical, and theological heritage.
2. *Self-Understanding.* To progress in personal and professional maturity—personal identity, life style as an instrument of ministry, major drives, handling of conflict, resources, professional competency, and so forth. This is to be coupled with a sensitivity to the world in which we minister—its social forces, its power structures, its potential for humanization and dehumanization.
3. *Thinking Theologically.* To have the ability to reflect about major theological and social issues and to define current issues in theological terms and theological issues in contemporary secular terms.
4. *Ministering-in-Context.* To have the ability to conceptualize and participate effectively in some form of contemporary ministry.

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

**The Basic Curriculum—General Description.** Beginning with the 1976-1977 academic year, graduation requirements for the Master of Divinity degree con-

sist of satisfactory completion of twenty-four courses and two units of approved Field Education. Students who matriculated prior to September 1, 1976, are required to complete 75 semester hours of class credits and one unit of Field Education. The basic curriculum leading to the Master of Divinity degree provides for foundational courses in Biblical, historical, theological, and ministry 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 twenty-four courses necessary for graduation. They are Old Testament 11, New Testament 18, Church History 13 and 14, American Christianity 28, Christian Theology 32, Christian Ethics 33, and Black Church Studies 124. The opportunity of advanced standing adds further variability to the academic program, depending upon the nature and quality of the student's undergraduate academic work. Sixteen courses, two-thirds of the required total, are available for working out an individualized program of studies leading to specialized preparation in academic depth and for purposes of professional ministerial competence.

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

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

Students and advisers are directed to read diligently the paragraphs on elective studies and professional aims and distribution of elective studies of the section entitled Administration of the Curriculum.

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

Six semesters of residential study are ordinarily required for the completion of the degree. With permission of the Associate Dean for Curricular Affairs certified nonresidential study, not exceeding the equivalent of eight courses, may be permitted to a candidate for the basic degree.

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

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

1. Twenty-four courses and six or more semesters of residency are required for graduation.
2. Each student is required to complete two approved assignments in field education (with or without remuneration) under supervision. Such assignments might include an internship, a summer of full-time work, two semesters of part-time work, or involvement in church or community service. The essential criteria for graduation credits are that the amount and quality of supervision be approved by the Office of Field Education, and that the student be required to evaluate and correlate the experience directly.
3. A normal academic load is four courses with credit.

With the approval of the academic adviser, a student may register, preferably not in the same semester, for one or two units of independent study under faculty supervision and/or one or two courses of cognate studies of grad-

uate standing in Duke University. Enrollment for cognate graduate courses outside the University, including studies abroad, must have the prior approval of the Associate Dean for Curricular Affairs.

### A Suggested Curricular Paradigm

#### Junior Year

##### *Fall Semester*

Old Testament 11 (or OT elective for advanced standing)  
Church History 13 (or CH or HT elective for advanced standing)  
Elective  
Elective

##### *Spring Semester*

New Testament 18 (or NT elective for advanced standing)  
Church History 14 (or CH or HT elective for advanced standing)  
Elective  
Elective

#### Middler Year

##### *Fall Semester*

Systematic Theology 32  
American Christianity 28  
Elective  
Elective

##### *Spring Semester*

Christian Ethics 33  
Black Church Studies 124  
Elective  
Elective

#### Senior Year

##### *Fall Semester*

Four elective courses (including CH 139 or 140 for United Methodist students)

##### *Spring Semester*

Four elective courses (including CP 155-A and HT 261 for United Methodist students)

## Administration of the Curriculum

**General Regulations.** The following regulations pertain to students enrolled in the regular curriculum:

1. Full-time students should ordinarily enroll for the required courses of the curriculum or for alternative courses offered for advanced standing in the order suggested in the master schedule of the curricular paradigm.
2. Students in programs leading to either the Master of Divinity or Master of Religious Education degree are required at the time of each registration period to plan their course of study with the consultation and approval of their assigned faculty advisers. Such programs are subject to the review and approval of the Committee on Academic Standing, the Dean, and the Associate Dean for Curricular Affairs.
3. Students in candidacy for the Master of Divinity degree who serve as full-time pastors or work more than fifteen hours per week in addition to their academic course work are advised that their programs will usually require a fourth academic year. Modification of this schedule requires the approval of the Associate Dean for Curricular Affairs on recommendation of the Director of Field Education.
  - a. Students with pastoral charges, or comparable extra-curricular responsibilities, ordinarily will enroll for not more than three courses.
  - b. Students who accept pastoral charges in their middler or senior years 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 3a stated above.





- c. 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. Since adequate indication of the student's academic proficiency is not available before the completion of the first academic year, no modification of regulation 3a is possible for junior students.
- d. Ordinarily a student may not commute more than fifty miles (one way). Students living farther away than this will be required to live on campus during the academic week.
4. Student Assistant Pastors (not pastors-in-charge) may enroll for a full academic load if they are not on probation, if they are under the supervision of the Director of Field Education, and if their field duties involve no more than fifteen hours per week.
5. A student in candidacy for the Master of Divinity or Master of Religious Education degree is expected to enroll for no less than three courses in any semester. Exceptions require approval of the Associate Dean for Curricular Affairs.

6. 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 Curricular Affairs. 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 Curricular Affairs.
7. Transfer of credit to the Divinity School of Duke University, leading to candidacy for the degree of Master of Divinity, will normally be limited to one-third and may not exceed more than one-half of the academic credits (in proportional evaluation) required for fulfillment of degree candidacy (see the chapter on Admission).
8. Auditing of courses is permitted on notice to the Associate Dean for Curricular Affairs and by permission of the faculty instructor concerned. Auditors who are not candidates for degrees are charged an audit fee.
9. Students in candidacy for a degree who secure minor employment outside the channels of the Office of Field Education are required to inform the Director of Field Education. Students carrying an outside employment workload of more than fifteen hours weekly will be required to limit their academic load.
10. Students may, with permission of their faculty advisers and the instructors involved, take one or two units of independent study. These independent study courses are ordinarily subjects at an advanced level which cover material not available in the regular curriculum. Students wishing to take more than two courses by independent study must have permission from the Associate Dean for Curricular Affairs in consultation with the student's faculty adviser and the instructor who directs that independent study.
11. Ordinarily it is expected that the work for the Master of Divinity degree be completed in three academic years (four for students who are on probation, who serve as pastors, or who serve internship years). Extension of the student's work beyond six years from initial matriculation requires the approval of the faculty.
12. 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 Curricular Affairs in writing in advance. No leave of absence will be granted for more than one full academic year.

Students deciding to withdraw from the Divinity School, for whatever reason, should notify the Associate Dean for Curricular Affairs in writing prior to withdrawal. 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.

13. Each entering student is assigned a faculty adviser, who must approve the student's proposed course of study at the time of registration each semester, and who is available for personal consultation on other matters relating to professional growth.

**Advanced Standing.** Advanced standing allows students to begin work in any given field at a level higher than that of the basic curriculum.

Entering students with substantial undergraduate preparation in areas closely related to required courses of the Divinity School may be eligible for



advanced standing. Such a notation on the student's transcript allows enrollment in that particular field at a level higher than that of the required introductory course; it does not exempt the student from all work in that field.

Although a student may be eligible for advanced standing in any subject, it is especially pertinent where students offer undergraduate majors of superior quality in Bible, religion, or philosophy. Students entering with six or more semester hours in the Greek language, for example, may enroll in advanced Greek exegesis courses. Students are most likely to qualify for advanced standing in Old Testament, New Testament, and Church History.

An entering student with at least six semester hours of college credit, in a specific area, and a grade of *B* or better, may ordinarily anticipate advanced standing in corresponding required courses. All final transcripts will be studied, and advanced standing will be accorded to those who qualify under this provision. Students offered advanced standing at the time of matriculation may, after consultation with their faculty advisers, decline such standing and enroll in the required course. A summary of advanced standing options will be available at the time of registration.

A student with at least three semester hours of college credit with a grade of *B* or better in one or more of these areas may be granted advanced standing if a qualifying examination is passed. Entering students who qualify under this provision must, on notice of admission, request permission to take this examination.



**Curricular Provisions and Procedures.** 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 financial aid, student health services, etc.

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

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

Students are encouraged to elect one course in each of the following areas or subdivisions of the curriculum beyond the required courses. The course should be selected with a view to the individual student's vocational and professional aims:

American Christianity	Biblical Exegesis
History of Religion	Pastoral Psychology
Christian Education	Christian Ethics
World Christianity and Ecumenics	Worship and Preaching
	Care of the Parish (including Church and Community)

Students are also encouraged to concentrate, usually in not more than five courses in any one subdivision of the curriculum, in an area directly related to their vocational and professional intention. The program of each student is subject to review and revision by action of the faculty adviser, the Committee on Academic Standing, the Associate Dean for Curricular Affairs, or the Dean.

## General Information

**Ordination and Disciplinary Requirements.** Students preparing for ordination are strongly advised to fulfill denominational requirements for study of church doctrine and polity. United Methodist students must attend to regulations of the 1976 Discipline, paragraph 421. The following courses have ordinarily been accepted as fulfilling requirements of the Discipline: CT 32, HT 261, CH 14, CH 139, CH 140, CP 155-A.

