

bulletin of
Duke University 1985-86

The Divinity School



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The Divinity School

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Typesetting by Interstate Graphics, Inc., Charlotte, North Carolina
Printed by William Byrd Press, Richmond, Virginia

The information in the bulletin applies to the academic year 1985-86 and is accurate and current, to the best of our knowledge, as of February, 1985. The University reserves the right to change programs of study, academic requirements, lecturers, teaching staffs, the announced University calendar, and other matters described in the bulletin without prior notice, in accordance with established procedures.

Duke University does not discriminate on the basis of race, color, national and ethnic origin, sex, handicap, or age in the administration of educational policies, admission policies, financial aid, employment, or any other University program or activity. It admits qualified students to all the rights, privileges, programs, and activities generally accorded or made available to students. For further information, call Dolores L. Burke, Equal Opportunity Officer, (919) 684-8111.

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Calendar of the Divinity School

1985

August		
	21	Wednesday—Orientation for new students begins
	22	Thursday—Orientation continues
	23	Friday, 9:00-10:30 A.M.—Registration for returning students; 10:30-12:00 noon—Registration for new students
	26	Monday, 8:00 A.M.—Fall semester classes begin
	26	Monday—Drop/add period begins
September		
	3	Tuesday, 10:00 A.M.—Divinity School opening convocation —Duke University Chapel
	6	Friday, 12:00 noon—Drop/add period ends
October		
	11	Friday, 6:00 P.M.—Fall recess begins
	16	Wednesday, 8:00 A.M.—Classes resume
	23-26	Wednesday-Thursday—Registration for spring semester
November		
	4-6	Monday-Wednesday—Divinity School Convocation and Pastors' School, Gray Lectures and Hickman Lectures
	22	Friday, 6:00 P.M.—Thanksgiving recess begins
December		
	2	Monday, 8:00 A.M.—Classes resume
	6	Friday—Fall semester classes end
	10	Tuesday—Final examinations begin
	13	Friday—Final examinations end

1986

January		
	2	Thursday—Orientation for new students
	3	Friday—Registration for new students; registration changes for returning students
	6	Monday—Spring semester classes begin
	6	Monday—Drop/add period begins
	17	Friday, 12:00 noon—Drop/add period ends
February		
	28	Friday, 6:00 P.M.—Spring recess begins
March		
	10	Monday, 8:00 A.M.—Classes resume
	19-20	Wednesday-Thursday—Registration for fall semester
April		
	16	Wednesday, 10:00 A.M.—Divinity School closing convocation —Duke University Chapel
	18	Friday—Spring semester classes end
	22	Tuesday—Final examinations begin
	25	Friday—Final examinations end
May		
	3	Saturday, 6:30 P.M.—Divinity School baccalaureate service
	4	Sunday, 3:00 P.M.—Commencement exercises

University Administration

GENERAL ADMINISTRATION

H. Keith H. Brodie, M.D., *President*
Phillip A. Griffiths, Ph.D., *Provost*
William G. Anlyan, M.D., D.Sc., *Chancellor for Health Affairs*
Eugene J. McDonald, LL.M., *Senior Vice-President*
William J. Griffith, A.B., *Vice-President for Student Affairs*
John J. Piva, Jr., B.A., *Vice-President for Development and Alumni Affairs*
William L. Green, Jr., A.B., *Vice-President for University Relations*
Stephen Cannada Harward, A.B., C.P.A., *Treasurer and Assistant Secretary*
J. Peyton Fuller, A.B., *Associate Vice-President and Corporate Controller*
Roger L. Marshall, A.B., *Secretary of the University*
Andrew G. Wallace, M.D., *Vice-Chancellor for Health Affairs*
Joel L. Fleishman, LL.M., *Vice-Chancellor*
Patricia C. Skarulis, M.A., *Vice-Chancellor for Information Systems*
R. James Henderson, M.Ed., *Associate Vice-President and Business Manager*

Divinity School Administration

EDUCATIONAL ADMINISTRATION

Dennis M. Campbell (1979), B.D., Ph.D., *Dean of the Divinity School*
Robert L. Wilson (1970), B.D., Ph.D., *Associate Dean for Curricular Affairs*
B. Maurice Ritchie (1973), B.D., *Assistant Dean for Field Education and Student Services*
Grant S. Shockley (1983), M.Div., Ed.D., *Director of Black Church Affairs*
Paula E. Gilbert (1980), M.Div., Ph.D., *Director of Admissions and Student Affairs*
Wesley F. Brown (1981), M.Div., *Director of Development and Alumni Affairs*
W. Joseph Mann (1984), M.Div., S.T.M., *Director of Development and Alumni Affairs*
Christopher Walters-Bugbee (1983), B.A., *Director of Communications*
Clara S. Godwin (1969), *Administrative Assistant for General Administration and Finance*
Wilson O. Weldon (1981), B.D., D.D., *Special Assistant to the Dean*

Division of Special Programs

Richard A. Goodling (1959), B.D., Ph.D., *Director of Programs in Pastoral Psychology*
Peter G. Keese (1973), S.T.B., Th.M., *Director of Clinical Pastoral Education*
Robert L. Wilson (1970), B.D., Ph.D., *Director, J. M. Ormond Center for Research, Planning, and Development*

Division of Advanced Studies

Stanley Hauerwas, Ph.D., *Director of Graduate Studies in Religion*

Library

Donn Michael Farris (1950), M.Div., M.S. in L.S., *Librarian*
Harriet V. Leonard (1960), M.Div., M.S. in L.S., *Reference Librarian*
Linda Gard, A.B., M.Div., *Circulation Librarian*
Teresa Lynn Dause, B.S. in L.S., *Assistant Circulation Librarian*
Alison C. Greene, B.A., *Assistant to the Librarian*

SECRETARIAL STAFF

Anita Gail Chappell, *Faculty Secretary*
Mary P. Chestnut, *Secretary, Office of Black Church Affairs and Faculty Secretary*
Sarah Freedman, M.A., *Faculty Secretary*
Dawn Hester, *Secretary, Office of Admissions and Student Affairs*
Maxie B. Honeycutt, *Administrative Secretary, Office of Student Financial Aid*
Patsy E. Martin, *Administrative Secretary, Office of the Dean*
Margie M. Meeler, *Secretary, Office of Field Education and Student Services*
Frances D. Parrish, *Staff Assistant*
Anne C. Ragan, *Secretary, J. M. Ormond Center for Research, Planning, and Development, and Faculty Secretary*
Shirley M. Shackelford, B.A., *Faculty Secretary*
Candice Y. Sloan, M.Div., *Administrative Secretary, Office of Continuing Education*
Marie Smith, *Secretary, Office of Development and Alumni Affairs and Faculty Secretary*
Mary C. Tilley, *Administrative Secretary, Registry*

FACULTY

- Lloyd Richard Bailey (1971), B.D., Ph.D., *Associate Professor of Old Testament*
Waldo Beach (1946), B.D., Ph.D., *Professor of Christian Ethics*
Dennis M. Campbell (1979), B.D., Ph.D., *Professor of Theology*
James Michael Efird (1962), B.D., Ph.D., *Associate Professor of Biblical Languages and Interpretation*
Richard L. Eslinger (1983), S.T.B., Ph.D., *Associate Professor of Christian Worship*
Donn Michael Farris (1950), M.Div., M.S. in L.S., *Professor of Theological Bibliography*
Mary McClintock Fulkerson (1983), M.Div., *Instructor in Historical Theology*
Paula E. Gilbert (1985), M.Div., Ph.D., *Instructor in American Christianity*
Richard A. Goodling (1959), B.D., Ph.D., *Professor of Pastoral Psychology*
Robert Clark Gregg (1974), S.T.B., Ph.D., *Associate Professor of Patristics and Medieval Church History*
Stanley Hauerwas, B.D., M.A., M.Phil., Ph.D., *Professor of Theological Ethics*
*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*
Richard Lischer (1979), M.A., B.D., Ph.D., *Assistant Professor of Homiletics*
Paul A. Mickey (1970), B.D., Ph.D., *Associate Professor of Pastoral Theology*
†Roland E. Murphy (1971), M.A., S.T.D., S.S.L., *George Washington Ivey Professor of Old Testament*
C. G. Newsome (1978), M.Div., Ph.D., *Assistant Professor of American Christianity*
Grant S. Shockley (1983), M.Div., Ed.D., *Professor of Christian Education*
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*
William C. Turner, Jr. (1982), M.Div., *Assistant Professor of Theology and Black Church Studies*
Dan O. Via (1984), B.D., Ph.D., *Professor of New Testament*
Geoffrey Wainwright (1983), B.D., Th.D., *Professor of Systematic Theology*
John H. Westerhoff III (1974), M.Div., Ed.D., *Professor of Religion and Education*
William H. Willimon (1984), M.Div., S.T.D., *Professor of the Practice of Christian Ministry*
Robert L. Wilson (1970), B.D., Ph.D., *Research Professor of Church and Society*

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*
Elizabeth Clark (1982), Ph.D., *Professor of History of Christianity*
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., *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*
Carol L. Meyers (1979), Ph.D., *Assistant Professor of Old Testament*
Eric M. Meyers (1969), Ph.D., *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*
Melvin K. H. Peters (1983), Ph.D., *Associate Professor of Old Testament*
William H. Poteat (1960), Ph.D., *Professor of Religion and Culture*
Sandra P. Robinson (1983), Ph.D., *Assistant Professor of History of Religions*
Orval Wintermute (1958), Ph.D., *Professor of Old Testament*

RELATED FACULTY

- Albert F. Fisher (1974), M.Div., *Adjunct Professor of Parish Work*
W. Kenneth Goodson, B.D., D.D., *Bishop-in-Residence*
P. Wesley Aitken (1953), B.D., Th.M., *Chaplain Supervisor of Duke Medical Center and Associate in Instruction, the Divinity School*
David M. Franzen (1977), 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*

*Sabbatical leave, fall 1985.

†Leave of absence, fall 1985.

EMERITI

Frank Baker (1960), B.D., Ph.D., *Professor Emeritus of English Church History*
Robert Earl Cushman (1945), B.D., Ph.D., Litt.D., *Research Professor Emeritus of Systematic Theology*
William David Davies (1966), M.A., F.B.A., D.Litt., *George Washington Ivey Professor Emeritus of Advanced Studies and Research in Christian Origins*
Stuart C. Henry (1959), B.D., Ph.D., *Professor Emeritus of American Christianity*
William Arthur Kale (1952), B.D., D.D., *Professor Emeritus of Christian Education*
M. Wilson Nesbitt (1958), B.D., D.D., *Adjunct Professor Emeritus of the Work of the Rural Church*
Ray C. Petry (1937), Ph.D., LL.D., *James B. Duke Professor Emeritus of Church History*
McMurry S. Richey (1954), B.D., Ph.D., *Professor Emeritus of Theology and Christian Nurture*
Charles K. Robinson (1961), B.D., Ph.D., *Associate Professor of Philosophical Theology*
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*
Franklin Woodrow Young (1968), B.D., Ph.D., *Amos Ragan Kearns Professor Emeritus of New Testament and Patristic Studies*

BOARD OF VISITORS

James T. Tanner, *Chairman* (1986), Rutherfordton, North Carolina
The Reverend Joseph B. Bethea (1985), Raleigh, North Carolina
Dr. J. Seaborn Blair, Jr. (1987), Wallace, North Carolina
Robert W. Bradshaw, Jr. (1986), Charlotte, North Carolina
Dean Dennis M. Campbell (*ex officio*), Durham, North Carolina
Thelma Barclift Crowder (1987), South Boston, Virginia
Randolph R. Few (1987), Durham, North Carolina
The Reverend Albert F. Fisher (*ex officio*), Durham, North Carolina
The Reverend F. Owen Fitzgerald (1985), Raleigh, North Carolina
Bishop W. Kenneth Goodson (*ex officio*), Durham, North Carolina
Margaret Harvey (1986), Kinston, North Carolina
Sarah Jordan (1986), Mt. Gilead, North Carolina
The Reverend Wallace H. Kirby (1987), Durham, North Carolina
Professor Robin W. Lovin (1987), Chicago, Illinois
Mary Alice Massey (1985), Jacksonville, Florida
The Reverend William K. Quick (1986), Detroit, Michigan
Leonard Richardson (1987), Asheboro, North Carolina
The Reverend George P. Robinson (1987), Winston-Salem, North Carolina
Norwood Robinson (1985), Winston-Salem, North Carolina
Beverly Small (1986), Elizabeth City, North Carolina
The Reverend Thomas B. Stockton (1985), High Point, North Carolina
Ted B. Sumner, Jr. (1985), Charlotte, North Carolina
A. Morris Williams, Jr. (1986), Villanova, Pennsylvania
Sherrill Williams (1985), Newton Grove, North Carolina





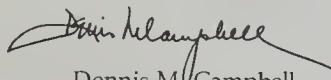
Among the many resources which support Duke's commitment to excellence in theological education, none is more important than the strong reputation which the Divinity School continues to enjoy as a school of the church. In the 58 years since its founding, more than 3,000 graduates have gone forth to serve in thousands of congregations around the globe. We regard that reputation as a sacred trust. We believe fulfilling that trust requires continuing boldness and imagination if we are to prepare students for ministries equal to the challenges of these perplexing times.

