
bulletin of
Duke University
1988-89

The Divinity School



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The Divinity School

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Typesetting by Paste-Ups Ltd., Research Triangle Park, North Carolina
Printed by PBM Graphics, Research Triangle Park, North Carolina

The information in the bulletin applies to the academic year 1988-89 and is accurate and current, to the best of our knowledge, as of February, 1988. 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.

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For further information about the Divinity School, call (919) 684-3234.

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Calendar of the Divinity School

Fall, 1988

August	
24	Wednesday—Orientation for new students begins
25	Thursday—Orientation continues
26	Friday, 9:00-10:30 A.M.—Registration for returning students 10:30-12:00 noon—Registration for new students
29	Monday, 12:00 noon—Fall semester classes begin
29	Monday—Drop/add period begins
30	Tuesday, 10:00 A.M.—Divinity School Opening Convocation—Duke University Chapel
September	
9	Friday, 12:00 noon—Drop/add period ends
October	
14	Friday, 4:00 P.M.—Last day to withdraw with "W" 6:00 P.M.—Fall recess begins
19	Wednesday, 8:30 A.M.—Fall recess ends
26-27	Wednesday-Thursday—Registration for spring semester
31	Monday-Wednesday—Divinity School Convocation and Pastors' School, Gray Lectures and Hickman Lectures
November	
1-2	Divinity School Convocation and Pastors' School, Gray Lectures & Hickman Lectures
23	Wednesday, 1:00 P.M.—Thanksgiving recess begins
28	Monday, 12:00 Noon—Classes resume
December	
9	Friday—Fall semester classes end
13	Tuesday—Final examinations begin
16	Friday—Final examinations end

Spring, 1989

January	
10	Tuesday—Orientation for new students
11	Wednesday—Registration for new students; registration changes for returning students
12	Thursday, 8:30 A.M.—Spring semester classes begin—Drop/add period begins
25	Wednesday, 12:00 Noon—Drop/add period ends
March	
10	Friday, 4:00 P.M.—Last date to withdraw with "W"; 6:00 P.M.—Spring recess begins
20	Monday, 12:00 Noon—Spring classes resume
23	Maundy Thursday—Classes do not meet
24	Good Friday—Classes do not meet
29-30	Wednesday-Thursday—Registration for fall semester
April	
26	Wednesday, 10:00 A.M.—Divinity School Closing Convocation—Duke University Chapel
28	Friday—Spring semester classes end
May	
2	Tuesday—Final examinations begin
5	Friday—Final examinations end
13	Saturday, 6:30 P.M.—Divinity School Baccalaureate Service
14	Sunday, 10:00 A.M.—Commencement exercises

University Administration

GENERAL ADMINISTRATION

H. Keith H. Brodie, M.D., LL.D., *President*
Phillip A. Griffiths, Ph.D., *Provost*
Eugene J. McDonald, LL.M., *Executive Vice-President*
William G. Anlyan, M.D., D.Sc., *Chancellor*
Joel L. Fleishman, LL.M., *Vice-President*
J. Peyton Fuller, A.B., *Vice-President, Planning and Treasurer*
William J. Griffith, A.B., *Vice-President for Student Affairs*
John J. Piva, Jr., B.A., *Vice-President for Alumni Affairs and Development*
Patricia C. Skarulis, M.A., *Vice-President for Information Systems*
Andrew G. Wallace, M.D., *Vice-President for Health Affairs*
John F. Adcock, M.B.A., *Corporate Controller*
N. Allison Haltom, A.B., *Secretary of the University*