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

**Graduation Requirements.** Graduation requirements consist of satisfactory completion of twenty-four courses, including the eight core courses or their equivalent, with an overall grade point average of C (2.0) or better, plus satisfactory completion of two units of Field Education with appropriate seminars. It is the responsibility of each student to see that all requirements for gradua-





tion are met, and that any special permission granted to deviate from the normal program is properly recorded on the personal files in the Registry.

**Grading System.** As of the academic year 1971-72, the Divinity School employs the grading scale with the following letters, *A, B, C, D,* and *F* which have been defined as follows: *A*, Excellent; *B*, Good; *C*, Satisfactory; *D*, Passing; *F*, Failure; *WI*, Withdrew Illness; *W*, Withdrew, discretion of the Dean; *I*, Incomplete; *P*, Passed; *N.C.*, Non-credit; *Z*, Year course. At the discretion of the instructor, individuals or classes may in certain instances be graded simply as Pass or Fail. Such *P/F* grades, no more than 25 percent of a student's total record, will not be figured in the grade point average.

The denotations are defined as follows according to quality points: *A*, 4; *A-*, 3.7; *B+*, 3.3; *B*, 3.0; *B-*, 2.7; *C+*, 2.3; *C*, 2.0; *C-*, 1.7; *D+*, 1.3; *D*, 1.0; *D-*, 1.0; *F*, 0.

In all courses where the instructor considers attendance a necessary part of the work of the course, a student may not receive a grade of over *C* if the absences total 12 percent of the regular class periods, and if the absences total 24 percent of the class periods the student may not receive credit for the course.

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



**Incompletes.** A student may petition the Associate Dean for Curricular Affairs 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 an *F* 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 15.

**Change of Course or Withdrawal.** Students are permitted to change their registrations for course work without incurring a penalty during the prescribed drop/add period at the beginning of each semester. However, any alteration in the total number of courses previously registered must be recorded during the official registration day prior to the opening of classes; no refunds will be granted after that date. The adding of a course requires the permission of the instructor of that course as well as the student's faculty adviser.

No student will be permitted to withdraw from a course after one-half of the period of instruction of the course without incurring failure, except for causes adjudged by the Associate Dean for Curricular Affairs to be beyond the student's control. Conditions of emergency and not considerations of convenience shall be regarded as determinative in considering requests.

**Leave of Absence and Withdrawal.** A student wishing to leave school for not more than two semesters and resume studies at a later date must file a request for leave of absence with the Associate Dean for Curricular Affairs. Such a leave of absence becomes an automatic withdrawal, necessitating application for readmission, unless an extension has been granted in advance by the Associate Dean.

Students wishing to withdraw from the Divinity School should consult with their faculty advisers and the Associate Dean, and must file a written statement of withdrawal with the Registry.

**Graduation with Distinction.** Students who achieve a grade point average of 3.85 for overall academic records in the Divinity School are granted the degree of Master of Divinity, Master of Theology, or Master of Religious Education, *summa cum laude*. Students with a grade point average of 3.65 are awarded such degrees, *magna cum laude*. Such distinction is specified on their diplomas.

## The Master of Religious Education Degree

The course of study leading to this degree is designed for persons desiring to prepare for leadership and service in the educational ministry of the church.

**Admission.** Applications for admission to the Master of Religious Education program are evaluated by the same standards as those applicable to the Master of Divinity degree, and admission requirements and procedures are also the same. Students planning to specialize in Christian Education should study the sections of this *Bulletin* which contain statements of policy regarding the most appropriate prerequisite studies for theological education and the procedures to be followed in applying for admission.

**Requirements.** The Master of Religious Education degree usually requires two years, or four semesters, of residence and study and the fulfillment of the following requirements:

1. Sixteen courses, twelve of them limited electives and four free electives, selected by the candidate in consultation with the academic adviser.
2. A final comprehensive examination.
3. Weekly conferences of candidates with an instructor in the program or another resource person. These conferences are required in the first semester of the first year and are arranged in later semesters according to the student's interests and needs.

### Program of Study for M.R.E. Degree

Limited electives*	12
Two courses in the Biblical Division	
Two courses in the Historical Division	
Two courses in the Theological Division	
Two courses in the Ministerial Division (other than Christian Education)	
Four courses in Christian Education	
Free electives†	3
Cognate courses in another department‡	1
	16

Weekly conferences of candidates (required in fall semester, first year)

Final Comprehensive Examination

\*Limited electives may be completed through tutorials, if approved by the student's faculty adviser and the instructor(s) involved, provided the total number of tutorials is ordinarily no more than two.

†Free electives and cognate courses must be chosen by the student in consultation with the academic adviser and subject to the approval of the Associate Dean for Curricular Affairs.

## The Master of Theology Degree

The course of study leading to the degree of Master of Theology is designed for graduates of accredited theological schools who desire to continue or resume their theological education for enhancement of professional competence in selected areas of study. Enrollment in the Th.M. degree program is open to a



limited number of students who have received the M.Div. (or the equivalent) with superior academic records.

Inquiries on admission may be addressed to the Director of Admissions for referral to the Director of the Th.M. program.

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

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

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 divisions of study (Biblical, historical, theological, or ministerial) which shall be designated as the candidate's major, and at least two courses in another of the divisions which shall be designated as the candidate's minor. Ordinarily, no more than two units may be taken through directed reading, and no more than one of these in any one semester. In the area of pastoral psychology, up to four course units may be taken through clinical pastoral education.

The comprehensive examination will be given at the close of the course of study for the degree, ordinarily in May or September.

The entire program of studies and comprehensive examination should be completed within twelve months. In some cases, the time limit may be extended, but in no case beyond three years.

The candidate majoring in pastoral psychology may plan one of three programs or concentrations: a concentration in pastoral theology relating psychology and theological understanding to professional ministry, especially the parish, through course work and supervised clinical experience; a concentration in pastoral care through course work and an intern year in Basic Clinical Pastoral Education; a concentration in pastoral counseling through course work and a year of Advanced Clinical Pastoral Education. In the context of clinical pastoral education various professional goals may be sought, including general understanding and skills in pastoral care and specialization in pastoral counseling and clinical supervision. The Clinical Pastoral Education Program is certified by the Association for Clinical Pastoral Education. Persons specializing in pastoral counseling will be moved toward certification with the American Association of Pastoral Counselors. Course PP 277A (or its equivalent) is considered a prerequisite for a major in pastoral psychology, but is not applicable toward the eight courses required for the degree, although it will be indicated on the student's transcript. Accordingly, the student majoring in this area should ordinarily make provision for a program extending for a full calendar year beginning the first week in June.

**Financial Aid.** Please note in the pertinent sections of the chapter on Financial Information that the charges for tuition and general fee for the Th.M. degree are combined and are made on the basis of the number of courses taken, and that in order to be eligible for medical care a student must be taking at least three courses.



# Divinity and Public Policy Program

The Duke University Divinity School and the Institute of Policy Sciences and Public Affairs have established a joint program leading to the degrees of Master of Divinity and Master of Arts in Public Policy Sciences. The program, which normally requires four years to complete, is designed to meet the growing demand for persons who combine theological understanding and ministerial training with a capacity for analytical public decision-making. Persons already possessing the Master of Divinity also may pursue the Master of Arts in Public Policy Sciences.

The curriculum is designed for persons who will provide leadership in the development and implementation of church policy and/or government policy (as leaders in church affairs, or as public officials) in the light of basic theological and ethical understandings and skills.

**The Program.** Utilizing the faculty and resources of the Divinity School and the Institute, the program offers students a multidisciplinary education that provides:

1. A complete course of theological studies and training in the practice of ministry paralleling the scope and rigor of education received by students enrolled solely in the M.Div. program at Duke.
2. An understanding of the political, bureaucratic, and social processes that define public problems and limit alternative approaches to their solutions.
3. In-depth training in public policy problems and church policy.
4. A capacity for quantitative and logical methods of analyses useful in forecasting and appraising policy consequences and for evaluating existing policies.
5. An understanding of the strengths and limits of various analytical techniques and an awareness of the theological and ethical characteristics of various policy choices.

**Admission.** Students may apply for admission to the Divinity and Public Policy Program concurrently with application to Divinity School, or during their first year.

Application and admission are therefore without conventional deadlines but applications are encouraged by April 1 of each year. Those seeking financial assistance should apply by February 15. Enrollment will be limited.

Loans are available depending on financial need. Research assistantships linked to course work are available in certain areas of study, and a limited number of fellowships are available.

Divinity students admitted to the joint degree program are enrolled under the tuition terms of the Divinity School during their first three years of the four year sequence and under the tuition terms of the Graduate School in their fourth year. However, they are eligible to make application to the Public Policy Institute for financial aid for the fourth year and will be informed whether such aid will be forthcoming if and when they are admitted. Note that application for such aid should be filed by February 15.

Further inquiries may be addressed to:

Director of Graduate Studies  
Institute of Policy Sciences and Public Affairs  
4875 Duke Station  
Durham, North Carolina 27706

or to the Coordinator of the Divinity and Public Policy Program, Divinity School, Duke University, Durham, North Carolina 27706.

# Courses of Instruction





## Course Enrollment

The required courses of the curriculum are: Old Testament 11, New Testament 18, Church History 13 and 14, American Christianity 28, Christian Theology 32, Christian Ethics 33, and Black Church Studies 124. Other courses numbered through 199 are elective courses for Divinity School students only. Most 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 Advices 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 the Divinity School*. Courses offered in the Department of Religion of Duke University, or as cognate courses in other departments, must be of graduate level (numbered 200 or above) in order to fulfill requirements for degrees in the Divinity School.