Duke's tradition of intellectual rigor in the service of the church continues unabated. With the start of the Fall 1984 semester, the Divinity School enrolled 392 students in its professional degree programs (M.Div., M.R.E. and Th.M.) and an additional 60 students in the M.A./Ph.D. program. Our students are men and women from 192 undergraduate schools, 22 denominations and 33 states. Women constitute 30% of the total enrollment, and black students constitute 10%. And at a time when many schools are being forced to lower their entrance requirements, the Divinity School continues to maintain its historical commitment to high standards. The quality of our student body has never been better.

While the accomplishments of its distinguished faculty and scholars, and an aggressive international exchange program earn it increasing prominence in American theological education and the ecumenical world, the Divinity School continues to enjoy strong regional, denominational and alumni support as well.

Finally, Duke's unique field education program emphasizes both remunerative employment and vocational preparation. The program's generous funding from the Duke Endowment makes it possible for our students to advance their competency in ministry while receiving substantial financial assistance.

These are some of the resources which account for Duke's margin of excellence and provide reason to believe that the Divinity School's ministry in the service of the church will not only continue, but endure.


Dennis M. Campbell
Dean

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 1926-27, and formal exercises for its opening were held on 9 November 1926. In 1940 the name was changed to the Divinity School.

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

The principal purpose of the Divinity School is the professional education for the ministry, which in today's world is manifested in a variety of forms. Although the conventional and inherited styles of ministry are now undergoing change, the Divinity School curriculum continues to prepare students for informed and discriminating 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 graduate a disciplined intelligence, informed by sound learning and equipped for worthy professional service. Its resources are offered to students with a diversity of ministerial aims, although the school seeks, by recruitment and financial support, to prepare persons for ordi-

*Since the institution of the school in 1926, the following persons have served as Deans or Acting Deans: Edmund Davidson Soper, 1926-28; Elbert Russell, 1928-41; Paul Neff Garber, 1941-44; Harvie Branscomb, 1944-46; Gilbert T. Rowe, Acting Dean of the Faculty, 1946-47; Paul E. Root (elected in 1947 but died before assuming office); Harold A. Bosley; 1947-50; James Cannon III, Acting Dean 1950-51, Dean 1951-58; Robert Earl Cushman, 1958-71; Thomas A. Langford, 1971-81; Jameson Jones, 1981-82; Dennis M. Campbell, 1982—.

nation or lay professional vocations in the churches. In all its endeavors, the Divinity School aims to serve the Church, the world, and primarily 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 University 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 210,000 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 eleven-unit library system, which possesses more than 3,000,000 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 both theology and library administration, by a supporting staff of three 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 course work as well as 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 eighty-one 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.

Center for Studies in the Wesleyan Tradition

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

Library. The Baker Collection is the largest and finest collection of Wesley and Methodist materials extant. Named for Professor Emeritus Frank Baker, the world's foremost authority on John Wesley, and Editor of the Bicentennial Edition of Wesley's Works, a project based at Duke Divinity School, the Baker Collection is an unparalleled resource.

Visiting Professors. The center brings distinguished visiting professors to teach in the Divinity School. Recently, Dr. David Stacey, Principal of Wesley College, Bristol, England, and Dr. José Miguez Bonino, Professor of Theology and Ethics at the Protestant Theological Seminary in Buenos Aires, Argentina served as visiting professor.

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

have served recently are Bishop Ole Borgen, United Methodist Bishop of Sweden, Norway, Denmark, Finland, and Estonia, and Professor Morna Hooker, Lady Margaret Professor of Divinity, Cambridge University, England.

Visiting Lecturers. The center has an extensive program of visiting lecturers which exposes students and faculty of the Divinity School to leading figures in the Wesleyan tradition from throughout the world. Most recently these included: Professor Peder Borgen, University of Trondheim, Norway; Dr. Manfred Marquardt, the Methodist Theological Seminary, Reutlingen, West Germany; Dr. Rutiger Minor, the Methodist Seminary in East Germany; the Reverend Helmut Nausner, District Superintendent, Vienna, Austria; Professor Norman Young, Principal of Queens College, the University of Melbourne, Australia and Dean Walter Klaiher, Methodist Theological Seminary, Rentington, West Germany.

Publications. The center is committed to a program of scholarly publication. In 1983, support was given for preparation of a reader in theology in the Wesleyan tradition to be published in 1984.

Faculty Committee. Divinity School faculty related to the center include Professor Thomas A. Langford, Professor Geoffrey Wainwright, Professor Robert L. Wilson, Bishop W. Kenneth Goodson, and Professor Dennis M. Campbell, Dean and Chairman.

The Review of Books and Religion

Peguy's insistence that "everything begins in mysticism and ends in politics" seems an especially apt description of the increasingly complicated and fragmented world which confronts us as the twentieth century winds to its close. Yet the evidence suggests that the national opinion leaders who make up what Daniel Bell has called the "overculture" are blind to religion's influence in the world today, and ignorant of its power to shape politics, economics, and culture, both at home and abroad.

This growing distance between the dominant intellectual culture and society at large explains why key issues of religious concern are often either ignored or trivialized by secular media predisposed to view the role of religion in the affairs of this world with hostility, suspicion, or indifference.

Since its founding in 1971, the *Review of Books and Religion* has sought to correct this deficiency by monitoring religious publishing in America, and selecting from the more than 2,000 new titles published annually those books deemed most important for review and comment. For more than a decade, its broad ecumenical focus has made it unique in its field. It is the only publication offering timely and comprehensive coverage of the broad range of American religious thought and scholarship—Protestant, Catholic, and Jewish, conservative and liberal, popular and scholarly.

Convinced that the need for such a publication has never been greater, Duke Divinity School assumed ownership of the *Review of Books and Religion* in 1984, through the generosity of the founding editors, Iris V. Cully and Kendig Brubaker Cully. The monthly publication, which is circulated nationwide, is now edited and published at the Divinity School. We have taken on this responsibility with the aim of providing general readers, clergy, and scholars alike with one publication which can fulfill E. M. Forster's injunction "only connect" by providing a common forum for these often separated communities and help broaden public awareness of the relevance of the nation's principal religious resources to the perplexing problems of these difficult times. We are convinced that a healthy *Review* can also serve as a valuable aid to the continuing education of lay and clerical leaders in all the churches, a lively medium of exchange among the makers of ideas, and a significant tool for ecclesiastical and institutional librarians and other scholars.

Admissions



Requirements and Procedures

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.

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

Application Procedures for Master of Divinity and Master of Religious Education Programs. 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 15 May and 15 November for August and January enrollments, respectively. The student should provide the following supporting documents and information: (1) one copy of the official transcript from each college, university, or seminary attended sent directly to the Director of Admissions by the institution; (2) one supplementary transcript, sent as soon as possible, showing completion of work which was in progress when the earlier transcript was made; and (3) the names of five persons best qualified to judge the applicant as a prospective student in the Divinity School who will be contacted by the school for written letters of recommendation. *Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant.*

Applicants are strongly urged 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.

Graduates of unaccredited senior colleges and universities may apply for admission but will be considered for admission only on a limited program basis.

Application Procedures for Master of Theology Program. Application forms can be secured from the admissions office and should be filed six to twelve months in advance of the intended date of enrollment. Ordinarily, no application for the Th.M. degree will be accepted after 15 May and 15 November for August and January enrollments, respectively. The student should provide the following supporting documents and information: (1) one copy of the official transcript from each college, university, or seminary attended sent directly to the Director of Admissions by the institution; (2) one supplementary transcript, sent as soon as possible, from the seminary showing completion of work which was in progress when the earlier transcript was made (if necessary); (3) the names of three seminary professors best qualified to judge the applicant as a prospective student in the Divinity School who will be contacted by the school for written letters of recommendation; (4) the name of one denominational official qualified to appraise the applicant's ministerial work who will be contacted by the school for a written letter of recommendation; and (5) scores from either the Graduate Record Examination or the Miller Analogies Test sent directly to the school. *Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant.*

Additional Procedures for International Students. Fully qualified students from outside the United States are welcome to apply for admission to the Divinity School. In applying for admission the international student must, in addition to the information required of all students, submit with the application material: (1) if the student's

native language is not English, certification of English proficiency demonstrated by scores from the Test of English as a Foreign Language (TOEFL), administered through the Educational Testing Service in Princeton, New Jersey, (the Divinity School requires a score of 550 or higher on the TOEFL); (2) a statement of endorsement from an official of the student's national ecclesiastical body, affirming that ecclesiastical body's support for the student's pursuit of theological studies in the United States and welcoming the student into active ministry under its jurisdiction following the student's study in this country; and (3) a statement demonstrating financial arrangements for the proposed term at the Divinity School (estimated costs per calendar year are \$13,000*). *An international student must submit scores from the TOEFL, a financial statement, an endorsement by an official of an ecclesiastical body, and have all transcripts and five letters of recommendation sent to the Admissions Office of the Divinity School before the Divinity School will make any offer of admission.*

Admission Requirements. Those persons are encouraged to apply:

1. who have or will have been awarded a bachelor's degree from a regionally accredited college or university prior to their intended date of enrollment;
2. who have attained at least an overall B-(2.65 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 Limited Program. Limited program is a special relation between the school and the student, designed to encourage and support academic achievement. Students may be admitted on limited program for a number of reasons including an undergraduate degree in a program other than liberal arts, an undergraduate degree from a nonaccredited college, or an undergraduate transcript that does not fully meet Divinity School standards.

Limited program means reduced schedules of work, with the amount determined by the Associate Dean for 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 limited program is lifted.

Admission as a Special Student. Special student status is a restricted category of admission for persons who do not have need of a degree program and who desire access to the rich offerings of the Divinity School curriculum for particular purposes. Special student status may be granted after a person has submitted an application and all transcripts of undergraduate academic work and when all three letters of recommendation have been received from listed references. 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 \$50. Upon matriculation, this fee is applied to the first semester tuition charge.

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

*Figures are based on 1982-83 charges and are subject to change.

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 towards the Master of Divinity and Master of Religious Education degrees only. Credit from another institution will normally be limited to one-third 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 student are subject to the rules and regulations of the University currently in effect, or which are put into effect from time to time by the appropriate authorities of the University. Any student, in accepting admission, indicates willingness to subscribe to and be governed by these rules and regulations and acknowledges the right of the University to take such disciplinary action, including suspension and/or expulsion, as may be deemed appropriate, for failure to abide by such rules and regulations or for conduct adjudged unsatisfactory or detrimental to the University.

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

Readmission to Duke Divinity School

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

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

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 three services are held weekly—a service of prayer on Tuesday, a service of preaching on Wednesday, and a service of word and table on Thursday. 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.

The Divinity School enjoys a particularly close relationship with Duke Chapel. Throughout the year, Divinity School administrators and faculty, as well as guests of national and international stature preach at Sunday morning worship services. Each year several or more of our students join the 200-plus member Duke Chapel Choir which provides choral music on Sunday mornings and special music programs throughout the academic year, including an annual Christmas performance of Handel's *Messiah*.

Divinity students and faculty also contribute to the leadership of the ministry of Duke Chapel by chairing and serving on standing committees: Faith and the Arts, Supportive Ministries, Worship, Prophetic Concerns, and Leadership and Development.

Living Accommodations

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 as an alternative 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. The complex provides basic housing for married graduate students, and single and married students in nondegree 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.

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 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.

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 of 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. Many divinity students choose to live in off-campus apartment complexes because of their proximity to the school. A listing of such complexes can be secured from the Department of Housing Management of the University or from the Office of Admissions and Student Affairs of the Divinity School.

Food Services. Food service facilities located throughout the Duke campus include both board plan and cash operations. Graduate and professional students are welcome to eat in any of the board plan cafeterias at guest meal prices or they may participate voluntarily in any of the point plans. Details are available from the Food Services Business Office, 106 West Campus Union Building. Board plans in the Blue and White Room Cafeteria and the East Court Cafeteria provide participants and their guests with unlimited seconds-style meals throughout the week at set prices. Dining facilities on the West Campus include a cafeteria with multiple-choice menus, the Oak Room with table service, and the Cambridge Inn with fast foods and beverages. The Bryan Center has a snack bar and a Rathskeller, both open all week, morning through late evening. East Campus has cafeteria service and a snack bar. Trent Drive Hall has a public cafeteria and Gradeli's, a snack bar/delicatessan. The Sprout is a salad and soup bar open for lunch Monday through Friday. Duke University Food Services is the largest student employer on campus, and hires students in almost every food operation. A listing of open positions and areas is available from the Personnel Office, 106 West Campus Union Building.