Divinity School Administration

EDUCATIONAL ADMINISTRATION

Dennis M. Campbell (1979), B.D., Ph.D., D.D., *Dean of the Divinity School*
Russell E. Richey (1986), B.D., Ph.D., *Associate Dean for Academic Programs*
B. Maurice Ritchie (1973), B.D., *Associate Dean for Student Life and Field Education*
Paula E. Gilbert (1980), M.Div., Ph.D., *Assistant Dean for Admissions and Student Life*
Wesley F. Brown (1981), M.Div., *Director of Development and Alumni Affairs*
W. Joseph Mann (1984), M.Div., S.T.M., *Director of Continuing Education*
Grant S. Shockley (1983), M.Div., Ed.D., *Director of Black Church Affairs*
Kelli Walker-Jones (1985), M.Div., *Associate Director of Admissions and Field Education*
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

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 K. Gard, M.Div., *Circulation Librarian*
Susan A. Rogers, M.Div., *Assistant Circulation Librarian*
David M. Matzko, M.Div., *Assistant to the Librarian*

SUPPORT STAFF

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Sarah Freedman, M.A., *Faculty Secretary*
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Marie Smith, *Secretary, Office of Development and Alumni Affairs and Faculty Secretary*
Betty Anne "Dink" Suddaby, *Secretary, Office of Admissions and Student Life*

Mary C. Tilley, *Administrative Secretary, Registry*
Shelby Carver Wallen, *Word Processing Coordinator and Faculty Secretary*

FACULTY

†Lloyd Richard Bailey (1971), B.D., Ph.D., *Associate Professor of Old Testament*
Teresa Berger (1985), L.Th., M.Th., Ph.D., *Assistant Professor of Ecumenical Theology*
Dennis M. Campbell (1979), B.D., Ph.D., D.D., *Professor of Theology*
Jerry D. Campbell (1985), M.Div., M.S. in L.S., Ph.D., *Professor of the Practice of Theological Bibliography*
Ted A. Campbell (1985), Ph.D., *Assistant Professor of Church History*
James L. Crenshaw (1987), B.D., Ph.D., *Professor of Old Testament*
James Michael Efird (1962), B.D., Ph.D., *Professor of Biblical Interpretation*
Donn Michael Farris (1950), M.Div., M.S. in L.S., *Professor of Theological Bibliography*
Mary McClintock Fulkerson (1983), M.Div., Ph.D., *Assistant Professor of Theology*
Paula E. Gilbert (1985), M.Div., Ph.D., *Instructor in American Christianity*
Stanley Hauerwas (1984), B.D., M.A., M.Phil., Ph.D., *Professor of Theological Ethics*
Frederick Herzog (1960), Th.D., *Professor of Systematic Theology*
Susan A. Keefe (1988), M.A., Ph.D., *Assistant Professor of Church History*
Thomas A. Langford (1956), B.D., Ph.D., D.D., *William Kellon Quick Professor of Theology and Methodist Studies*
Richard Lischer (1979), M.A., B.D., Ph.D., *Associate Professor of Homiletics*
George Marsden (1986), B.D., Ph.D., *Professor of the History of Christianity in America*
Paul A. Mickey (1970), B.D., Ph.D., *Associate Professor of Pastoral Theology*
Carol M. Noren (1986), M.Div., Ph.D., *Assistant Professor of Homiletics*
Russell E. Richey (1986), B.D., Ph.D., *Research Professor of Church History*
Grant S. Shockley (1983), M.Div., Ed.D., *Professor of Christian Education*
Dwight Moody Smith, Jr. (1965), B.D., Ph.D., *George Washington Ivey Professor of New Testament*
Harmon L. Smith (1962), B.D., Ph.D., *Professor of Moral Theology*
David Curtis Steinmetz (1971), B.D., Th.D., *Amos Ragan Kearns Professor of the History of Christianity*
*William C. Turner, Jr. (1982), M.Div., Ph.D., *Assistant Professor of Theology and Black Church Studies*
†Dan O. Via (1984), B.D., Ph.D., *Litt. D.*, *Professor of New Testament*
Geoffrey Wainwright (1983), B.D., Th.D., *Professor of Systematic Theology*
†John H. Westerhoff III (1974), S.T.B., 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., M.A., Ph.D., *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*
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*
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*
Sandra P. Robinson (1983), Ph.D. *Assistant Professor of History of Religions*
Kenneth J. Surin (1987), Ph.D., *Assistant Professor of History of Religions*
Orval Wintermute (1958), Ph.D., *Professor of Old Testament*

RELATED FACULTY

David A. Arcus (1985), M.Mus., M.M.A., *Instructor in Church Music and Director of Music*
Albert F. Fisher (1974), M.Div., *Adjunct Professor of Parish Work*

*Sabbatical leave, fall 1988.