## Projected Course Offerings

The following lists of proposed course offerings for the next two years are tentative and subject to change. Detailed listings are available at the time of preregistration in the middle of the preceding semester, and more distant plans may be ascertained by consulting the Divisional Representative or the instructor concerned.

### Fall Semester 1977

Old Testament (OT): 11, 101, 115, 205, 223B, 305, 323B, 350  
New Testament (NT): 103, 116D, 118  
Church History (CH): 13, 14, 140, 202  
Historical Theology (HT): 141, 246, 308  
American Christianity (AC): 28, 305, 395  
Christian Theology (CT): 32, 111, 212, 226, 303, 352  
Christianity and Culture (CC): 229  
Christian Ethics (CHE): 33, 113, 383, 389  
Black Church Studies (BCS): 100, 124  
World Christianity (WC): 24, 156  
Care of the Parish (CP): 128, 151, 152, 154, 189  
Christian Education (CED): 105, 169, 185, 228  
Pastoral Psychology (PP): 70, 170, 176B, 176D, 177, 273, 276, 277B, 281A  
Preaching (PR): 30, 182, 186  
Church Worship (CW): 168, 178

## Spring Semester 1978

Old Testament (OT): 116, 130, 223A, 237  
New Testament (NT): 18, 104, 116A, 117B, 119, 319  
Church History (CH): 13, 14  
Historical Theology (HT): 121, 219, 260  
American Christianity (AC): 396, 397  
History of Religions (HR): 180  
Christian Theology (CT): 108, 110, 217, 226, 272, 320, 352  
Christianity and Culture (CC): 101  
Christian Ethics (CHE): 33, 107, 291  
Black Church Studies (BCS): 126, 198  
World Christianity (WC): 386  
Care of the Parish (CP): 129, 146, 153, 155A, 157, 179  
Christian Education (CED): 101, 202, 220  
Pastoral Psychology (PP): 170, 171, 175, 176B, 177, 277B, 281A  
Preaching (PR): 30, 183, 189, 203  
Church Worship (CW): 166, 178, 250

## Fall Semester 1978 (tentative)

Old Testament (OT): 11, 115, 208, 209, 323A, 304, 350  
New Testament (NT): 103, 114, 116D, 117C, 118, 314  
Church History (CH): 13, 14, 139, 206  
Historical Theology (HT): 136, 204  
American Christianity (AC): 28, 199, 395  
Christian Theology (CT): 32  
Christian Ethics (CHE): 33, 262  
Black Church Studies (BCS):  
World Christianity (WC): 133  
Care of the Parish (CP): 128, 148, 150, 151, 152  
Christian Education (CED): 105, 167, 175, 398  
Pastoral Psychology (PP): 70, 170, 172, 174, 176B, 177, 276, 277B, 278, 281A  
Preaching (PR): 30, 181, 196  
Church Worship (CW): 168, 178

## Spring Semester 1979

Old Testament (OT): 106, 116, 130, 239, 306, 353  
New Testament (NT): 18, 104, 105, 116A, 119, 227A, 312  
Church History (CH): 13, 14, 335  
Historical Theology (HT): 141  
American Christianity (AC): 377, 396  
Christian Theology (CT):  
Christian Ethics (CHE): 33, 245  
Black Church Studies (BCS):  
Care of the Parish (CP): 129, 146, 155A, 157, 179  
Christian Education (CED): 101, 218, 230  
Pastoral Psychology (PP): 170, 171, 175, 176B, 177, 178, 273, 277C, 281B  
Preaching (PR): 30, 182  
Church Worship (CW): 166, 178, 249, 250

Beginning with the 1976-1977 academic year, all courses are counted as of equal value in fulfilling graduation requirements of 24 course units and in computing grade point averages. Students who entered the Divinity School prior to that time will need to complete 75 semester hours; courses listed below are all counted as 3 semester hours except for OT 11, NT 18, and CT 32.

## I. Biblical Studies

Knowledge of the content of the English Bible is regarded as indispensable for fulfillment of conditions for the basic theological degree. Provision for review of these materials will be integral to the Old Testament introductory courses.



## OLD TESTAMENT

**11. Introduction to Old Testament Interpretation.** An introduction to the literature, history, and religion of ancient Israel with emphasis upon exegetical methodology. *Bailey and Murphy*

**101. The Prophetic Movement.** A study of the prophetic movement in Israel from the earliest period to the post-exilic development of apocalyptic with special reference to the content and religious teaching of the prophetic writings. *Efird*

**106. Exegesis of the English Old Testament.** Prerequisite: OT 11 or equivalent.

106A. Genesis. *Bailey*

106B. Amos and Hosea. *Bailey*

106D. Wisdom Literature in the Old Testament. *Murphy*

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

**109. The Religion of the Old Testament.** A study of the religious ideas contained in the Old Testament with special reference to their interpretation from Robertson Smith to the present. *Efird*

**115-116. Introduction to Biblical Hebrew.** Elements of phonology, morphology, and syntax. Exercises in reading and writing Hebrew. Exegetical treatment of the book of Jonah. (Two semesters: no credit will be given for 115 without completion of 116.) *Bailey*

**130. Seminar on Death and Dying.** Critical consideration of Biblical, legal, medical, and ethical perspectives. Prerequisites: OT 11, NT 18, or equivalents. *Bailey, H. Smith, and Others*

**209. Old Testament Theology.** Studies of the Old Testament in regard to theological themes and content. Prerequisite: OT 11 or equivalent. *Murphy*

**220. Rabbinic Hebrew.** An interpretive study of late Hebrew, with readings from the Mishnah. *Davies or Others*

**223. Exegesis of the Hebrew Old Testament.** Prerequisite: OT 115-116.

223A. Amos and Hosea. Stress on hermeneutical method. *Bailey*

223B. Job. *Murphy*

223C. Exodus. *Bailey*

223D. Song of Songs. *Murphy*

223E. Ecclesiastes

**237. History of the Ancient Near East.** Emphasis upon the religions, literature, and art of Mesopotamia. *Bailey*

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

**302. Studies in the Intertestamental Literature.** Selected documents of the Apocrypha and Pseudepigrapha examined exegetically and theologically in their relation to post-exilic Judaism. Prerequisite: permission of the instructor. *Staff*

**304. Aramaic.** A study of the Aramaic portions of the Old Testament and selected passages from later Aramaic texts. *Murphy*

**350, 351. Seminar in Old Testament.** Research and discussion on selected problems in the Old Testament and related fields. *Murphy*

**353. Seminar on Text Criticism.** Emphasis upon transmission, versions, apparatus, and method. Prerequisites: NT 103-104 and OT 115-116 or equivalents. *Bailey and Others*

**373-374. Elementary Akkadian.** Study of the elements of Akkadian grammar. Reading of Neo-Assyrian texts shedding light on the Old Testament. Prerequisite: Biblical Hebrew. Two semesters: not credited separately. *Bailey*

**375-376. Elementary Ugaritic.** Study of the elements of Ugaritic. Prerequisite: Biblical Hebrew. Two semesters: not credited separately. *Staff*

## NEW TESTAMENT

**18. Introduction to New Testament Interpretation.** An introduction to the literature of the New Testament with special attention to the perspectives and methods of historical-critical investigation and interpretation. *Efird or M. Smith*

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

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

**114. Jesus in the Gospels.** A consideration of the origins, transmissions, and literary fixation of the Jesus traditions with special attention to the message of the kingdom, the problem of messianic self-consciousness, and the passion. *M. Smith*

**116. Exegesis of the English New Testament I.** *Staff*

116A. Luke-Acts

116B. Galatians

116C. The Pastoral Epistles

116D. I and II Corinthians

**117. Exegesis of the English New Testament II.** *Staff*

117A. The Gospel and Epistles of John

117B. Romans

117C. Revelation

117D. Mark

**118. The New Testament in Greek.** Readings in the Gospels. *Staff*

**119. The New Testament in Greek.** Readings in the Epistles. *Staff*

**225. Living Issues in New Testament Theology.** Critical examination of major problems and issues in New Testament interpretation and theology. Prerequisite: NT 18 or equivalent. *M. Smith*

**226. Exegesis of the Greek New Testament I.** Prerequisite: NT 103-104. *Price, M. Smith, or Young*

226A. Mark and Matthew

226B. Romans

226D. I and II Corinthians  
226E. Gospel and Epistles of John

**227. Exegesis of the Greek New Testament II.** Prerequisite: NT 103-104.  
*Price, M. Smith, or Young*

227A. Luke-Acts

227B. Galatians

227C. The Pastoral Epistles

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

**312. Pauline Theology.** Studies in some aspects of Paulinism in the light of recent scholarship. *Davies*

**314. Judaism and Christianity in the New Testament.** A study of their interaction with special attention to Paul. *Davies*

**319. The Gospel According to St. Matthew in Recent Research.** *Davies*

**340, 341. Seminar in the New Testament.** Research and discussion on a selected problem in the Biblical field. *Price and M. Smith*

**345. The Epistle to the Hebrews in Recent Research.** *Davies*

## II Historical Studies

### CHURCH HISTORY

**13. History of the Church to the Protestant Reformation.** A survey through the fifteenth century in terms of spiritual genius, organizational development, great literature, and representative movements. *Gregg*

**14. History of Modern European Christianity.** A survey of the main currents in Reformation and post-Reformation church history. *Steinmetz and Raitt*

**105. Studies in Patristic Christianity.** Selected issues in the worship, theology, and politics of the early Church. *Gregg*

**126. The English Reformation.** The religious history of England from the accession of Henry VIII to the death of Elizabeth I. Extensive readings in the English reformers from Tyndale to Hooker. *Steinmetz*

**139. Methodism.** A study of Methodist societies in England and the developing church in America as they gave rise to such historic issues as polity, education, division, and reunion. Prerequisite: CH 13-14. *Baker*

**140. The Rise of Methodism and the Anglican Background.** The Methodist societies within the Church of England to the death of Wesley. Prerequisite: CH 13-14. *Baker*

(Students are advised that either CH 139 or CH 140 will satisfy the United Methodist Discipline Requirement.)