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 service 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.

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.

All full-time and part-time degree candidate students are required to enroll in the Student Accident and Sickness Insurance Policy unless they show evidence by completing the appropriate waiver statement contained on the remittance form of the University invoice indicating that they are covered by other generally comparable insurance. This statement requires that the name of the insurance company and the policy number be indicated as well as the signature of the student or parent. Also, note this requirement may be waived by signing the appropriate space on the University invoice indicating willingness to assume the medical costs of any sickness or accident.

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.

Counseling and Psychological Services. Counseling and Psychological Services (CAPS) is a component of student services which provides a coordinated, comprehensive range of counseling and developmental services to assist and promote the personal growth of Duke students. The professional staff is composed of psychologists, clinical social workers, and psychiatrists experienced in working with young adults. They provide evaluation and brief counseling/psychotherapy regarding a wide range of concerns, including such issues as self-esteem and identity, family relationships, academic performance, dating, intimacy, and sexual concerns. While students' visits with counselors are usually by appointment, a walk-in consultation service is provided two hours each weekday for students with urgent personal concerns.

Each year CAPS offers a series of self-development seminars focusing on skills development and special interests. These explore such interests as stress management, assertiveness training, career planning, couples' communication, and study skills. Interested students may call or come by CAPS for further information.

As Duke's center for administration of national testing programs, CAPS also offers a wide variety of graduate/professional school admission tests and professional licensure and certification examinations. The staff is also available to the entire University community for consultation and educational activities in student development and mental health issues affecting not only individual students but the campus com-



munity as a whole. They work with campus personnel, including administrators, faculty, student health staff, religious life staff, resident advisers, and student groups, in meeting needs identified through such liaisons. Staff members are available to lead workshops and discussion groups on topics of interest to students.

CAPS maintains a policy of *strict confidentiality* concerning information about each student's contact with the CAPS staff. If a student desires that information be released to anyone, written authorization must be given by the student for such release.

There are no charges for initial evaluation, brief counseling/psychotherapy, or self-development seminars. If appropriate, referral may be made to other staff members or a wide variety of local resources.

Appointments may be made by calling 684-5100 or coming by the office in 214 Old Chemistry Building, West Campus, between 8:00 A.M. and 5:00 P.M. Monday through Friday. If a student's concern needs immediate attention, that should be made known to the secretary, and every effort will be made to arrange for the student to talk with a staff member at the earliest possible time.

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 \$30 for each motor vehicle or \$15 for each two-wheeled motor vehicle. Students first registering after 1 January are required to pay \$20 for a motor vehicle or \$10 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 20 January there will be a refund of \$15 for a motor vehicle and \$7.50 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. Other worship opportunities available through Duke Chapel include morning prayer services on weekdays during the school year and regular Sunday services all year long.

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 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.

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.

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 Spouses. Divinity Spouses is an organization which offers the spouses of regularly enrolled students opportunities for sharing interests and concerns. The spouses' program, which includes topical monthly meetings with a variety of speakers, small interest groups, and special projects, seeks to encourage and provide ways for spouses to become a more integral part of the Divinity School community. Monthly meetings are open to all persons. A favorite event each year is a progressive dinner for couples involving the visitation of a number of faculty homes.

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 Center. The Women's Center 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 two divinity women students, is a resource center for the whole community in addition to a support and action center for women in particular.

Theological Students' Fellowship. This organization provides fellowship, scholarship resources, and weekly prayer groups for all students interested in the evangelical tradition. Evening meetings with dinner, singing and prayer, a weekly sharing group at the school, and a monthly lecture series provide integration of academic and spiritual aspects of seminary life.

Cultural Resources

Divinity School students enjoy access to the many resources of the University community, particularly in the area of the performing arts. Two active campus film societies sponsor screenings of major motion pictures on Saturday and Sunday evenings. Other films of a classical nature are offered on Tuesday through Thursday

nights, with free films for children scheduled every other Saturday morning. Opportunities in music, dance, and drama are provided by the following: the Duke Artists Series, Broadway at Duke, the Chamber Arts Society, Hoof 'n Horn, the Duke University Collegium Musicum, Duke Players, Duke Dance, the Duke University Symphony Orchestra and the Wind Symphony, the Duke University Jazz Ensemble, the Ciompi Quartet, Dance Black, and the Modern Black Mass Choir, among others.

Athletic Programs

In addition to unrestricted access to all University athletic and recreational facilities, divinity students enjoy other benefits from Duke's commitment to college athletics. The University is a member of the Atlantic Coast Conference of the National College Athletic Association, and offers intercollegiate competition in a variety of sports. Special admissions rates to football and basketball games are available to graduate and professional students. Additionally, the University supports a strong intramural program in which the Divinity School participates enthusiastically. In recent seasons the school has fielded teams in football, men's, women's, and co-rec basketball, volleyball, and soccer.



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 \$10,450 for nine months and a married couple may expect to spend a minimum of \$15,000 for twelve months.

Housing Fees. Estimated minimal on-campus housing cost for a single student will be approximately \$2,000 during 1985–86. An efficiency apartment for a married couple on campus will cost approximately \$373 per month for the academic term.

Housing fees are subject to change prior to the new academic year. A \$100 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 \$50 which is applied to the first term bill and a room deposit of \$100. 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.	\$2,300	\$4,600
Student Health Fee	95	180
Approximate Cost of Meals	900	1,800
Student Representation Association Fee	8	16

Tuition will be charged at the rate of \$575 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 \$575 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. Th.M. students are not ordinarily eligible for student financial aid.

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 \$85 per course will be charged all auditors who are not enrolled as full-time 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 \$75 per year plus any federal tax that may be imposed. The fee is payable in the fall semester.

Payment and Penalty. Monthly invoices for tuition, fees, and other charges will be sent by the Bursar's office which are payable by the invoice due date; no deferred payment plans are available. As a part of the agreement of admission to Duke University a student is required to pay all invoices as presented. If full payment is not received, a late payment charge as described below will be assessed on the next invoice and also certain restrictions as stated below will be applied.

If payment in the amount of the total amount due on the student invoice is not received by the invoice due date, a penalty charge will be accrued from the billing date of the invoice. The penalty charge will be at a rate of $1\frac{1}{3}$ percent per month (16 percent per annum) applied to the past due balance on the student invoice. The past due balance is defined as the previous balance less any payments and credits received during the current month and also any student loan memo credits, related to the previous balance, which appear on the invoice.

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

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

In the event of death a full tuition and fees refund will be granted.

In all other cases of withdrawal from school tuition will be refunded according to the following schedule: withdrawal before the opening of classes—a full refund; withdrawal during the first or second week—80 percent; withdrawal during the third through fifth week—60 percent; withdrawal during the sixth week—20 percent; withdrawal after the sixth week—no refund. No refund will be granted for reduction in course load.

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

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

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

Motor Vehicle Registration Fee. There is a \$30 registration fee for all automobiles (\$15 for two-wheeled motor vehicles) used on campus. For specifics see the chapter "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 education 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. In order to receive assistance in any form from the Divinity School, a student must be enrolled for at least three courses per semester and maintain an overall academic average of 2.0 or higher.
2. Grants will be made within the limits of the conditions set forth governing each source.
3. The conditions at the beginning of the academic year determining financial needs shall be the governing criteria for the year. Financial aid programs are set up on a yearly basis, except for those students who may enter the second semester and/or those few whose status may change.
4. Financial aid grants are made on 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.
5. Grants in aid, or "tuition grants" are ballooned for the first year of study to assist students as much as possible through their transitional first year at Duke. Consequently grants for the second and third years of study will be somewhat less than those awarded for the critical first year.
6. Application for financial aid may be made by entering students at time of admission or currently enrolled students by December 1. Notification will be given after committee approval. Student pastors serving United Methodist churches can be notified after the pastoral charge and Annual Conference determine salary schedules. Financial aid applications for students anticipating fall matriculation are reviewed beginning the prior December. Applications for assistance will not be accepted after June 1 for August enrollment or after December 15 for January enrollment.
7. Ordinarily financial aid is not available beyond six semesters (eight for pastors on reduced load).
8. Students who have questions about the Divinity School's response to their financial aid request should first speak with the financial aid secretary. Where

desired, students may file an appeals form for full review by the financial aid appeals committee.

9. Special students and Th.M. students (with the exception of one international scholar annually) are not eligible for any form of financial assistance from the Divinity School. Th.M. students are eligible to apply for denominational and federal loans.

Financial Resources

Personal. In order that both the 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 as 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, 1 June 1970, and as bearing upon tuition grants, as follows:

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

Divinity School Scholarships. A limited number of scholarships are available to encourage qualified students to pursue their preparation for the Christian ministry.

Scholarships for Academic Merit. Each year the Divinity School awards ten scholarships to entering junior students on the basis of academic excellence in their undergraduate programs and promise for Christian ministry. The specific amount of a scholarship for academic merit will depend upon a student's demonstrated financial need and will not exceed a maximum \$4,000.

Ten scholarships for academic achievement are given for the middler and senior years of study. These awards go to those students with the greatest promise of service to the Church and highest academic achievement. The scholarship ranges up to \$4,000 in value, depending upon the recipient's *demonstrated* financial need, and academic course load.

The Dean's Scholarship. The Dean's scholarships will be awarded to at least ten recipients each year. These persons must represent strong promise for Christian ministry, academic achievement, and demonstrated financial need. Factors which will be taken into account are ethnic origin, missional responsibilities for the Church at

home and abroad, and special denominational needs. The specific amount of the scholarship will be based upon demonstrated need and may go up to \$3,500 per year. The scholarship is renewable for two years assuming continued academic attainment, development of ministerial promise, and demonstrated financial need.

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

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

Field Education Grants. Varying amounts ranging from \$1,600 (winter) to \$3,900 (summer) 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 interns, winter interns, and student pastors. See full description under the section on field education.

Duke Endowment Student Pastor Grants. United Methodist students serving under episcopal appointment as student pastors in the state of North Carolina may qualify for tuition assistance up to \$1,875 through the Duke Endowment. The Financial Aid Committee will determine student eligibility for such assistance after appointments are read at the meetings of the two North Carolina United Methodist Annual Conferences.

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

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

Special Funds

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 funds which have a variety of purposes.

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.

M. M. Brabham Scholarship and Loan Fund. This fund was established in 1981 by Sara K. Brabham in memory of her father, the Reverend Mathew Moye Brabham; her mother, Fannie Cannon Brabham; and her sisters, Maud Brabham and Mary Moey Brabham. The fund is administered on behalf of St. Paul United Methodist Church, Ninety-six, South Carolina.

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.

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

James T. Cleland Endowment Fund. This fund was established by friends and students of James T. Cleland to create a Chair of Preaching in his honor. He was Dean of the Duke University Chapel from 1955 to 1973 and Professor of Preaching in the Divinity School.

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

Lela H. Coltrane Scholarship. This scholarship was established in 1980 by Mrs. David S. Coltrane of Raleigh, North Carolina, and friends of Mrs. Coltrane.

Robert Earl Cushman Endowment Fund. This fund was established in 1980 to create a professorship in honor of Robert Earl Cushman, Dean of the Divinity School, 1958-71.

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 Efid 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.

Henry C. Duncan Fund. The Village Chapel in Pinehurst, North Carolina, established this fund in 1982 in honor of its pastor, Chaplain Henry C. Duncan, a member of the Divinity School Class of 1949.

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

Will Ervin Scholarship Fund. An endowment established by Will Ervin in 1980 and administered by the Richlands United Methodist Church provides support for students preparing for Christian ministry.

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

W. Kenneth and Martha O. Goodson Fund. This fund was established in 1981 to honor Bishop Goodson, Divinity School Class of 1937 and retired Bishop of the United Methodist Church, and Mrs. Goodson.

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.

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

Margaret Blount Harvey Fund. This fund was established in 1982 by C. Felix Harvey and Margaret Blount Harvey of Kinston, North Carolina.

Hebrew Evangelization Society Scholarship. The Hebrew Evangelization Society, Inc., founded in 1931 by Dr. A. U. Michelson, provides two full-tuition scholarships each year.

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 supports a regular visiting lecturer in preaching and provides 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.

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

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

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

Amos Ragan Kearns Professorship. A gift from the late Amos Ragan Kearns was designated to establish a Chair in Religion.