**145. The Later Reformation and the Rise of Protestant Orthodoxy.** Problems in Protestant theology before Kant. Extensive readings in the classic dogmaticians of the Lutheran and Reformed traditions. *Raitt*

**201. Schism and Heresy in Early Christianity.** Studies of crises precipitated by movements such as Gnosticism, Donatism, Arianism, and Pelagianism. *Gregg*

**202. Religion of the Cappadocian Fathers.** Examination of the careers and writings of Basil, Gregory of Nyssa, and Gregory of Nazianzus. *Gregg*

**206. Christian Mysticism in the Middle Ages.** Source studies in historical perspective of such late medieval mystics as Bernard of Clairvaux, the Victorines, Ramon Lull, Meister Eckhart, Richard Rolle, Catherine of Siena, and Nicholas of Cusa. Prerequisite: CH 13. *Staff*

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

**247. Readings in Latin Theological Literature.** Critical translation and study of important theological texts in Latin from various periods of the history of the Church. *Steinmetz*

**334. Theology and Reform in the Later Middle Ages.** Examination of selected issues in the life and thought of the medieval Church from the twelfth century through the fifteenth century. Readings in popular and academic theologians from Pierre Abelard to Gabriel Biel. *Steinmetz*

**335. 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. *Baker*

**339. The Radical Reformation.** Protestant movements of dissent in the sixteenth century. Special attention will be devoted to Muntzer, Carlstadt, Hubmaier, Schwenckfeld, Denck, Marpeck Socinus, and Menno Simons. *Steinmetz*

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

## HISTORICAL THEOLOGY

**114. Christologies of the Early Church.** Investigation of important soteriologies and debates centering upon the person of Christ from the second through the fifth centuries. *Gregg*

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

**121. Readings in Sacramental Theology.** The sacraments in the history of Christian thought. *Raitt*

**123. Readings in Historical Theology.** Prerequisite: CH 13-14. *Staff*

**136. Theology of St. Thomas Aquinas.** An examination of major theological themes in the *Summa Theologica*. *Raitt*

**141. Women, Religion, and Theology.** An historical study of fundamental religious perceptions and theological interpretations of woman. *Raitt*

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

**219. Augustine.** The religion of the Bishop of Hippo in the setting of late antiquity. *Gregg*

**241. Problems in Reformation Theology.** Prerequisite: permission of the instructor. *Steinmetz*

**246. Problems in Historical Theology.** Prerequisite: permission of the instructor. *Raitt*

**251. The Counter-Reformation and the Development of Catholic Dogma.** Issues in Roman Catholic theology from the Reformation to the Second Vatican Council. *Raitt*



**260. Life and Thought of the Wesleys.** A seminar on John and Charles Wesley and their colleagues in relation to English culture and religion in the eighteenth century. Prerequisite: permission of the instructor. *Baker*

**261. The Theology of John Wesley.** A study of the development and structure of Wesley's theology with special reference to his doctrines of man and salvation. *Richey*

**308. Greek Patristic Texts.** Critical translation and study of selected Greek texts illustrative of significant aspects of patristic theology and history from the second through the fifth century A.D. Prerequisite: permission of the instructor. *Young*

**313. The Apostolic Fathers.** A study of the religious thought in the writings of the Apostolic Fathers. *Young*

**317. Seminar in the Greek Apologists.** A study of the apologetic writings of the Greek Fathers in relation to the challenges of their contemporary world. Special attention will be given to leading protagonists of late Graeco-Roman culture, such as Celsus, Porphyry, Julian, et al. *Young*

**318. Seminar in the Greek Fathers.** A study of selected topics from the Greek Fathers. *Young*

**338. Calvin and the Reformed Tradition.** The theological development of John Calvin. A comprehensive examination of his mature position with constant reference to the theology of the other reformers. *Raitt or Steinmetz*

See also CW 141. The Classic Age of the English Hymn.

## AMERICAN CHRISTIANITY

**28. History of American Christianity.** A consideration of the nature of Christianity in America and the history of its development. *Henry*

**199. The American Social Gospel.** A study of Protestant social thought and action in America since 1865. *Henry*

**296. Religion on the American Frontier.** A study of the spread of evangelical Christianity as a theological and cultural phenomenon of the American West. *Henry*

**377. Contemporary American Theater and Evolving Theological Forms.** An examination of creed and ritual implicit and explicit in contemporary American theater of stage, film, and television. *Henry*

**384. Religious Dissent in American Culture.** History and significance of dissent in the theology and culture of America. *Henry*

**385. Religion in American Literature.** A critical study of the meaning and value of religious motifs reflected in American literature. *Henry*

**395. Christian Thought in Colonial America.** Exposition of the main currents in Protestant theology. *Henry*

**396. Liberal Traditions in American Theology.** A study of the main types of modern religious thought, beginning with the theology of the Enlightenment. *Henry*

**397. Contemporary American Theology.** A critical appraisal of major tendencies. *Henry*

## HISTORY OF RELIGIONS

**180. Introduction to Asian Religions.** Preliminary consideration of problems and methods in the study of religious traditions, followed by a survey of the historical development, beliefs, practices, and contemporary significance of the Islamic religion and the religions of India, China, and Japan. *Staff (Department of Religion)*

See other courses offered in the Department of Religion.

## III. Theological Studies

### CHRISTIAN THEOLOGY

**32. Christian Theology.** The major themes of the theology of the Church. *Cushman, Herzog, and Langford*

**108. Major Types of Protestant Theology.** A survey of Protestant theology from the Reformers to Karl Barth. (For juniors only.) *Cushman, Herzog, or Langford*

**110. This Life and the Age to Come.** Christian eschatology and the meaning of history in the light of God's triumph over sin, suffering, and death. *Robinson*

**111. A Christian Faith-Understanding of God.** A systematic examination of Biblical and philosophical concepts of God in relation to the life of Christian faith. *Robinson*

**200. The Person and Work of Christ.** The problem of knowledge of Christ and formulation of a doctrine of his work and person in the light of Biblical eschatology. Prerequisite: CT 32. *Cushman*

**210. Contemporary British Theology.** Selected problems in representative British theological writings after 1900. *Langford.*

**211. Authority in Theology.** The idea and function of authority in theology. *Langford*

**212. The Doctrine of the Holy Spirit.** A study of the person and work of the Holy Spirit. *Langford*

**215. The Nature and Mission of the Church.** Christian understandings of the church—Biblical, historical, contemporary—with a view toward ecumenical doctrinal construction. *Herzog*

**216. Kierkegaard Studies.** Critical examination of selected works. *Robinson*

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

**225. The Christian Understanding of Human Nature and Destiny.** Representative historical and recent theological interpretations of human nature, predicament, deliverance, and possibility. *Richey*

**226. Theology and Contemporary Secular Understandings of Man.** Critical theological examination of selected current interpretations of human nature and the human situation. *Richey*

**272. Theology of Paul Tillich.** An examination of Tillich's philosophical theology. *Robinson*

**300. Systematic Theology.** Method and structure of systematic theology,

the doctrine of God, theological anthropology, and Christology. Prerequisite: CT 32 or equivalent. *Cushman, Herzog, and Langford*

**303. The New Hermeneutic and the Idea of History.** A critical examination of key thinkers in present-day European systematic theology (Fuchs, Ebeling, Moltmann, Ott, and Pannenberg) in the light of Ernest Bloch's philosophy. Prerequisite: CT 32. 3 s.h. *Cushman and Herzog*

**320. Theology, Power, and Justice.** Critical examination of a major theme of modern thought in Schleiermacher, Hegel, Marx, and Tillich. *Herzog*

**322. Nineteenth-Century European Theology.** Protestant theology from Kant to Herrmann. *Herzog*

**325. Philosophical Theology I.** Theology, as the knowledge of God, considered in dialogue with selected pagan and Christian philosophers from Plato to Kant. Prerequisite: CT 32 or equivalent. *Cushman*

**326. Philosophical Theology II.** Main problems of philosophical theology in the modern period. Prerequisite: CT 325 or permission of instructor. *Cushman*

**328. Twentieth-Century European Theology.** Critical examination of the thought of selected Protestant theologians from 1900 to 1950. Prerequisite: CT 32. *Cushman and Herzog*

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

## CHRISTIANITY AND CULTURE

**101. Types of Religious Philosophy.** Basic historical orientation of religious thought, especially in Western culture. *Robinson*

**102. Science and Biblical Theism.** Presuppositions, method, and content of scientific knowledge in physics and biology in relation to creation and providence. *Robinson*