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.

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

Thomas A. and Ann Marie Langford Fund. This fund was established in 1981 in honor of Dr. Thomas A. Langford, Dean of the Divinity School, 1971–81, and Mrs. Langford.

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

John Joseph Lewis Fund. This fund was established in 1982 by Marion Smith Lewis, Trinity '16, of Charleston, South Carolina to honor his father, a circuit riding Methodist preacher.

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.

Robert McCormack Scholarship. This fund was established by the Trustees of the Duke Endowment to honor Robert McCormack, Chairman of the Board of the Duke Endowment at the time of his death in 1982.

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

W. Fletcher Nelson Scholarship. This fund was established in 1980 by friends of W. Fletcher Nelson, Duke Divinity School Class of 1930, of Morganton, North Carolina.

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

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

Emma Leah Watson and George W. Perrett Scholarship. Established in 1984 by Mrs. George W. Perrett, this fund provides scholarships for students preparing for the parish ministry.

Cornelius Miller and Emma Watts Pickens Memorial. This fund was initiated in 1966 by the Pickens brothers to honor their parents. Income provides assistance to the Divinity School Media Center.

William K. Quick Endowment Fund. This fund was begun in 1981 by Mr. and Mrs. Stanley S. Kresge to establish a Chair in Methodist Studies to be named for their pastor, William Kellon Quick, member of the Divinity School Class of 1958.

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.

Hersey E. and Bessie Spence Fund. A gift from the estate of Hersey E. and Bessie Spence was designated to establish a Chair in Christian Education.

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.

David Johnson and Mary Woodson Sprott Fund. This fund was established in 1982 by the Sprott family of Winter Park, Florida.

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

Wilson O. and Margaret L. Weldon Fund. This fund was established in 1983 to honor Dr. Weldon, Divinity School Class of 1934 and trustee-emeritus of Duke University, and Mrs. Weldon.

A. Morris and Annabel Williams Fund for Parish Ministry. Established in 1983 by Mr. and Mrs. A. Morris Williams, Jr., this fund honors A. Morris Williams, Divinity School Class of 1932, and the late Mrs. Williams. It is designated for scholarships, continuing education, and creative program support for persons committed to Christian ministry through the local church.

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 annually two national United Methodist Scholarships having a cash value of \$750 each.

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

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

Field Education Credit Requirements

Two units of approved field education placement are required for graduation in the Master of Divinity degree program. A unit is defined by one term placement, either a summer term of ten weeks or twelve weeks or a winter term of thirty weeks at fifteen hours per week. To be approved, the field setting must provide ministerial identity and role, distinct ministerial tasks, qualified supervision, a service-learning covenant, regular supervision conferences, and effective evaluation. Each unit also requires completion of the appropriate field education seminar concurrent with or immediately following the field placement.

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 setting. Seminars will be led by faculty and ministers. The field seminars must be taken in sequence: FE I, Ministerial Development Seminar, must be *completed* by the end of the third semester of study and is prerequisite to FE II, Ministerial Practice Seminar, taken during one of the last two semesters of study. One unit of clinical pastoral education may be substituted for FE I. Students must be enrolled in the school and have full-time status to be eligible for credited field seminars.

To qualify for credit the student must apply and be approved for a credited placement, develop and complete a learning covenant with acceptable quality of work, cooperate with the supervisor, 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.

Administering Ministerial Development

Development of ministerial competency is the responsibility of each student. If the Assistant Dean for Field Education questions a student's readiness for field assignment, a committee consisting of the student's faculty adviser, a member of the Field Education Committee, and the Assistant Dean will assess the student. Divinity School admission materials, evaluation by the Assistant Dean, and if necessary, additional professional evaluation will be used. This committee will approve field assignment, or refer the student to remedial avenues of personal and professional development, including, if necessary, a leave of absence or withdrawal from school. Such action will be referred to the Academic Standing Committee for inclusion in assessment of that student's progress towards graduation. When for whatever reason a student's evaluation from a field setting raises questions about the student's ministerial learning and/or growth, or that person's use of the setting for those purposes, the same committee will be convened to assess the student and the experience and to make appropriate recommendations to the Academic Standing Committee.

Field Settings for Ministry Development

Field placements are usually made in settings that have been developed and approved by the Divinity School. They offer opportunities for ministerial service with 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, and staff team ministries; institutional settings include mental health institutions, prisons, youth rehabilitation centers, mental retardation centers, and retirement homes; campus ministry settings include positions on the campuses of a variety of schools as well as internships in college teaching.

While the Divinity School offers this rich diversity of settings for personal and ministerial development, the large majority of assignments fall in local churches in small communities. Because of the Divinity School's ties with the United Methodist Church, most field placements occur in that tradition. However, the Divinity School will do everything possible to see that each student completes at least one assignment in his or her own denominational tradition.

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 short-term placement. The internship may be individually designed to meet the needs and interests of the student, provided that the plan includes a student learning covenant, 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 Assistant Dean for 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; institutional positions; and a world mission internship of one to three years of national or overseas service. Other internships in the church or in specialized ministries in the secular world may be planned in consultation with the Assistant Dean.

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

Students Serving As Pastors

Students frequently serve as pastors of churches, or part-time associates, during the period of their study in the Divinity School. These appointments are made by the appropriate denominational official or body. The Divinity School recognizes this arrangement and recommends that the student consult with the Assistant Dean for Field Education, as agent of the Dean, before accepting an appointment as pastor or associate pastor.

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.

Students who serve in these capacities ordinarily may enroll in no more than three courses per semester, thus requiring, in most cases, eight semesters to complete the Master of Divinity degree. Relaxation of this regulation requires the permission (on the appropriate form) of the supervising church official, the Assistant Dean for Field Education, and the Associate Dean for Curricular Affairs. Students are strongly and actively discouraged from attempting to commute more than fifty miles one way on a daily basis. Extensive commuting tends to jeopardize the student's academic program, health, ministry, and family life.

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 are 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. If, however, the parish setting proves inadequate for the student's needs for ministerial growth and development, the Assistant Dean will convene a review committee consisting of the student's faculty advisor, a member of the Field Education Committee and himself to review the student's needs and take appropriate action to assist the student in growth. Examples of such action are: requiring an alternative field experience, or a basic unit of Clinical Pastoral Education, psychological evaluation, personal therapy, etc.

Field Education Seminars

The two field education 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. Seminars must be concurrent with, or must immediately follow, involvement in the approved field setting.

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. Must be completed by end of third semester of study. Two hours a week. *Faculty or professional ministerial 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. Must be completed during the last two semesters of study. Two hours a week. *Faculty and staff leadership*

Registration for these seminars should be done through the Registrar's office at the normal registration time. Since no semester-hour credit values are assigned to these seminars, there will be no tuition charge for them. A quarter of clinical pastoral education completed in an approved setting may be substituted for both approved field placement and Field Education Seminar I but students who choose CPE for their Field Education II requirement will be required to take the FE II seminar.

Black Church Affairs



The Office of Black Church Affairs

The Office of Black Church Affairs has two principal objectives: (1) to assist black and other minority students in deriving the greatest possible value from theological education and (2) to call the entire Divinity School community—faculty, students, administrators, and staff—to serious and realistic dialogue with the surrounding black community. In keeping with these objectives, the Office of Black Church Affairs provides the following programs, activities, and services for black students and all others who elect to take advantage of them.

Academic Study. American theological education has long ignored the contributions of the black religious experience, a circumstance which the Divinity School curriculum addresses through (1) black-oriented course offerings in the core curriculum and (2) the integration of black material in the content of all other courses.

Preaching and Lecture Series. Fall and spring preaching and lecture series provide frequent opportunities to hear outstanding black preachers in the Divinity School classes and worship services. The Gardner C. Taylor Preaching Series is named in honor of an internationally recognized black pulpiteer, the Reverend Doctor Gardner C. Taylor, pastor of Concord Baptist Church of Christ and brings outstanding black preachers to the campus.

The Martin Luther King, Jr. Lecture Series, initiated shortly after the assassination of the famed black civil rights leader, brings to the Divinity School community lecturers of national stature to address the issues of justice, peace, and liberation in relation to the insights of the gospel and the black religious experience.

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

Opportunities for academic study also abound for all qualified black pastors and lay persons. The extensive holdings of the Divinity School Library and the services of the Henry Harrison Jordan Loan Library are also available upon application to the librarian of the Divinity School.

Church Relationships. Through the Office of Black Church Affairs the Divinity School reaches out to the black churches in the Durham-Raleigh vicinity. Such relationships not only afford excellent field settings for ministerial study and work, they

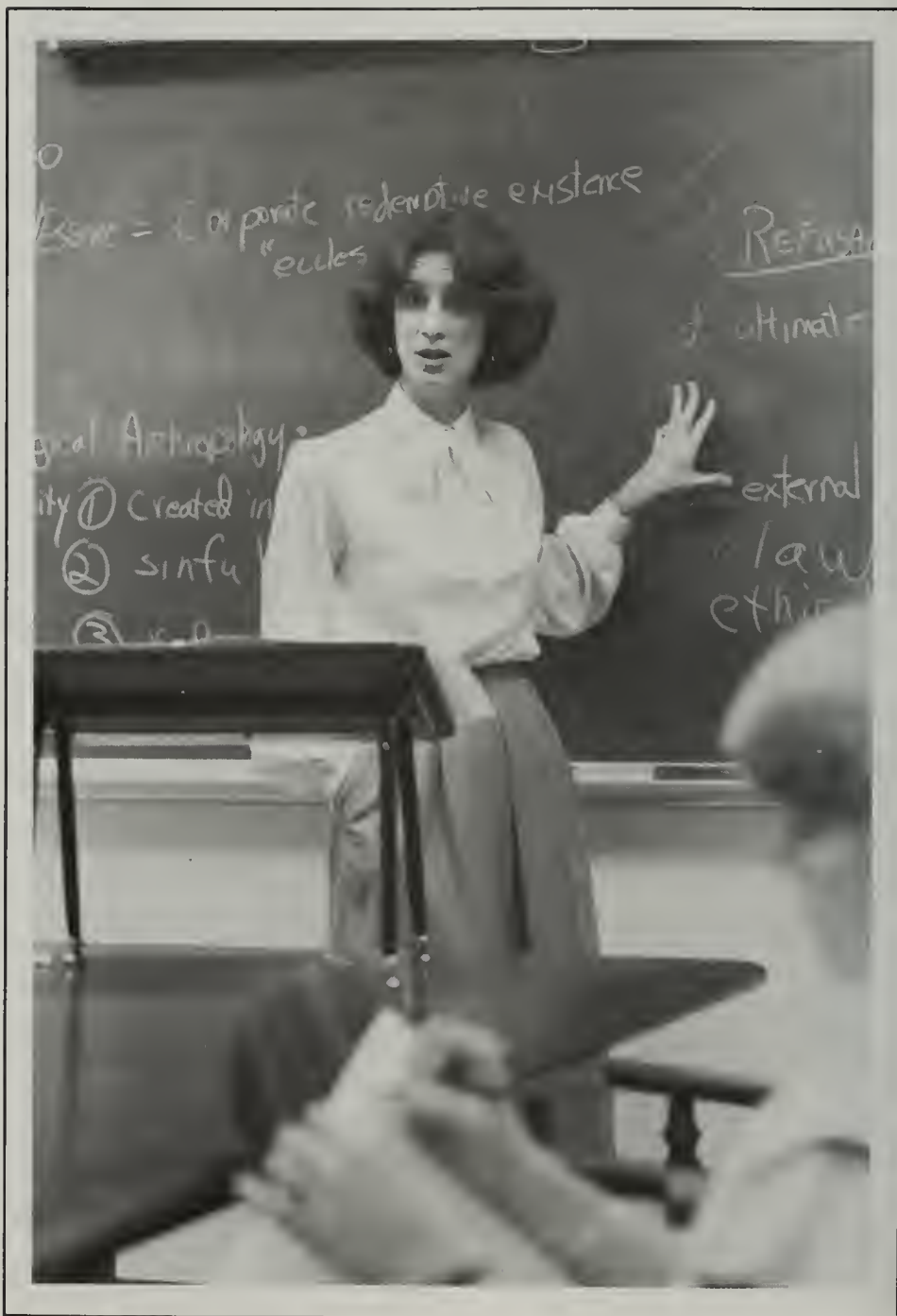


also provide a laboratory in which both blacks and whites together can gain wider knowledge *of*, deeper appreciation *for*, and increased sensitivity *to* the issues and urgencies of black culture.

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

The Office of Black Church Affairs provides counsel and advice to prospective black seminarians in undergraduate schools and encourages inquiries concerning study opportunities available at Duke Divinity School. For further information, contact Grant S. Shockley, Director of the Office of Black Church Affairs, Duke Divinity School, Durham, North Carolina 27706.