**229. Tragedy and Christian Faith.** An analytical and constructive philosophical interpretation of the fundamental tragic dimension of human life in the light of a Christian theological understanding. *Robinson*

## CHRISTIAN ETHICS

**33. Christian Ethics.** Theological assumptions, ethical principles, and their application to contemporary issues of Christian social policy. *Beach, Lacy, and H. Smith*

**107. The Biblical Bases of Christian Ethics.** Examination of major themes and moral teachings principally in the Decalogue, the Gospels, and the Epistles, with application to some contemporary issues. Prerequisite: OT 11, NT 18, or equivalent. *H. Smith*

**113. Contemporary Issues in Christian Morals.** Constructive examination of selected areas of public and private morality. *Beach or H. Smith*

**130. Seminar on Death and Dying.** Critical consideration of Biblical, legal, medical, and ethical perspectives. Prerequisites: OT 11, NT 18, or equivalents. *Bailey, H. Smith, and Others*

**194. The Protestant Church and American Culture.** Analysis from the perspective of Christian ethics of current problems in the interpretation of church and culture with explicit reference to the parish setting. *H. Smith*

**198. Ethics from a Black Christian Perspective.** Analysis of the theological ethics of George Kelsey, Martin Luther King, Jr., Joseph R. Washington, James H. Cone, J. Deotis Roberts, and Major J. Jones. *Edwards*

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

**230. Moral and Value Education.** A critical, theological investigation of Durkheim, Dewey, Simon, Kohlberg, Bull, Rokeach, and implications for education in church and society. Prerequisites: CHE 33 and CED 105. *H. Smith and Westerhoff*

**242. Human Sexuality.** Examination of biological, Biblical, cultural, and other aspects of human sexuality, together with analytical and constructive interpretation. Permission of instructor required. *H. Smith*

**244. Interdisciplinary Seminar in Medical-Legal-Ethical Issues.** A seminar composed of students and faculty from the Medical, Law, and Divinity Schools for critical consideration of selected pertinent issues of mutual professional interest. *H. Smith and Others*

**245. Ethics in World Religions.** Moral foundations, assumptions, and applications in such historic faiths as Hinduism, Buddhism, Confucianism, and Islam, in the light of Christian ethical perspectives. *Lacy*

**262. Marxist Ideology and Christian Faith.** Comparative examination of Communist and Christian doctrines such as man, society, sin, history, and eschatology together with an introduction to the contemporary dialogue. *Lacy*

**290. Current Problems in Christian Social Ethics.** A critical study of secularization, the technological revolution, and the ecological crisis. *Beach*

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

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

**388. Ethics and Health Care.** A critical study of selected aspects of modern biomedical technology with special reference to the ethical assumptions informing their development and practice. *H. Smith*

**389. Christian Ethics and Contemporary Culture.** A study of the interaction between Christian thought and current secular social theory. *Beach*

**394. Christianity and the State.** "Civil religion" in its historic development and contemporary expressions in America. Christian ethical premises of democratic political theory and practice. The relationships of church and state. *Beach*

## **BLACK CHURCH STUDIES**

**100. Introduction to Black Theology.** An examination of the historical roots of Black theology with special attention to the treatments of traditional themes and problems in theology by Black theologians and their rationale for the Black theological enterprise. *Edwards*

**124. The Black Church in America.** A consideration of the historical and theological development of the separate Black Christian denominations in



America with attention to some of the major leaders, Black worship, and Black preaching. *Edwards*

**126. Black Religion and Social Conflicts in America.** An examination of some of the reactions of Black religious groups to the limits placed upon Black people in American life, efforts made to break down racial barriers in society, and attempts to institutionalize Black responses to such barriers. *Edwards*  
See also CHE 198. Ethics from a Black Christian Perspective.

#### WORLD CHRISTIANITY AND ECUMENICS

**24. The Christian World Mission.** A study of theological foundations, guiding principles, and contemporary problems of the world Christian community. *Lacy*

**133. The Expansion of Christianity.** A survey of the spread of Christianity and the growth of the Church with special emphasis on nineteenth and twentieth century Protestantism in the non-Western world. *Lacy*

**135. Contemporary Issues in the World Church.** Analysis of political, social, cultural, and religious conditions in a selected area of the world, and of theological-ethical insights and perspectives within the indigenous Christian community. *Lacy*

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

**386. Seminar: Christianity in Dialogue with Other Faiths.** Contemporary currents of Christian thought as they relate to resurgent non-Christian religions and involve new formulations of a theology of mission. *Lacy*

### IV. Ministerial Studies

#### THE CARE OF THE PARISH

**128. An Organization Development Approach to Church Administration.** A study of the pastor's role as participant-facilitator with attention to organiza-



tional theory and facilitative skills employing the group workshop method of learning. *Ingram*

**129. The Pastor as Consultant to Church Organization.** A consideration of the pastor's role as organizational consultant with special emphasis on data gathering, diagnosis, and intervention using experiential learning designs. *Ingram*

**146. Church Building.** The role of the pastor in planning and executing building programs in the local church: architectural consideration and counsel, building requirements, and plans. *Nesbitt*

**148. Christian Stewardship and Church Finance.** A seminar to consider the principles of stewardship, education, budget-making, enlistment in church support. *Ingram*

**150. Church and Community.** The structure and dynamic factors shaping the present-day community together with their import for the work of the Church. *Wilson*

**151. The Town and Country Church.** The small church, the circuit church, circuit administration, larger parish and group ministry, and the Town and Country Movement. *Nesbitt*

**152. Evangelism and the Local Church.** A study of the nature, purposes, and methods of contemporary Christian evangelism with special attention to the local church. *Ingram*

**153. Comparative Polity and Ecumenics.** A study of selected examples of church polity as represented in the Catholic and Protestant traditions in relation to present-day developments. *Ingram*

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

**155. A, B, C, D. Church Polity.**

A. The United Methodist Church. A study of the history of Methodist government and contemporary polity. *Ingram*

B. The Baptist Churches

C. The United Church of Christ

D. The Presbyterian Churches

**157. The Church and Social Change.** A sociological study of the relationship of the church to the process of social change, including the role of the church as innovator, the church as participant in social movements, method(s) of accomplishing change, and the religious leader as an agent of social change. *Wilson*

**159. The Church and Extremism.** A study of extremist groups, including their ideology, activities, and methods of operation. Particular attention will be given to ways by which the congregation and clergyman can deal with such organizations in the local community. *Wilson*

**179. Church Research.** Methods of research and survey for the gathering, analysis, and interpretation of church and community data, together with preparation and use of denominational statistics. *Wilson*

**189. The Multiple Staff Ministry.** Group work, leadership, and organizational theories as applied to staff ministries in large church and cooperative parish settings. *Ingram*

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

## CHRISTIAN EDUCATION

**101. Faith and Nurture.** Foundations in theology and educational theory for the teaching ministry of the Christian community. *Richey*

**105. Education as a Pastoral Ministry.** The nature of religious communities and the means by which they evolve, sustain, and transmit faith, values, and ways of life, with implications for evaluating, planning, and designing educational experiences within the total life of a congregation. *Westerhoff*

**167. Adult Education and the Ministry of the Laity.** A study of adult education and the ministry and mission of the laity in church and world and the ministry of teaching in the lay renewal of the church. *Richey*

**169. Major Issues in Christian Education.** Critical examination of selected issues in Christian Education. *Richey*

**175. Liturgy and Education.** The nature and role of rites and rituals; learning, prayer, and the spiritual life; and education for baptism, confirmation, and the eucharist. *Westerhoff*

**185. Religious Education and the Arts.** The place and the effect of imagination in religion and education, and the use of the arts in religious education. *Westerhoff*

**202. Foundations for Religious Education. A Colloquium.** Integrating the theological disciplines (Biblical, historical, theological, and ethical) and religious education. Prerequisite: CED 105. *Westerhoff and Others*

**218. Research Seminar in Religion and Education.** Various research techniques applied to issues in religion and education. Prerequisite: permission of the instructor. *Westerhoff*

**220. Colloquium in Religious Education.** *Staff*

**228. Mass Media and Education.** An examination of the nature and influence of mass media and their use in religious education and professional ministry, with experience in television, radio production, film-making, and newspaper and magazine journalism. *Westerhoff*

**398. The Teaching of Religion.** An analysis of teaching and learning curriculum development and evaluation for the teaching of religion in secondary schools and institutions of higher education. *Westerhoff*

## PASTORAL PSYCHOLOGY

**70. Group Process and Personal Identity.** A small group experience to enhance personal growth and explore personal identity and interpersonal styles of relating. *Staff*

**170. Pastoral Conversation.** A consideration of the nature of the pastor's conversation with people in the total caring ministry grounded in the person-

centered understanding of personality processes and human relationships, using textual and conversational materials. *Goodling*

**171. Pastoral Counseling.** Consideration of the structures and processes of pastoral counseling; pastoral evaluation, referral, intake contract, goals, transference, termination, and other special problems. Prerequisite: permission of instructor. *Goodling*

**172. Pastoral Care in Marriage and Family Life.** Pastoral care in marriage and family life with special emphasis on premarital guidance within the context of the local church's program of family life education. *Goodling*

**173. Psychotherapy and Sanctification.** An analysis of structuring and growth processes in psychotherapy in the light of a Christian understanding of sanctification. *Mickey*

**174. Religion and Personality Processes.** Psychological and religious interpretation of man's basic experiences; personality factors in religious development; psychodynamic meanings and uses of religious beliefs and practices. *Goodling or Mickey*

**175. Pastoral Care Ministries in Critical Human Situations.** A seminar utilizing lectures by visiting professionals, case materials, resource films and readings, to inform ministers on the causal factors, behavioral patterns, preventive and treatment programs, and the role of the church and minister in such problems as alcoholism, drug addiction, dying and death, juvenile offenses, marital crisis, suicide, mental retardation, sexual deviation, psychiatric disorders. *Goodling*

**175A. Special Practicum Projects.** For advanced students who want additional clinical experience under supervision in a pastoral care setting (inner-city; alcoholic rehabilitation; counseling, etc.). *Staff*

**176. A,B,C,D. Pastoral Care and Persons in Institutions.**

A. Lectures by staff and ward visits at the Dorothea Dix State Hospital in Raleigh (and related facilities: Alcoholic Rehabilitation). *Staff*

B. Lectures by staff and ward visits at the Murdoch Center for the Mentally Retarded and the facilities in the Butner, North Carolina, complex (State Hospital, Alcoholic Rehabilitation, Training School). *Staff*

C. Lectures by staff and ward visits at the Central Prison in Raleigh and related correctional facilities. *Staff*

D. The Church's ministry to the elderly and homebound explored through lectures, case conferences, and visits to the elderly and homebound parishioners of local Durham churches. *Goodling*

**177. Pastoral Care in the General Hospital Setting.** An examination, through intensive individual and group supervision, of the student's pastoral ministry to the ill, the dying, and the bereaved in the general hospital setting. (Not recommended for those planning to take PP 277.) Prerequisite: PP 170. *Staff*

**178. Power and Restraint in the Parish.** An analysis of psychopolitical dynamics of the local church. Verbatim materials from the student's church work will be utilized in the course. *Mickey*

**180. Women and Pastoral Psychology.** A seminar utilizing lecture-discussions by visiting professionals, case materials, and shared research dealing with feminine psychology, the relationship of culture to counseling, and the dynamics of sexuality in counseling. *Mickey*

**271. Marriage and Family.** The psychodynamics of marital conflict and



family problems; principles and procedures in marriage and family counseling. (For seniors and Th.M. candidates.) *Staff*

**273. Seminar in Pastoral Theology: Theological Dimensions of Pastoral Counseling.** An investigation of the problems in relating materials from theology and the social sciences as they are found in pastoral theology. *Mickey*

**274. Research Problems in Pastoral Psychology.** Research methods and areas of investigation in pastoral psychology. *Goodling*

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

**277-A,B,C. Basic Clinical Pastoral Education.** Units of Basic CPE offered in the summer, fall, and spring in programs accredited by ACPE. Two course units each (maximum credit). *Staff*

**278. Psychological Theories of Personality.** A systematic presentation of leading personality theories, with reference to developmental processes (motivation, cognition, learning, etc.) and their implications for Christian ministry. *Mickey*

**279. The Caring Ministry of the Laity Through Personal Groups.** Personal experience in a group counseling process to develop a methodology for training lay leadership in the ministry of pastoral care through group experience. *Goodling*

**281-A,B,C. Advanced Clinical Pastoral Education in Pastoral Care and Counseling.** Pastoral care with inpatients and pastoral counseling of individuals, couples, families, and groups in a pastoral counseling center. Two course units each. *Staff*

## PREACHING

**30. Theory and Practice of Preaching.** The development of a theory of preaching and methods of sermon construction, including clinical experience in preaching sessions and local church settings. *Staff*

**180. From Text to Sermon.** Preaching from Biblical sources. Emphasis upon the goal and methodology of exegesis, the hermeneutic problem, and verbal communication in the present. Prerequisite: OT 11, NT 18, or equivalent. *Staff*

**181. Advanced Sermon Analysis Seminar.** A critical study, on the basis of selected sermons and student presentations, of principal and practical problems facing the contemporary preacher. *Bergland and Others*

**182. Advanced Preaching: Practice and Evaluation.** An advanced laboratory course for extra competence in the preparation, delivery, and evaluation of sermons. (Prerequisite: PR 30 and permission of instructor.) *Bergland*

**183. Preaching in the Black Community.** A study of the style and content of Black preaching with attention to the unique roles of Black preachers in society. An analysis of the essential characteristics of preaching in the Black church. *Staff*

**185. Preaching Values in Non-Biblical Sources.** A critical examination of select samples of contemporary drama, poetry, and fiction, for homiletical purposes. *Staff*

**186. Twentieth-Century Preaching.** A study of contemporary preaching based on printed, recorded, audio- and video-taped sermons of leading homileticians of our age. *Staff*

**187. Pre-Reformation Preaching.** Sermons, handbooks, and other historical sources studied in relation to Biblical preaching and the liturgical church, the problem of popular ministry and the issues of Christian reform. Prerequisite: CH 13. *Staff*

**188. Post-Reformation Preaching.** A study of the theological trends and significant personalities in the preaching tradition from the sixteenth century to the present. *Staff*

**189. Preaching in Context.** An analysis of preaching in the context of worship with consideration of the church and liturgical year, ecclesiastical environment, and the contemporary situation. *Bergland*

**193. Theology and Preaching.** An examination of the relation of systematic theology and homiletical presentation. *Staff*

**196. Preaching in the Parish.** A consideration of preaching in relationship to pastoral duties and the total task of ministry with attention to week-by-week preaching in the parish setting. Some attention will be given to funerals and crisis situations. *Bergland*

**203. Dialogical Preaching.** An attempt to meld the senior person's experience in principal seminary disciplines into a dialogical hearing-teaching-preaching-being in the community of faith. *Marney*

## WORSHIP AND CHURCH MUSIC

**141. The Classic Age of the English Hymn.** Eighteenth-century development of the English hymn with special reference to Watts and the Wesleys, their precursors and successors. *Baker*

**166. Worship as a Pastoral Concern.** A practical course dealing with worship as an expression of a pastor's concern for Christian education, pastoral care, evangelism, theology, and social action. Opportunity will be given for students to evaluate themselves as worship leaders. *Willimon*

**167. Baptism and the Lord's Supper.** Study of these sacraments with attention given to major representative traditions and to varieties of present observance and practice. *Willimon*

**168. Worship in the Wesleyan Tradition.** The history, development, and current trends in United Methodist worship along with practical experience and concerns related to worship leadership in United Methodist churches. *Willimon*

**178. Christian Worship.** A survey of the history of Christian corporate worship. Examination of the major Biblical, historical, and theological developments in worship from Old Testament times to the present. Readings in liturgical thought through the ages with comparative study of selected liturgical traditions. *Willimon*

**180. Church Music.** A two-fold study including: (1) a survey of the great monuments of church music; (2) musicianship, song-leading, and basic conducting with an emphasis upon the selection and use of hymns and other music from the *Methodist Hymnal* in public worship. *Hanks*

**184. New Forms of Worship.** Workshop in corporate worship as central in the liturgical life of the Church, and of both traditional and innovative means of communication, celebration, and witness, through shared experiences in multimedia center, field visits, and mini-workshops with resource persons in the various media.

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

251. **Studies in Spirituality.** A consideration of different dimensions of the spiritual life. *Staff*

## V. Clinical Training and Internships

### CLINICAL TRAINING IN PASTORAL PSYCHOLOGY

Students may earn up to two course credits for a quarter or unit of Clinical Pastoral Education in programs accredited by the Association for Clinical Pastoral Education (ACPE).

Students involved in clinical training under the direct supervision of members of the pastoral psychology staff during the academic year should register for credit under PP 277 for two course units unless a course credit has already been received for PP 177, in which case only one rather than two credits will be granted for the CPE quarter. Students should apply for such training through the Director of Clinical Pastoral Education.

Students involved in clinical training in summer CPE quarters should register with ACPE and the Associate Dean for Curricular Affairs as soon as accepted for training by a chaplain supervisor. Upon the receipt of a supervisor's report at the end of the training period the student will receive two course units of transfer credit.

### INTERNSHIPS

Students may qualify for an internship when they have satisfactorily completed two full years of the Master of Divinity curriculum and are registered as students in good standing in the Divinity School. In consultation with the Director of Field Education and a faculty adviser, an individually designed internship may be developed in a particular ministry vocational area of interest. Six semester hours will be given for an approved internship. Prior plans must be developed with the Director of Field Education and properly registered in the registry office before credit can be applied.

**125-126. Special Ministry Internship.** When a student needs to develop professional competencies in a highly specialized form of ministry, the Director of Field Education will assist in designing an appropriate learning contract and in negotiating for a suitable placement setting, provided the arrangements meet the basic criteria approved by the Field Education Committee.

**131-132. Ministry Through Social Agency Internship.** A twelve-month placement in a regular personnel position in a social service agency to meet the job description of the agency and to develop a personal mode and style of ministry in a secular setting through understanding, appreciation, involvement in, and critical theological reflection upon environment, structures, values, and decision-making processes as conveyed by the conduct of the agency.

**137-138. Parish Ministry Internship.** A twelve-month placement, individually designed to engage the student in specified learnings in a wide variety of ministry functions in a local parish, under qualified supervision and using the guidelines of a learning contract.