Continuing Education



The Center for Continuing Education

Through the Continuing Education Center the Divinity School offers extensive opportunities in education for ministry. The Charles P. Bowles Continuing Education Center in the new wing of the Divinity School includes seminar rooms 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; and the Pickens Communications Center are also available for continuing education for ministry. The Divinity School provides a year-round program of in-residence seminars and conferences, extension seminars and consultations, and special services to ministers and churches throughout the nation.

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: Director of Continuing Education, Duke Divinity School, Duke Station, Durham, North Carolina 27706 (919)684-3041.

In-Residence Seminars and Conferences

During the academic year 1984-85 the Divinity School conducted a series of continuing education seminars, workshops, and conferences for clergy. Some of these were: "The Language of Preaching"; "Theological Foundations for Ministry"; "Worship and Spirituality"; "Women in the Ministry"; "Science, Technology, and Religion". In addition, special seminars have been done for many districts for many districts from the Western North Carolina Conference and the North Carolina Conference. Current seminar schedules can be obtained through the Director of Continuing Education.

International Travel-Study Seminars

The Center for Continuing Education sponsored three international travel-study seminars in 1985. "An Introduction to Mexico" was led by Professor McMurray Richey; "The Challenge of Changing China" was led by Professor Creighton Lacy; and "Cities of the First Christians" (cosponsored with the Alumni Association) was led by

Professor Moody Smith. These seminars offer clergy international travel and excellent continuing education opportunities.

Duke Fellows Program

For some time now the Divinity School has had two programs for study leaves for ministers. The Benjamin N. Duke Fellows Program, funded by the Rural Church Office of the Duke Endowment, and the Parish Ministry Fund Fellows Program, funded by the Parish Ministry Fund of the Divinity School, gives ministers the opportunity for full-time, independent study for three months at the Divinity School. The Duke Fellows Program is comprised of these two fellows programs.

The Duke Fellows Program is open to any minister who has had five years of ministerial service. The Benjamin N. Duke Fellows Program is designed for pastors serving rural United Methodist churches (one located in an area with a population under 1,500). All candidates will submit a proposal describing how he or she will spend the study leave time. The Director of Continuing Education is ready to consult with candidates as to what a course of study might look like. The fellow is assigned a carrel and is expected to do independent study. Fellows are expected to be fully released from their pastoral responsibilities and to be in residence at the Divinity School.

Fellows will join a fellows' seminar which will meet weekly and give each fellow an opportunity to share what he or she is working on and to engage in conversation about mutual interests and concerns. The fellow will meet regularly with the Director of Continuing Education to give direction and aid to the study leave. In short, the Duke Fellows Program will give the fellow both independent study as well as community and support for that study.

The Director of Continuing Education, Joseph Mann, will also be glad to help you gain the support you need from your local church and assist you as you think about who will serve your parish while you are away. Duke fellows receive a stipend of \$5,000.

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 together ministers, lay persons, students, and faculty for a series of lectures, sermons, and courses, along with alumni reunions and social occasions. During the convocation the Gray and Hickman Lectures are given and continuing education seminars are offered.

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 1984 Gray Lecturer was Morna Hooker from Cambridge, England.

The Franklin S. Hickman Lecture. 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 1984 Hickman lecturer was Fred Craddock of the Candler School of Theology, Emory University.

Seminars for Ministry. Nine Continuing Education Seminars were taught in 1984. These seminars included "Choosing Presidents in the Real World"; "Practical Guides

for Preaching"; "The Church and the Crises in Central America"; and "The Message and the Media."

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 Henry Harrison Jordan Loan Library

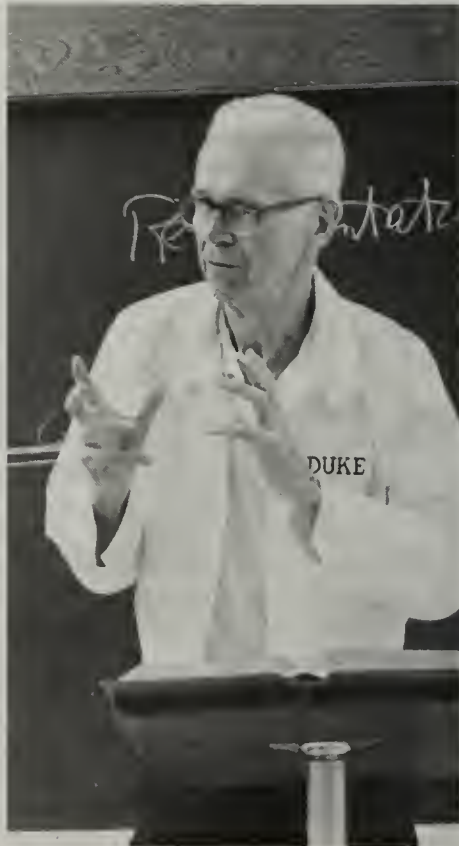
Henry Harrison Jordan, (1862-1931), distinguished member of the Western North Carolina Conference, was memorialized by his children by the establishment of an endowment in 1947. The Divinity School Librarian is the custodian of books purchased under this fund for loan, through postal services, to qualified 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.

Other Programs

Duke Summer Session. While the Divinity School does not presently offer a regular summer program, students may enroll for intensive biblical language courses (Greek in 1985, Hebrew in 1986) or individual directed study. Summer courses of graduate level may also be taken in other departments as cognate credits (maximum of two, see provisions under administration of the curriculum in the chapter "Curriculum."). Permission for such credits must be secured in advance from the instructor and from the Divinity School Registry, but official registration and payment of fees are handled in the Office of Summer Educational Programs, 120 Allen Building, Duke University, Durham, North Carolina 27706.

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.

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, 1923-48. The North Carolina Annual Conference established the J. M. Ormond Fund in 1951 as part of the special effort of the North Carolina and the Western North Carolina Conferences of the United Methodist Church to provide additional programs at the Divinity School. The center is directed by Dr. Robert L. Wilson, Professor of Church and Society. It is jointly supported by the Ormond Fund and the program of the rural church under the Duke Endowment.



The center has three purposes. First, it assists the Church in its ministry by providing research and planning services. Second, it provides training for ministerial students in church and community studies. Third, it contributes through basic research to the understanding of the nature and functioning of the Church. Emphasis is given to research and planning studies of rural United Methodist Churches in North Carolina.

Programs in Pastoral Psychology. Programs in pastoral psychology beyond the studies incorporated in the M.Div. curriculum are provided in cooperation with the Duke University Medical Center. Three 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 nondegree 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 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.

Admission to either the basic unit or the internship program of Clinical Pastoral Education is distinct from admission to the Divinity School. Applications for CPE enrollment are available in the Chaplain's Service Office, Duke Medical Center. The deadline for filing CPE applications is normally 15 January for the summer quarter and the intern year and 1 March for the extended quarter and the resident year.

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.

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."

The Course of Study School

In cooperation with the Division of Ordained Ministry of the Board of Higher Education and Ministry and the Southeastern Jurisdictional Conference of the United Methodist Church, the Divinity School hosts the Course of Study School for pastors of the United Methodist Church. This school is in session for 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 thirty-sixth session of the Course of Study School is being held 25 June-20 July 1984.

Library Funds

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

Ormond Memorial Fund. Established in 1924 by Dr. J. M. Ormond, Trinity College Class of 1902, 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. Wil-

liam 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 1937-41, at which time Mr. Upchurch was Director of the choir.

Curriculum



Degree Programs

The academic work of the Divinity School embraces three degree programs: the Master of Divinity degree (M.Div.) ordinarily of three academic years; a one-year program beyond the basic degree, the Master of Theology (Th.M.); and 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.

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

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

Administration of the Curriculum

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

Grading System. The Divinity School employs the grading scale with the 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; *NC*, noncredit; *Z*, year course. At the discretion of the instructor, individuals or classes may in certain instances be graded simply as pass or fail. Such *P/F* grades shall be limited to no more than 25 percent of a student's total curriculum at Duke and will not be figured in the grade point average.

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

Limited Program. Students whose work after admission is not satisfactory may be placed on limited programs 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, 1 February; for incompletes incurred in spring semester courses, 15 September.

Change of Courses or Withdrawal. Students are permitted to change their course registrations, without incurring a penalty, during the prescribed drop/add period at the beginning of each semester. Any alteration in the number of courses must be officially reported and recorded. The adding of a course requires the permission of the instructor of that course as well as the student's faculty adviser. Any refund of tuition related to withdrawals will be according to the published schedule.

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

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

Withdrawals from School. Students deciding to withdraw from the Divinity School, for whatever reason, should consult with their faculty advisers and the Associate Dean for Curricular Affairs, and must file a written statement of withdrawal prior to departure. All students who have officially withdrawn or whose leave of absence extends beyond one academic year but who wish later to return to the Divinity School will be required to reapply for admission, and provide whatever documentation is required by the Director of Admissions.

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

Cognate Courses. Students may, in consultation with their faculty advisers, take up to two graduate level courses in other departments of Duke University or at the University of North Carolina. Permission for more than two such cognate courses must be secured from the Associate Dean for Curricular Affairs, but courses in the Duke Department of Religion do not count within this limit.

Graduation with Distinction. Students who achieve a grade point average of 3.85 for overall academic records in the M.Div. and M.R.E. programs are granted the degree *summa cum laude*. Students with a grade point average of 3.65 or above are awarded their degrees, *magna cum laude*. Such distinction is calculated on the basis of letter grades only, totaling at least three-quarters of all courses taken at Duke, and will be indicated on the student's diploma.

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

Auditors. Full-time students paying for at least three courses are permitted to audit additional courses, if space permits, with the approval of their advisers, the Associate Dean for Curricular Affairs, and the instructor of the class. Special students, part-time students, or persons not candidates for degrees in the University are charged an audit fee for each such course.

The Basic Theological Degree—Master of Divinity

The faculty of the Divinity School 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 curric-

ulum 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 lifelong tasks which should be strongly advanced during the seminary years.

1. *The Christian Tradition.* To acquire a basic understanding of the biblical, historical, and theological heritage.
2. *Self-Understanding.* To progress in personal and professional maturity—personal identity, life-style as an instrument of ministry, major drives, handling of conflict, resources, and 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. Graduation requirements for the Master of Divinity degree consist of satisfactory completion of twenty-four courses, including the eight basic courses or their equivalent, with an overall grade point average of C (2.0) or better, plus satisfactory completion of two units of approved field education with appropriate seminars.

The basic curriculum provides for foundational courses in biblical, historical, theological, and ministerial studies, representative of the tradition and regarded as indispensable background for subsequent elective work and individual program information. These required courses total eight of the 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 in the section on administration of the curriculum.

All academic programs are subject to review and emendation by the Dean and the Associate Dean for 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.

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 or student health services.

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; audiovisual communications; church agencies; and ecumenical ministries at home and abroad. For many of these, further specialized training will necessarily be sought elsewhere beyond the basic degree. For all of these ministries the student's program of studies can be shaped for the particular ministry in view.

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

A SUGGESTED CURRICULAR PARADIGM

Junior Year

Fall Semester

Old Testament 11
Church History 13
Elective
Elective

Spring Semester

New Testament 18
Church History 14
Elective
Elective

Middler Year

Fall Semester

Systematic Theology 32
American Christianity 28
Elective
Elective
Field Education Seminar I

Spring Semester

Christian Ethics 33
Black Church Studies 124
Elective
Elective

Senior Year

Fall Semester

Four elective courses
Field Education Seminar II

Spring Semester

Four elective courses

Student Pastors. Students in candidacy for the Master of Divinity degree who serve as full-time pastors or work more than fifteen hours per week in addition to their academic schedule are advised that their degree programs will usually require a fourth academic year. Modification of this schedule requires the approval of the Associate Dean for Curricular Affairs on recommendation of the Assistant Dean for Field Education.

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



Study Abroad. Study abroad, with transferable credit toward graduation, may be allowed for a candidate for the Master of Divinity degree by approval of the Associate Dean for 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. Required courses and the two field education units must usually be completed at Duke.

Transfer Credits. Transfer of credit to the Divinity School of Duke University, leading to candidacy for the degree of Master of Divinity, will normally be limited to one-third of the academic credits (in proportional evaluation) required for fulfillment of degree candidacy (see the chapter, "Admissions").

Advanced Placement. Students may, on the basis of undergraduate courses, a religion major, or other substantial preparation, be given advanced placement in one or more of the eight required subjects. Such placement normally presumes at least two college courses in a given area (e.g., Old Testament) with a satisfactory grade average.

Students who do not receive advanced placement at matriculation but who believe that they can qualify for upper level work without the introductory course may apply to the Associate Dean for Curricular Affairs. The faculty in the appropriate division (biblical, historical, or theological) will set procedures for determining basic competence in the particular field, ordinarily by an examination and assigned paper. A student may apply for such testing only once in a single area, not later than the beginning of the fourth semester.

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

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

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

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

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

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

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

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. One unit of supervised field education.
3. An overall grade point average of C (2.0) or better in those courses receiving letter grades.
4. A final comprehensive examination.

Program of Study for M.R.E. Degree

Limited electives	12
Four courses in Christian Education	
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)	
Free electives (which may include one cognate course in another department of the University)	<u>4</u>
	16
Final Comprehensive Examination	

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

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

The minimum time in which the MRA can be completed is two years (four semesters). The degree must be completed in four years (eight semesters).

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

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 Admission for referral to the Director of the Th.M. Program.

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

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

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 "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.

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

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

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

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

Special Programs

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

International Study Programs

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

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

China Seminar. A travel-study seminar on the re-emergence of the Church in China focusing on the unprecedented response to the Church in a Marxist society. Participants have the opportunity also to learn about China and its people and see firsthand the changes taking place in this remarkable country. Biannually.

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

Dumfries, Scotland. In cooperation with St. Michael's Parish, Dumfries, Scotland, the Divinity School offers an academic year's experience. A modest stipend provides basic support and trans-Atlantic air fare. This opportunity is open each year to one rising senior who serves as a full-time parish assistant for this parish of the Church of Scotland.

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

Projected Course Offerings

The following list of proposed course offerings for the 1985–86 academic year is tentative and subject to change. Detailed listings are available at the time of preregistration in the middle of the preceding semester, and more distant plans may be ascertained by consulting the divisional representative or the instructors concerned.

Fall Semester 1985

- Old Testament (OT) 11, 101, 115
- New Testament (NT) 103, 114, 116E, 118, 225, 226A
- Church History (CH) 13
- Historical Theology (HT) 118, 139, 246, 337
- American Christianity (AC) 28, 199
- Christian Theology (CT) 32, 112, 146, 229, 256, 330
- Christian Ethics (CHE) 112, 213, 215, 242, 262, 291, 387
- Black Church Studies (BCS) 126
- World Christianity (WC) 156
- Care of the Parish (CP) 128, 147, 150, 152
- Christian Education (CED) 105, 108, 120, 231
- Church Worship (CW) 141, 178
- Pastoral Psychology (PP) 70, 164, 170, 172, 177, 271, 276A, 278, 281A
- Preaching (PR) 30, 196

Spring Semester 1986

Old Testament (OT) 106E, 116, 130, 223, 237
New Testament (NT) 18, 104, 105, 117C, 180, 226B, 341
Church History (CH) 14, 105
Historical Theology (HT) 318, 338
American Christianity (AC)
Christian Theology (CT) 108, 110, 119, 220, 249, 272
Christian Ethics (CHE) 33, 130, 136, 213, 215, 244, 389
Black Church Studies (BCS) 100, 124, 128, 144
World Christianity (WC)
Care of the Parish (CP) 129, 130, 160
Christian Education (CED) 100, 132, 175, 169, 233
Christian Worship (CW) 250
Pastoral Psychology (PP) 170, 174, 175, 178, 273, 275, 276B, 281B
Preaching (PR) 30, 162, 180

I. Biblical Studies

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 postexilic 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. Dying and Death. Critical consideration of biblical, legal, medical, and ethical perspectives. Prerequisites: OT 11, NT 18, or equivalents. *Bailey, H. Smith, and others*

180. From Text to Sermon. (See PR 180.) *Staff*

207. Intermediate Biblical Hebrew I. Historical Hebrew grammar with reading and exegesis of Old Testament prose (Pentateuch and historical books in alternate years). *Wintermute*

208. Intermediate Biblical Hebrew II. Historical Hebrew grammar and rapid reading of prose and poetry. *Meyers*

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 reading from the Mishnah. *Staff*

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

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

223B. Job. *Murphy*

223C. 1 Samuel. *Bailey*

223D. Song of Songs. *Murphy*

223E. Ecclesiastes. *Murphy*

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 postexilic Judaism. *Staff*

304. Aramaic. A study of the Aramaic portions of the Old Testament and selected passages from the Elephantine and Qumran texts. *Wintermute*

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. Selected Later 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*
180. **From Text to Sermon.** (See PR 180.) *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 or M. Smith*
 226A. Mark and Matthew
 226B. Romans
 226D. I and II Corinthians
 226E. The Gospel and Epistles of John
227. **Exegesis of the Greek New Testament II.** Prerequisite: NT 103–104. *Price or M. Smith*
 227A. Luke-Acts
 227B. Galatians
 227C. The Pastoral Epistles
309. **Hermeneutics.** Consideration of the nature of understanding and of several interpretive methods including phenomenological, existential, historical, literary, and structural. Their application to New Testament texts, primarily the parables of Jesus. *Via*
311. **Pharisaic Judaism in the First Century.** A reading course in first-century Pharisaic Judaism. *Staff*
312. **Pauline Theology.** Studies in some aspects of Paulinism in the light of recent scholarship. *Staff*
314. **Judaism and Christianity in the New Testament.** A study of their interaction with special attention to Paul. *Staff*
319. **The Gospel According to St. Matthew in Recent Research.** *Staff*
- 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.** *Staff*

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*
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*

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. *Staff*

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. *Steinmetz*

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

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

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. *Staff*

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*

118. History of Nineteenth-Century Protestant Theology. Examination of major figures and theological issues of nineteenth-century Protestant theology in context with attention to the role of experience in theological reflection, faith, and historical consciousness, and faith and culture. *Fulkerson*

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

139. Women, Theology, and the Church. Historical and theological consideration of the problem of gender. *Fulkerson*

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

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. *Staff*

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. *Staff*

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. *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, and Julian. *Young*

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

337. Theology of St. Thomas Aquinas. Intensive reading in the *Summa Theologica* and biblical commentaries. *Steinmetz*

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

AMERICAN CHRISTIANITY

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

127. Modern American Religious Leaders. Recent American Christianity as seen through selected biographical studies. *Newsome*

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

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. *Herzog, Langford, and Wainwright*

102. **Science and Biblical Theism.** Implications of scientific knowledge in relation to biblical understandings of creation, revelation, and providence. *Staff*

108. **Major Types of Protestant Theology.** A survey of Protestant theology from the reformers to Karl Barth. (For juniors only.) *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. *Staff*

112. **The Doctrine of the Holy Spirit.** An examination of pneumatology under systematic categories which include: creation, Old Testament, prophecy, the life and ministry of Christ, the Church, salvation, the canon, the sacraments, and eschatology. *Turner*

124. **Issues in the Wesleyan Theological Tradition.** A study of selected historical and constructive themes. Specification of topics will be made at each time of offering. *Langford*

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

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. *Staff*

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*

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

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

217. **Church and Sacraments.** The basic teachings on church and sacraments, Biblical, historical, contemporary. *Herzog*

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. *Staff*

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

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. *Staff*

249. The Lord's Prayer. By studying historic and contemporary expositions of the Lord's Prayer, the course provides an introduction not only to the doctrines of God, humanity, prayer, and the kingdom, but also to the variety of the Christian spiritual tradition in time and space. *Wainwright*

256. John Wesley in Controversial and Ecumenical Theology. A study of John Wesley and his theology both in his engagements with other confessional traditions, and in his views on such matters as church, ministry, sacraments, and authority. Consideration will also be given to these topics in relation to contemporary theology, especially "Faith and Order." *Wainwright*

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

279. Understandings of the Resurrection in Contemporary Theology. A study of recent literature on the resurrection of Jesus Christ from the angles of exegesis, historical criticism, hermeneutics, and systematic significance. *Wainwright*

300. Systematic Theology. Method and structure of systematic theology, the doctrine of God, theological anthropology, and Christology. Prerequisite: CT 32 or equivalent. *Herzog or Langford*

303. Philosophical Method in Religious Studies. European hermeneutic (Gadamer) and American process philosophy (Whitehead and Hartshorne) as applied to Christian theology. *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. Selected readings from Plato and Aristotle which helped to shape philosophical theology from Origen through Augustine and Aquinas. *Herzog*

326. Philosophical Theology II. Main problems of philosophical theology in the modern period.

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

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

330. Contemporary Christologies. A seminar dealing with contemporary Roman Catholic and Protestant Christology. Readings and discussion will focus on theological proposals from major contemporary figures. *Wainwright*

331. Eschatology. A study of issues in individual, communal, and universal eschatology against the background of twentieth-century scholarly work in the kingdom of God. *Wainwright*

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

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*

112. Technology and Christian Ethics. The impact of the technological revolution upon American culture, and a normative Christian response. *Beach*

113. Contemporary Issues in Christian Morals. Constructive examination of selected areas of public and private morality. *Staff*

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

132. Revelation and Authority in the Church. Critical examination of an ontology of church, language, and practice. *H. Smith*

136. Perspectives on Food and Hunger. An interdisciplinary symposium on national and world hunger and malnutrition, including (whenever possible) student involvement in local hunger-related agencies. *Lacy 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*

205. War in the Christian Tradition. An analysis of how Christians have understood and evaluated war. Particular attention to the question of whether war should not be regarded as a positive moral good. Works by Augustine, Aquinas, Bainton, Ramsey, Childress, Niebuhr, and Johnson will be considered. *Hauerwas*

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. Prerequisite: permission of instructor. *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*

292. Happiness, the Life of Virtue, and Friendship. An investigation of the interrelation of these themes in selected authors. An examination of whether the loss of the interrelation of these themes accounts for some of the problems of modern philosophical and theological ethics. *Hauerwas*

294. 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*

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*

387. Ethical Method. Selected methodological issues in contemporary theological ethics. *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*

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. *Turner*

124. The Black Church in America. A consideration of the historical and theological development of the separate black Christian denominations in America with attention to some of the major leaders, black worship, and black preaching. *Newsome and Turner*

126. Black Religion and Social Conflicts in America. An examination of some of the reactions of black religious groups to the limits placed upon black people in American life, efforts made to break down racial barriers in society, and attempts to institutionalize black responses to such barriers. *Turner*

128. The Life and Thought of Martin Luther King, Jr. An examination of the life of Martin Luther King, Jr. as a minister and leader of the civil rights movement. *Newsome*

144. Selected Topics in Black Church History. An exploration of pivotal events, key issues, and persons in the development of the black church in America. Prerequisite: BCS 124 or permission of the instructor. *Newsome*

WORLD CHRISTIANITY AND ECUMENICS

124. 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 worldwide 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*

137. Third World Theology. An examination of selected theological writings from Asia, Africa, and Latin America, comparing their perspectives and their unique contributions with the contemporary Christian thought. *Lacy*

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

386. 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. Ministerial Leadership and Participative Skills. A study of the pastor's role as participant-facilitator with attention to organizational theory and facilitative skills employing the group workshop method of learning. *Ingram*

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

130. Planning and Directing the Church's Program. Principles of planning, organizing, staffing, directing, and evaluating the program of the local church. *Ingram*

142. Women and Ministry. Theological and practical issues related to women and ministry. *Staff*

147. The Pastoral Responsibility for Administration. A consideration of the major responsibilities of the pastor in the administration of the local church. *Ingram*

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

152. Evangelism As a Pastoral Concern. A study of the nature, purposes, and methods of contemporary Christian evangelism with special attention to the local church. *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. Church Polity.