**143-144. Campus Ministry Internship.** A nine to twelve-month placement in approved locations designed to provide special learnings in delivering a ministry to college students under qualified guidance and utilizing a learning

contract which specifies seminars, a personal journal, directed readings, and consultations to develop competency in these functions.

**175-176. Clinical Pastoral Education.** A twelve-month placement in a clinical program accredited by the Association for Clinical Pastoral Education (ACPE).

**197-198. Mission Internships.** A special internship to prepare for service in Church Missions may be arranged by enlisting in the National or Overseas program of the United Methodist Board of Global Ministries for one to three years. As a requirement for agency planning, applications should be initiated in the fall of the middler year. Other denominational and/or work-study experiences abroad may be given field education credit by special arrangement with the Director of Field Education.

Other types of internship setting may be negotiated in consultation with and by approval of the Director of Field Education.

## Department of Religion—Graduate Courses

The following courses are offered periodically in the Graduate Department of Religion by Department of Religion faculty and may be taken by divinity students with permission of the instructor.

- 207. Second Hebrew I
- 212. Policy-Making and Theological Ethics
- 217. Islam in India
- 218. Religion in Japan
- 221. Reading in Hebrew Biblical Commentaries
- 228. The Theology of the Gospel and Epistles of John
- 230. The Meaning of Religious Language
- 231. Seminar in Christianity and Contemporary Thought
- 232. Religion and Literature: Perspectives and Methods
- 233. Modern Narrative and Religious Language
- 238. Jewish Responses to Christianity
- 239. Introduction to Middle Egyptian
- 244. The Archeology of Palestine in Hellenistic-Roman Times
- 248. The Theology of Karl Barth
- 258. Coptic
- 272. Topics in Comparative Theology
- 280. The History of Religions
- 281. Phenomenology and Religion
- 282. Myth and Ritual
- 284. The Religion and History of Islam
- 285. The Vedic Tradition
- 287. The Scriptures of Asia
- 288. Buddhist Thought and Practice
- 289. World Religions and Social Change
- 302. Studies in Intertestamental Literature
- 304A. Targumic Aramaic
- 306. Language and Literature of the Dead Sea Scrolls
- 307. Syriac
- 323A-B. Comparative Semitic I-II
- 324. Readings in the History of Religion
- 360. Special Problems in Religion and Culture
- 361. Language and Biblical Criticism
- 380. Existentialist Thought



# Appendix

## ENROLLMENT SUMMARY 1976-77

Divinity School Students, total 348	
300	M.Div. (226 men, 74 women)
6	M.R.E. (1 man, 5 women)
13	Th.M. (11 men, 2 women)
29	Special Students (15 men, 14 women)
Graduate Division of Religion Students, total 50	
5	M.A.
45	Ph.D.
Total: 398 students	

## DENOMINATIONS REPRESENTED 1976-77

United Methodist	220	American Baptist	2
Undeclared-Nonaffiliated	25	Congregational	2
United Church of Christ	14	Christian Methodist Episcopal	2
Presbyterian Church, U.S.	12	Roman Catholic	2
United Presbyterian	12	United Holy Church of America	2
Episcopal	11	Anglican	1
Southern Baptist	11	Church of Christ	1
Baptist	9	Independent Christian Church	1
Disciples of Christ	7	Korean Methodist	1
Presbyterian	4	Missionary Baptist	1
African Methodist Episcopal Zion	3	Protestant Episcopal	1
Lutheran	3	United Church of Canada	1

## GEOGRAPHICAL DISTRIBUTION 1976-77

North Carolina	151	California	3
Virginia	30	Tennessee	3
Pennsylvania	18	Arkansas	2
Florida	14	Delaware	2
Ohio	14	Idaho	2
South Carolina	11	Minnesota	2
Texas	10	Missouri	2
Alabama	9	Arizona	1
West Virginia	8	Colorado	1
Illinois	7	Connecticut	1
Indiana	6	Iowa	1
New York	6	Louisiana	1
Georgia	5	Maine	1
Kentucky	5	New Hampshire	1
Michigan	5	New Mexico	1
Kansas	4	Oklahoma	1
Maryland	4	Oregon	1
Mississippi	4	Wisconsin	1
New Jersey	4	Foreign:	
		Canada	2
		Korea	1

## DEGREES CONFERRED DECEMBER 30, 1976

### Master of Divinity

Carol Woodson Bernard	Charles Martin Hackett
George Franklin Blanchard	Lawrence William Hendon
James Ellis Bowen	Leslie Carl Jolley, Jr.
Twitty Lee Bryant, Jr.	Judith Anne Mays
Hobart William Burnside, Jr.	Kenneth Monroe
Jerry Stephen Dodson	Charles Kenneth Morrison
Paul David Granger	Robert David O'Keef

Richard Delano Shannonhouse  
Mark Randall Smith  
Donald Dean Stalder

Gerald Corwin Stoppel  
Robert Burton Storrs, Jr.

## Master of Theology

Leo Clifford Thompson

## DEGREES CONFERRED AT COMMENCEMENT, 1977

### Master of Divinity

John Vincent Arey, Jr.  
Charles Arthur Berdel  
Benjamin Benson Bishop  
Patricia Ann Blosser  
Whitney S. Bodman  
Edward Bogie  
George Allen Burton  
Eric Noel Chavis  
Jeffrey Charles Daniels  
Gregory F. Duncan  
Edith Robinson Eddleman  
Heather Murray Elkins  
Gayla G. Estes  
James Harvey Estes  
Sidney Dale Fowler  
Robert Edwin Fritts, Jr.  
Mary Edith McClintock Fulkerson  
Paula Elizabeth Gilbert  
Neriah Lee Goldston  
Harold William Green  
David Eugene Guard  
Paul Kenneth Hacklander  
Rodney Hugh Hagans, Jr.  
Stephen David Haines  
Ernest Thompson Herndon, Jr.  
Charles Malcolm Herring  
Floyd C. Hinshaw, Jr.  
Samuel Scott Hook  
Alvin James Horton  
Alonzo Clark Jenkins  
Kenneth Ray Kelly  
Milton L. Lewis

Robert Paul Mathison  
Thaddeus LeVerne McDonald III  
Ervin Eugene Milton  
Michael Vernon Minnix  
Rick Alton Moser  
James Raymond Mueller  
Carol Louise Murphy  
David Eugene Nichols  
Madelon Elizabeth Nunn  
Franklin Lawrence Overton III  
Sue Tuck Parkerson  
Alfred Owen Peeler  
Thomas Carl Pietila  
William Michael Presnell  
Rendal Clayton Putnam  
Lawrence Lewis Reddick III  
Quentin Edward Scholtz III  
Judi Frances Johnson Smith  
Stephen Donald Smith  
James DeWitt Snow III  
Thomas Kroener Speer  
Edwin Douglas Stanfield  
Jeanette Stokes  
Patricia Anne Kaylor Suggs  
Robert Lewis Thomas  
Ronnie Gene Tippens  
Henry Paul Vali  
James Alexander Ward, Jr.  
Malcolm Craig Willingham  
Kelly Johnson Wilson III  
Elizabeth Thompson Wood

### Master of Theology

Edward Scipio Brightman, Sr.  
Michael Heath Browder  
Albert Pinckney Connelly III  
William George Davidson  
Carl William Flick

Richard Hart Johnson  
Peter Gaines Keese  
K. Jay Lee  
Arthur Glenn Scott

## INSTITUTIONS REPRESENTED

Albion College	2	Berkeley Divinity School	1
Albright College	3	Birmingham-Southern College	1
Alma College	3	California State University	1
American University	1	Calvin College	1
Andover-Newton	1	Campbell College	2
Appalachian State University	1	Carleton College	1
Asbury College	1	Carson-Newman College	1
Athens College	1	Catawba College	4
Atlantic Christian College	4	The Citadel	1
Baylor University	1	Clafin University	2
Berea College	1	Clinch Valley College	1

College of the City of New York	1	Pembroke State University	2
College of Idaho	1	Pennsylvania State University	1
College of William & Mary	2	Pfeiffer College	7
College of Wooster	3	Portland State University	1
Davidson College	4	Prescott College	1
DePauw University	1	Randolph-Macon Woman's College	3
Drew College	1	Rice University	1
Duke University	25	Shaw University	1
East Carolina University	4	Simpson College	1
East Tennessee State University	1	Smith College	2
Elon College	6	Southern Baptist Theological Seminary	1
Emory and Henry College	1	Southern Methodist University	1
Fairmont State College	2	Southeastern Louisiana University	1
Fayetteville State University	3	Southwestern University	3
Ferrum College	1	State University of New York at Buffalo	1
Fisk University	1	Stetson University	1
Florida State University	3	Talladega College	1
Frostburg State College	1	Thiel College	1
Fuller Theological Seminary	1	Union College	3
George Peabody College for Teachers	1	Union College-Kentucky	1
George Washington University	1	University of Alabama	2
Georgia Southern College	1	University of Alberta	1
Greensboro College	4	University of Arkansas at Monticello	1
Guilford College	1	University of California	1
Gustavus Adolphus College	1	University of Chicago	1
Hampton Institute	1	University of Colorado	1
Hanover College	1	University of Evansville	2
Harvard University	2	University of Florida	2
Herbein College	1	University of Kansas	1
High Point College	7	University of Kentucky	3
Hiram College	2	University of Massachusetts	1
Hollins College	2	University of Montevallo	1
Huntingdon College	4	University of North Carolina	
Illinois State University	3	at Chapel Hill	13
Illinois Wesleyan University	1	University of North Carolina at	
Indiana University	1	Charlotte	2
Iowa Wesleyan College	1	University of North Carolina at	
Kansas State University	1	Greensboro	3
Knox College	1	University of North Carolina at Wilmington	3
Lambuth College	1	University of South Alabama	1
Livingstone College	1	University of South Carolina	4
Long Island University	1	University of South Florida	4
Lynchburg College	1	University of Southern Mississippi	3
Madison College	1	University of Tennessee at Chattanooga	1
Marietta College	1	University of Tennessee at Knoxville	1
Mars Hill College	2	University of Texas	1
McCormick Seminary	1	University of Texas at Arlington	1
McMurray College	2	University of the Pacific	1
Meredith College	4	University of Virginia	5
Methodist College	4	Valparaiso University	1
Methodist Theological Seminary (Seoul)	1	Vanderbilt University	2
Michigan State University	1	Virginia Union University	1
Mississippi State University	1	Virginia Commonwealth University	1
Morningside College	1	Virginia State College	2
Morris Harvey College	1	Virginia Wesleyan College	3
North Carolina A & T State University	3	Wake Forest University	5
North Carolina Central University	2	West Virginia University	2
North Carolina State University	2	West Virginia Wesleyan	5
North Carolina Wesleyan College	14	Western Carolina University	1
North Texas State University	1	Western Maryland College	1
Oberlin College	4	Wheaton College	2
Ohio State University	1	Wittenberg University	1
Ohio Northern University	1	Winston-Salem State University	2
Ohio Wesleyan University	3	Wofford College	5
Otterbein College	1	Xavier University	1
Paine College	1		

## ENROLLMENT 1976-77

### Candidates for the Master of Divinity Degree

- Albert, Mary Frances (B.A., Rice University), McAlester, Oklahoma  
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Allred, Donald Howard (A.B., Pfeiffer College), Henderson, North Carolina  
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Arey, John Vincent, Jr. (A.B., University of North Carolina at Chapel Hill), Concord, North Carolina  
Atwood, David Randolph (B.A., Methodist College), Roseboro, North Carolina  
Baird, Robert Hartley (B.A., Oberlin College), Poland, Ohio  
Banks, Calvin Jerome (B.A., Winston-Salem State University), Winston-Salem, North Carolina  
Barger, Allan Lowell (B.A., Berea College), Lexington, Virginia  
Barrows, Robert Knight, Jr. (B.A., Wake Forest University), Groton, Connecticut  
Beam, Gary Nelson (B.F.A., Florida Atlantic University), Dunedin, Florida  
Bell, Dennis Lee (B.A., University of Evansville), Logansport, Indiana  
Bell, William Robert (B.A., Duke University), Charlotte, North Carolina  
Berdel, Charles Arthur (B.A., University of Evansville), Indianapolis, Indiana  
\*Bernard, Carol Woodson (B.A., Duke University), Houston, Texas  
Biondi, David M. (B.A., Oberlin College), Pittsburgh, Pennsylvania  
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Bishop, Benjamin Benson (B.A., University of South Carolina), Cayce, South Carolina  
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Bogie, Edward Franklin (B.S., Union College), Roxboro, North Carolina  
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Bozich, Lynn Louise (B.A., College of Wooster), Salem, Ohio  
Branch, Johnny Hobbs (B.A., North Carolina Wesleyan College), Littleton, North Carolina  
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Bywaters, Diane (B.B.A., Southern Methodist University), Shawnee Mission, Kansas  
Carruth, Robert Kelly (B.S., North Carolina Wesleyan College), Durham, North Carolina  
Cartwright, Richard Bryan (B.S., Union College-Kentucky), Bellefonte, Pennsylvania  
Caviness, James William (A.B., Elon College), Sanford, North Carolina  
Chavis, Eric N. (B.S., Hampton Institute), New York, New York  
Chilcote, Paul Wesley (B.A., Valparaiso University), Valparaiso, Indiana  
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Cook, Thomas Hugh (B.A., Alma College), Bay City, Michigan  
Crim, Roger Lee (B.A., Fairmont State), Worthington, West Virginia  
Daily, Richard Allen (B.A., University of Florida), Tampa, Florida  
Daniels, Jeffrey Charles (A.B., Catawba College), Millersburg, Pennsylvania  
Davis, Gregory (B.A., University of North Carolina at Charlotte), Charlotte, North Carolina  
Davis, Raymond Edward (B.S., North Carolina State University), Lilesville, North Carolina  
Davis, Suzanne Martin (B.A., Meredith College), Winston-Salem, North Carolina

\*Completed graduation requirements in December, 1976.



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Estes, James Harvey (B.A., University of Montevallo), Birmingham, Texas  
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 Hinshaw, Floyd Carter, Jr. (B.A., Elon College), Burlington, North Carolina  
 Hinshaw, James Ernest (B.S., Davidson College), Greensboro, North Carolina  
 Hogren, Kenneth Edward (B.A., Illinois Wesleyan University), Osco, Illinois  
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 Hook, Samuel Scott (B.A., Wofford College), Columbia, South Carolina  
 Hope, Joan Jennings (B.A., Wake Forest University), Charlotte, North Carolina  
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 Jackson, Julius Jesse, Jr. (B.A., Alma College), Taylor, Michigan  
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 Kelly, Kenneth Ray (B.A., Baylor University), Magnolia, Texas  
 Kemp, James Walker (B.S., University of Kentucky), Lexington, Kentucky  
 Kirk, Theodore A. (B.A., Wofford College), Meadville, Pennsylvania  
 Kling, Gary L. (B.A., Stetson University), Otto, North Carolina  
 Knight, Roy Dean (A.B., West Virginia Wesleyan College), Dallas, West Virginia  
 Kort, Kathryn Jean (A.B., Duke University), Glen Rock, New Jersey  
 Kort, Phyllis May (A.B., Calvin College), Durham, North Carolina  
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 Lattimore, Vergel Lyronne, III (B.A., Livingstone College), Charlotte, North Carolina  
 Lavender, James Edwin, Jr. (B.S., Mississippi State University), Columbus, Mississippi  
 Lawson, Jack Newton (B.S., North Carolina State University), Raleigh, North Carolina  
 Leach, Phillip Meyer, Jr. (B.A., Southern Methodist University), Lufkin, Texas  
 Lee, William Leroy (B.S., Virginia State College), Roanoke, Virginia  
 Lewis, David Corin (B.S., Lambuth College), Wilson, Arkansas  
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 Lewis, Milton (B.A., North Carolina Central University), Kinston, North Carolina  
 Lindblade, Eric Norman (A.B., Duke University), Charleston, New Hampshire  
 Lindquist, Carl William (B.A., Thiel College), Erie, Pennsylvania  
 Lloyd, Isaac Donnell (B.A., Elon College), Burlington, North Carolina  
 Long, Frank Gifford (B.A., University of Texas at Arlington), Cleburne, Texas  
 Maloney, Miriam Smith (B.A., Western Maryland College), Milford, Delaware  
 Marston, Patricia Ann (B.A., University of Southern Florida), Dunedin, Florida  
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 Martin, Daniel Gray (B.A., Pfeiffer College), Walkertown, North Carolina  
 Massey, Ricky Van (B.A., University of North Carolina at Wilmington), Wilmington, North Carolina

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 McLean, Thurman Conrad (B.S., North Carolina A & T State University), Dunn, North Carolina  
 Melton, David Simpson (B.A., Davidson College), Glen Alpine, North Carolina  
 Mericle, Skip Sterling (A.B., Duke University), Mineral Wells, Texas  
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 Miller, James Michael (A.B., University of North Carolina at Chapel Hill), Asheville, North Carolina  
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 Owen, Jacqueline Wright (B.A., Meredith College), Wylliesburg, Virginia  
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 Palmer, David Arthur (B.A., Wittenberg University), Wooster, Ohio  
 Palmer, Gregory (B.A., George Washington University), Philadelphia, Pennsylvania  
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 Parkerson, Sue Tuck (B.A., Florida State University), Durham, North Carolina  
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 Peeler, Alfred Owen (A.B., Duke University), Asheville, North Carolina  
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 Rintz, John William (A.B., University of North Carolina at Chapel Hill), Mocksville, North Carolina  
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 Rose, Michael Dean (B.A., Asbury College), Jackson, Ohio  
 Ross, Suzanne Kathleen (A.B., Smith College), Santa Monica, California  
 Roth, Robert Henry (Michigan State University), Saginaw, Michigan  
 Rowe, John Benson (A.B., University of North Carolina at Chapel Hill), Statesville, North Carolina  
 Sanford, Brette Paris (B.A., Florida State University), Largo, Florida  
 Scholtz, Quentin Edward, III (B.A., M.S., University of Kentucky), Danville, Kentucky  
 Schweiker, William Alexander, III (B.A., Simpson College), Des Moines, Iowa  
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 Shreve, Joseph Melton (B.S., West Virginia Wesleyan College), Chapel Hill, North Carolina  
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 Smith, Judi Frances (B.A., Meredith College), Moncure, North Carolina  
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 Smith, Robert Kinsey (B.A., Duke University; J.D., University of North Carolina Law School), Bethel, North Carolina  
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