155B. The Baptist Churches

155C. The United Church of Christ

155D. The Presbyterian Churches

155E. The Christian Church (Disciples of Christ)

155F. The Episcopal Church

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*

158. Contemporary Religious Sects. The nature, ideology, development, clientele, and role of contemporary religious sects; the process by which such sects develop into established organizations; and their relationship to the mainline churches. *Wilson*

159. Early Methodism: History, Theology, and Polity. A study of the character and development of Methodism, beginning with John Wesley and tracing important features of this tradition through the nineteenth century. *Langford and Wilson*

160. Twentieth-Century Methodism: History, Theology, and Polity. The development of the United Methodist Church, focusing on theological diversity and patterns of organizational life, with major concentration on the polity of this church as provided by the current *Discipline*. *Langford and 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. *Staff*

105. Education as a Pastoral Ministry. An introduction to catechetics or Christian nurture within the life of a faith community. *Westerhoff*

109. Ministries with Youth. An experimental approach to inventing strategies for church educational ministries with junior highs, senior highs, and older youth. Attention will be given to teaching methods, curriculum resources, confirmation, and various teaching settings. *Shockley*

132. Curriculum, Teaching, and Learning. A critical survey of the development of various church curriculum designs; an introduction to the learning and teaching process and selected instructional models; guidance in the construction of learning environments, the selection of teaching techniques, and the use of printed resources. *Shockley*

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

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. *Staff*

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

175. Liturgy and Education. An examination of issues in Christian Education related to Baptism, confirmation, and eucharist, with special attention to sacramental preparation. *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*

190. Pastor as Teacher. An applied course in the teaching-learning process and models, strategies, and methods for planning and designing education in the parish. *Westerhoff*

192. Ethnicity and the Church's Mission and Ministry. Applying the insights of cultural anthropology to evangelization and nurture. *Westerhoff*

193. Living Faiths and Christian Education. An exploration of Christian education in the light of the faiths of other persons with special attention to Judaism. *Westerhoff*

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

220. Colloquium in Religious Education. *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*

231. Spiritual Formation. An introduction to spirituality, spiritual formation, and the development of a personal spiritual discipline. *Westerhoff*

233. Spiritual Direction. An introduction to spiritual direction with special attention to the *Spiritual Exercises* of St. Ignatius and discernment. Prerequisites: CED 231 and permission of the instructor. *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*

164. Pastoral Counseling in a Parish Setting. The local church as the setting for pastoral counseling. Lectures, group supervision, and student verbatim materials will be utilized. Prerequisite: currently placed in a field setting or permission of instructor. *Mickey*

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 relationship, 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. Theology and Personality Processes. Theological and psychological understandings of basic human experiences; explorations of the dynamics and values or religious practices, developmental concerns, self awareness. *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 casual 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. Pastoral Care and Persons in Institutions.

176B. 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*

176C. Lectures by staff and ward visits at the Central Prison in Raleigh and related correctional facilities. *Staff*

176D. 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.) *Staff*

178. Power and Restraint in the Parish. Exploring the nature of power and leadership in developing skills for local church ministry, utilizing theological, psychological, sociological insights. Verbatim materials. *Mickey*

180. Pastoral Care and Women. Lecture-discussions by staff and visiting professionals to aid in developong skill in the pastoral care of women. Issues addressed: moral development, sexual dynamics, dual career families, child and spouse abuse, women in leadership positions. *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. The relationship of process theology and theological anthropology to pastoral counseling. *Mickey*

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*

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. Theology and Practice of Preaching. The development of a theology of preaching and methods of sermon construction, including preaching in class, critique, private conference, and local church evaluation. Prerequisite: OT 11 or NT 18 or permission of instructor. *Lischer*

161. Preaching and the Church Year. Preaching the lectionary texts in the context of the church's worship and calendar. The appropriate cycle of the lectionary will be followed. In-class preaching and evaluation. *Lischer*

162. The Rhetoric of Preaching. Literary forms in biblical and nonbiblical literature as components of and models for preaching. Metaphor, poem, parable, story, and dialogue in oral communication. In-class preaching and evaluation. Prerequisite: OT 11 or NT 18. *Lischer*

163. Theologies of Preaching. Significant theories of preaching from Augustine to the present. Seminar presentations and in-class preaching and evaluation. Prerequisite: PR 30 or permission of instructor. *Lischer*

165. Preaching as Public Address. A workshop on preaching and worship leadership organized around the principles of speech and effective communication. Extensive use of audio-visual recordings and private conferences. Prerequisite: PR 30 or permission of instructor. *Lischer*

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 and NT 18. *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. *Staff*

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. *Lischer and staff*

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 characteristic of preaching in the black church. *Staff*

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

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

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. *Staff*

WORSHIP AND CHURCH MUSIC

123. Baptism, Confirmation, and Renewal. Biblical, historical, and theological perspectives on the sacrament of Christian initiation. Issues related to the catechumenate, baptismal practice, confirmation, and rites of renewal will be examined with reference to the reform of the liturgy. *Eslinger*

141. The Church Year. An historical and practical study of the church year and lectionary with major attention to the ecumenical and United Methodist calendar. *Eslinger*

153. The Leadership of Worship. A practical utilizing a laboratory setting devoted to the development of styles of liturgical leadership appropriate to pastoral ministry. *Eslinger*

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. *Staff*

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. *Staff*

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. *Staff*

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. *Staff*

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

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

In consultation with the Director of Field Education and the Associate Dean for Curricular Affairs, an individually designed internship may be developed in a partic-

ular ministerial vocational area of interest. Under certain circumstances it may be possible to earn one unit of field education and two course credits through such internships. Such programs must be formulated and recorded in advance in the offices of both field education and curricular affairs.

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 reading, and consultations to develop competency in these functions.

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

197–198. Mission Internship. A special internship to prepare for service in church missions may be arranged by enlisting in the national or overseas program of the United Methodist Board of Global Ministries for one to three years. As a requirement for agency planning, applications should be initiated in the fall of the middler year. Other denominational and/or work-study experiences abroad may be given field education credit by special arrangement with the 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.

- 217. Islam in India
- 219. Augustine
- 221. Reading in Hebrew Biblical Commentaries
- 230. The Meaning of Religious Language
- 231. Seminar in Christianity and Contemporary Thought
- 233. Modern Narrative and Religious Language
- 243. The Archaeology of Palestine in Biblical Times
- 244. The Archaeology of Palestine in Hellenistic-Roman Times
- 248. The Theology of Karl Barth
- 252. Nineteenth- and Twentieth-Century Roman Catholic Theology
- 254. Introduction to African Religions
- 255. Seminar in African Religions
- 258. Coptic

- 264. The Sociology of the Black Church
- 265. The Religions of the West Africa Diaspora
- 280. The History of Religions
- 281. Phenomenology and Religion
- 284. The Religion and History of Islam
- 301. Seminar in Contemporary Christian Ethics
- 302. Studies in Intertestamental Literature
- 304. Aramaic
- 304A. Targumic Aramaic
- 306. Language and Literature of the Dead Sea Scrolls
- 310. Readings in Judaica
- 323. A-B. Comparative Semitic I-II
- 324. Readings in the History of Religion
- 360. Special Problems in Religion and Culture
- 370. Seminar in Religion and Literature
- 380. Existentialist Thought

Appendix

ENROLLMENT SUMMARY 1984-85

Divinity School Students, total 380		
331	M.Div.	(229 men, 102 women)
15	M.R.E.	(4 men, 11 women)
13	Th.M.	(10 men, 3 women)
21	Special	
	Students	(11 men, 10 women)
Graduate Division of Religion Students, total 53		
3	M.A.	
50	Ph.D.	
Total: 433		

DENOMINATIONS REPRESENTED 1984-85

United Methodist	280	Baptist Bible Fellowship	1
Presbyterian Church in the USA	20	Church of Christ	1
Episcopal	14	Evangelical Covenant	1
United Church of Christ	9	Freewill Baptist	1
Southern Baptist	7	Independent Baptist	1
Baptist	5	Lutheran Church of Bavaria	1
Christian Church (Disciples of Christ)	5	Methodist Church of Great Britain	1
Roman Catholic	5	Presbyterian Church in Chile	1
African Methodist Episcopal	4	United Holy Church of America	1
African Methodist Episcopal Zion	3	United Methodist Church in Chile	1
Christian Methodist Episcopal	2	United Methodist Church in Liberia	1
Lutheran Church of America	2	United Methodist Church of Zimbabwe	1
American Church of Australia	1	Unitarian Universalist	1
Assemblies of God	1	Unaffiliated	9

GEOGRAPHICAL DISTRIBUTION 1984-85

North Carolina	164	Connecticut	2
Virginia	41	Iowa	2
Florida	14	Kentucky	2
South Carolina	14	Maine	2
Tennessee	14	Massachusetts	2
Texas	10	Washington	2
Arkansas	9	Washington, DC	2
Georgia	9	Delaware	1
Indiana	9	Kansas	1
Ohio	9	Mississippi	1
New Jersey	8	Rhode Island	1
New York	7	Vermont	1
Pennsylvania	7	Wisconsin	1
Alabama	6	Foreign:	
Maryland	6	Australia	1
California	5	Chile	2
Illinois	5	Great Britain	1
West Virginia	5	Liberia	1
Minnesota	4	West Germany	2
Michigan	3	Zimbabwe	1
New Mexico	3		

INSTITUTIONS REPRESENTED

Akron University	1	Furman University	3
Albion College	1	Georgetown College	1
Albright College	1	Georgia State University	1
Allegheny College	1	Georgia Technological University	1
Appalachian State University	6	Greensboro College	8
Arkansas State University	1	Greenville College	1
Asbury College	6	Hamline University	1
Atlantic Christian College	12	Hampton Institute	1
Australia College of Theology	1	Harvard University	2
Averette College	3	Hendrix College	5
Ball State University	1	High Point College	7
Barrington College	1	Hollins College	1
Belmont Abbey College	1	Houghton College	2
Berea College	1	Huntingdon College	5
Birmingham Southern College	5	Illinois Wesleyan University	1
Bluefield State University	2	Indiana Central University	1
Bonn University	1	Indiana State University	2
Boston University	3	Indiana University	2
Brown University	1	Iowa State University	1
California State University		James Madison University	2
-Hayward	1	John Wesley College	1
-San Bernadino	1	LaGrange College	2
Carleton College	1	Lambuth College	4
Castleton State College	1	Lincoln Christian Seminary	1
Catholic University of America	2	Livingston College	1
Claffin College	1	Lynchburg College	3
Clemson University	1	McMurray College	3
Clinch Valley College	1	Marquette University	1
Coker College	1	Mars Hill College	3
Colgate University	1	Marshall University	4
College of William and Mary	3	Mary Baldwin College	1
Colorado College	1	Massachusetts Institute of Technology	1
Columbia Graduate School of		Meredith College	4
Bible and Missions	1	Methodist College	7
Columbia Teachers College	1	Middle Tennessee State University	1
Converse College	2	Middlebury College	1
Cumberland College	3	Mississippi College	1
Dartmouth College	1	Moorehead State University	1
Davidson College	2	Morgan State University	1
Denison University	1	Mount Saint Clare College	1
DePauw University	3	Muhlenberg College	1
Dickinson College	1	New Mexico State University	3
Drew University	1	North Carolina A & T State University	2
Duke University	18	North Carolina Central University	3
Earlham College	1	North Carolina State University	4
East Carolina University	3	North Carolina Wesleyan College	2
East Tennessee State University	3	North Park Theological Seminary	1
Eastern Kentucky University	1	Northern Illinois University	2
Eastern Mennonite College	1	Northwestern University	2
Eckerd College	1	Oberlin College	1
Elon College	4	Ohio State University	2
Emory and Henry College	5	Ohio Wesleyan University	1
Erlangen University	1	Old Dominion University	1
Erskine College	2	Oral Roberts University	1
Fayetteville State University	1	Otterbein College	2
Ferrum College	2	Paul Quinn College	1
Finch College	1	Pennsylvania State University	2
Florida Southern College	3	Pembroke State University	3
Florida State University	4	Pepperdine University	2
Fort Hays State University	1	Pfeiffer College	9
Francis Marion College	1	Pomona College	1

Princeton Theological Seminary	2	University of Minnesota	1
Princeton University	1	University of Mississippi	1
Purdue University	1	University of New Hampshire	1
Queens College	1	University of North Carolina-Asheville	1
Radford University	1	University of North Carolina-Chapel Hill	27
Randolph-Macon College	1	University of North Carolina-Charlotte	1
Sam Houston State University	1	University of North Carolina-Greensboro	4
Saint Augustine's College	1	University of North Carolina-Wilmington	4
Scarritt College	1	University of Notre Dame	2
Seton Hall University	1	University of Pittsburgh	1
Shaw College	1	University of Richmond	1
Simpson College	1	University of South Carolina	1
Smith College	1	University of South Florida	1
Southern Illinois University	1	University of Southern Maine	1
Southern Methodist University	1	University of Tennessee-Chattanooga	1
Southern University at Memphis	1	University of Tennessee-Knoxville	2
Southeastern Baptist Theological Seminary	2	University of Texas	1
St. Andrews Presbyterian College	3	University of Virginia	3
St. Olaf College	1	University of Washington	1
State University of New York		University of West Florida	1
- at Stony Brook	1	University of Wisconsin	3
Stetson University	1	University of Wisconsin at Eau Claire	1
Taylor University	2	Valparaiso University	1
Tennessee Technical University	2	Vanderbilt University	1
The Citadel	1	Vassar College	2
Trinity College	1	Virginia Commonwealth University	1
Union University	1	Virginia Polytechnic Institute and State University	3
United States Coast Guard Academy	1	Virginia Wesleyan College	3
United States Military Academy		Wabash College	1
- at West Point	1	Wake Forest University	7
United Theological Seminary	1	Washington State University	1
United Wesleyan University	2	Washington University	2
Universidad de Chile	1	Wellesley College	1
University of Alabama	2	West Virginia University	3
University of Arkansas	2	West Virginia Wesleyan College	1
University of Central Arkansas	2	Western Carolina University	4
University of Denver	2	Western College of Advanced Education	1
University of the District of Columbia	1	Wheaton College	1
University of Durham	1	Wichita State University	1
University of Florida	1	Wingate College	2
University of Georgia	3	Winthrop College	1
University of Houston	1	Wofford College	1
University of Houston/Clear Lake City	1	Woodrow Wilson Law School	1
University of Louisville	1		
University of Maryland	1		

ENROLLMENT 1984-85

Candidates for the Master of Divinity Degree

Adams, Brian K. (B.A., McMurry College), Amarillo, Texas
Adams, Sharon LaVonda (A.A., Sandhills Community College; B.A., University of North Carolina-Chapel Hill), Raeford, North Carolina
Amory, Michael Thomas (B.S., West Virginia University), Hurricane, West Virginia
Anderson, Howard Emory, III (B.A., Methodist College), Wilmington, Delaware
Andrews, William Mark (B.S., Greensboro College), Durham, North Carolina
Angel, Andrew Stephen (B.A., Ohio State University), Sunbury, Ohio
Armstrong, James McCoy (B.S., University of North Carolina-Chapel Hill), Hickory, North Carolina
Armstrong, Jay Allen (B.B.A., New Mexico State University), Alamogordo, New Mexico
Armstrong, Kevin R. (B.A., DePauw University), Washington, Indiana
Bagwell, Robert Randall (B.A., Furman University), Easley, South Carolina
Bailey, James H., Jr. (B.A., Randolph-Macon College), Greenville, North Carolina
Baker, Charles W., Jr. (B.A., University of North Carolina-Chapel Hill), Charlotte, North Carolina
Baldwin, Penelope Lane (B.S., University of New Hampshire), New Haven, Connecticut
Ball, Barry Douglas (B.A., The Citadel), Greensboro, North Carolina
Barber, David Arthur (B.S., M.S., Ph.D., University of Wisconsin), Raleigh, North Carolina

Barden, Mark L. (M.A., University of Mississippi; B.S., Oral Roberts University), Greensboro, North Carolina
 Bell, Luke (B.A., University of West Florida), Monroeville, Alabama
 Betsworth, David Allen (B.A., Simpson College), Indianola, Iowa
 Bishop, Mary Beth (B.A., Colorado College), Houston, Texas
 Bland, Linda Adams (B.A., M.A., Wake Forest University; M.A.T., Duke University), Elon College, North Carolina
 Bollinger, Ethel C. (A.B., University of Georgia), Durham, North Carolina
 Bond, Luther G., II (B.S., Ferrum College), Baltimore, Maryland
 Bone, Jesse Virgil, Jr. (B.A., University of North Carolina-Chapel Hill), Spring Hope, North Carolina
 Boose, George Nathaniel (B.A., High Point College), Winston-Salem, North Carolina
 Bowden, Julia Webb (B.A., Huntingdon College), Atlanta, Georgia
 Bradley, Neil Anthony (B.B.S., University of Maryland; M.Ed., University of Virginia), Timberlake, North Carolina
 Briggs, Edwin Albert, Jr. (B.A., Emory and Henry College), Roanoke, Virginia
 Broadway, Katherine Jean (B.S., Tennessee Technological University), Raleigh, North Carolina
 Brown, Lisa Ann (B.A., Elon College), Graham, North Carolina
 Brunson, Jesse (B.A., St. Andrews Presbyterian College, M.Div., Duke Divinity School), Lumberton, North Carolina
 Bryant, Bruce Caldwell (B.A., Erskine College), Greer, South Carolina
 Buckram, Clifton Earl (B.A., Shaw University), Raleigh, North Carolina
 Burgess, Susan Lucille (B.A., Methodist College), Durham, North Carolina
 Burns, Columbus B. (B.S., Georgia State University; J.D., Woodrow Wilson Law School), Camilla, Georgia
 Burton, John M., Jr. (B.M., Greensboro College), Greensboro, North Carolina
 Butler, Frank (B.S., Francis Marion College), Florence, South Carolina
 Campbell, John Avery (B.A., Pembroke State University), Pembroke, North Carolina
 Carey, Elise Beth (B.S., Greensboro College), Woodbury, New Jersey
 Carroll, James B. (B.A., McMurry College), Woodbury, New Jersey
 Cartwright, Mary Wilder (B.A., Hendrix College), Forrest City, Arkansas
 Cartwright, Thomas Kevin (B.A., Pennsylvania State University), Bellefonte, Pennsylvania
 Chalaron, Janice Melbourne (B.A., M.S., University of North Carolina-Chapel Hill), Durham, North Carolina
 *Cheezem, Paul M. (B.A., Clemson University), Marion, South Carolina
 Childress, Nancy B. (B.A., Hendrix College), Little Rock, Arkansas
 Church, Clint James (A.A., Wilkes Community College; B.S., Appalachian State University), West Jefferson, North Carolina
 Cirksena, Randall Jay, Jr. (B.A., St. Olaf College), Eagan, Minnesota
 Civils, Eunice Olene (B.S., East Carolina University; M.A., Scarritt College) Kinston, North Carolina
 Clarke, James C. (B.A., Paul Quinn College; M.S., University of Texas), Dallas, Texas
 Clayton, Richard Thomas (B.A., Atlantic Christian College; M.R.E., Southeastern Baptist Theological Seminary), Henderson, North Carolina
 Clem, Carter Dale (B.A., Birmingham Southern College), Huntsville, Alabama
 Clem, Kelly Ann (B.A., Furman)
 Cleveland, Robert Earl (A.B., Dartmouth College), Atlanta, Georgia
 Clive, Mary Alene (B.A., North Carolina State University), Cary, North Carolina
 Cohoon, Robert Neil (B.A., Houghton College), Fillmore, New York
 Collier, Milton Bailey, Jr. (B.A., University of North Carolina-Chapel Hill), Lucama, North Carolina
 Collins, Gerald David (B.S., Western Carolina University), Burlington, North Carolina
 Comfort, James M. (B.S., Mississippi College), Jackson, Mississippi
 Conger, Steven Marshall (B.A., Northern Illinois University), Downers Grove, Illinois
 Conner, Deborah Ann (B.A., Meredith College), Raleigh, North Carolina
 Cooper, Charles Randall (B.A., University of Arkansas), Mansfield, Arkansas
 Cottrell, Peter Lee (B.A., Florida Southern College), Cocoa, Florida
 Countiss, James Robert (B.A., Emory and Henry College), Bristol, Virginia
 Cox, Christopher William (B.A., Ohio Wesleyan University), Rocky River, Ohio
 Criswell, Reed (B.A., McMurry College), Plainview, Texas
 Crocker, Amy Elizabeth (B.A., Carleton College), Falmouth, Massachusetts
 Daughety, Ralph Morgan (B.A., Atlantic Christian College), Kinston, North Carolina
 Davidson, Mary Gage (B.A., Davidson College), Davidson, North Carolina
 Davis, Cramer Thomson (B.A., Duke University), Lillington, North Carolina
 Davis, Cynthia Lee (B.A., Wichita State University; J.D., Catholic University of America), West Middlesex, Pennsylvania

*Completed graduation requirements in December 1984.

Davis, Eldrick Ray (B.A., St. Andrews Presbyterian College), Maxton, North Carolina
 Deloach, Travis Lee (B.A., Averett College), Danville, Virginia
 Deshield, McKinley Alfred (B.S., North Carolina A&T State University), Monrovia, Liberia
 Dills, William Rey (B.A., High Point College), High Point, North Carolina
 Dominguez, Joseph N. (B.S., Ohio State University), Toledo, Ohio
 Drake, Victoria Jamieson (B.A., Wellesley College; M.Div., Duke Divinity School), Durham, North Carolina
 Durham, Donnie Benton (B.S., Appalachian State University), Pelham, North Carolina
 Eastin, James Harrell (B.A., Arkansas State University), Pekin, North Carolina
 Edwards, Swindell (B.S., Saint Augustine's College), Durham, North Carolina
 Ehrlich, Timothy Walter (B.A., State University of New York at Stony Brook), Smithtown, New York
 Eldredge, Robert K. (B.S.E.E., Iowa State University), Graham, North Carolina
 Elkins, Edgar George (B.A.S., Methodist College), Fayetteville, North Carolina
 Elcessor, Mark Alan (B.S., Purdue University), Muncie, Indiana
 Evans, Tommy L. (B.A., Atlantic Christian College), Mebane, North Carolina
 Fairchild, Martha Anne (B.A., Eckerd College) Reidsville, North Carolina
 *Fairley, Leonard Earl (B.A., Pfeiffer College), Winston-Salem, North Carolina
 Farnum, Lynn L. (B.A., University of Washington), Puyallup, Washington
 Fenner, Jack L. (B.S., M.A., Marshall University), Bennettsville, South Carolina
 Ferraro, Thomas (B.A., Averett College), Alton, Virginia
 Ferrell, Zollie Massey (B.S., Tennessee Technological University), Cookeville, Tennessee
 Fonger, Gilbert W. (B.S., U.S. Coast Guard Academy), Lowell, Michigan
 Foster, Ronald Keith (B.A., Princeton University), Dresher, Pennsylvania
 Fountain, Marvin E. (B.A., Morgan State University), Baltimore, Maryland
 *Fouts, James Ralph (B.S., Ph.D., Northwestern University), Chapel Hill, North Carolina
 Franklin, John Keith (B.S., Appalachian State University) Forest City, North Carolina
 Franklin, Kenneth Mike (B.S., United States Military Academy), Anderson, South Carolina
 Fricks, Susan D'Arcy (A.B., Smith College), Cary, North Carolina
 Funkhouser, Deidre Jo (B.A., Indiana Central University), Muncie, Indiana
 Gates, Richard Phillip (B.A., University of Georgia), Atlanta, Georgia
 Glass, Jimmy (B.A., Lambuth College), Covington, Tennessee
 Gleaves, Edith Lee (B.A., Wake Forest University), Maxton, North Carolina
 Glesener, Kevin John (B.A., Mount Saint Clare College), DeWitt, Iowa
 Graebe, Christopher Terry (B.A., Wabash College), Frankfort, Indiana
 Graham, Curnell (B.A., Claflin College), Orangeburg, South Carolina
 Graves, Elizabeth Lorraine (B.A., Birmingham Southern College), Tampa, Florida
 Gregory, Richard St. Clair (B.A., Emory and Henry College), Max Meadows, Virginia
 Griffiths, Glenn Sherer (B.A., Pfeiffer College), Wadesboro, North Carolina
 Groover, Brian Hodson (B.S., B.A., Lynchburg College), McLean, Virginia
 Guinier, Patricia Taylor (B.A., Finch College; M.A., Columbia Teachers College), Chapel Hill, North Carolina
 Gventer, Elizabeth Anne (B.A., Drew University), Florham Park, New Jersey
 Hall, Stephen M. (B.A., University of North Carolina-Wilmington), Jacksonville, North Carolina
 Hamilton, Terry Jo (B.A., University of North Carolina-Chapel Hill), Greensboro, North Carolina
 Hardy-Robertson, Sallye Ann (B.A., Asbury College), Madison Heights, Virginia
 Hargraves, James Stanley (B.A., Emory and Henry College), Englewood, Tennessee
 Hargrove, Raymond W. (B.S., East Carolina University), Henderson, North Carolina
 Harless, Okey B., Jr. (B.A., Bluefield State College), Bluefield, West Virginia
 Harner, James R. (B.A., Castleton State College), Rutland, Vermont
 Harp, Kenneth Earl (B.S., Cumberland College), Corbin, Kentucky
 Harper, Diane Patrice (B.A., Livingston College), High Point, North Carolina
 Harrell, Charles L. (B.A., James Madison University), Camp Springs, Maryland
 *Haughee-Bartlett, Judith (B.A., M.A., Wake Forest University) Chapel Hill, North Carolina
 Heitzenrater, Nancy Ruth (B.A., Florida Southern College), Clermont, Florida
 Heitzenrater, Warren T. (B.A., Duke University), Orlando, Florida
 Helton, Ricky Damon (B.A., North Carolina Central University), Durham, North Carolina
 Hicks, Mark Carter (B.A., University of North Carolina-Chapel Hill), Jamestown, North Carolina
 Higgins, Leonard Ray (B.A., Hendrix College), North Little Rock, Arkansas
 Hinson, Maurice Evans (B.A., Huntingdon College), Tallahassee, Florida
 *Hitch, Gervase Craig (A.B., Asbury College; M.Ed., M.Sd., Western Carolina University), Wilmore, Kentucky
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(USPS 073-680)

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