†Sabbatical leave, spring 1989.

David M. Franzen (1977), B.D., Th.M., *Chaplain Supervisor of Duke Medical Center and Associate in Instruction, the Divinity School*
 W. Kenneth Goodson (1978), B.D., D.D., *Bishop-in-Residence*
 Keith G. Meador (1987), B.A., M.D., Th.M., *Visiting Professor of Psychiatry and Pastoral Care*
 James L. Travis, III (1987), M.Div., Ph.D., *Chaplain Supervisor of Duke Medical Center and Clinical Professor of Pastoral Care*

EMERITI

Frank Baker (1960), B.D., Ph.D., *Professor Emeritus of English Church History*
 Waldo Beach (1946), B.D., Ph.D., *Professor Emeritus of Christian Ethics*
 Robert Earl Cushman (1945), B.D., Ph.D., D.H.L., *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*
 Osmond Kelly Ingram (1959), B.D., *Professor Emeritus of Parish Ministry*
 William Arthur Kale (1952), B.D., D.D., *Professor Emeritus of Christian Education*
 Creighton Lacy (1953), B.D., Ph.D., *Professor Emeritus of World Christianity*
 Roland E. Murphy (1971), M.A., S.T.D., S.S.L., *George Washington Ivey Professor Emeritus of Biblical Studies*
 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 Emeritus of Philosophical Theology*
 John Jesse Rudin II (1945), B.D., Ph.D., *Associate Professor Emeritus of Liturgy and Worship*
 William Franklin Stinespring (1936), Ph.D., *Professor Emeritus of Old Testament and Semitics*
 Franklin Woodrow Young (1968), B.D., Ph.D., *Amos Ragan Kearus Professor Emeritus of New Testament and Patristic Studies*

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The Divinity School
Office of the Dean

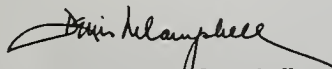
The Divinity School was the first of Duke University's graduate professional schools to open its doors after the University was founded. This priority is indicative of the central role the School plays in the total University. We take our University setting seriously and believe that the advantages of theological education in the middle of Duke University are considerable.

The quality of our student body has never been better. We enroll 374 students in the professional degree programs (M.Div., M.T.S., M.R.E., and Th.M) and an additional 92 students in the M.A./Ph.D. program. Our students are men and women from almost 200 undergraduate schools, 29 denominations, 30 states and 6 foreign countries. Women constitute approximately 35 percent of the total enrollment, and black students almost 10 percent. Most of our students receive substantial financial support in the form of scholarships and grants-in-aid, this year a total of \$1.1 million. Duke's program of financial aid is rightfully renowned.

While the accomplishments of its distinguished faculty and aggressive international programs earn it increasing prominence in theological education and the ecumenical world, The Divinity School enjoys exceptionally strong regional, denominational and alumni support as well.

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

We are a school of the church and of the university; we are a school in the Wesleyan tradition and in the ecumenical tradition; we are a school committed to professional education for the practice of lay and ordained ministries and to graduate theological education, research and scholarship. These are exciting times at The Divinity School as we seek bold and imaginative initiatives equal to the challenges of the late twentieth century.



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 prac-

*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—.

tice, 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 ordination or lay professional vocations in the churches. In all its endeavors, the Divinity School aims to serve the Church, the world, and primarily Jesus Christ 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 preachers. The University libraries make a rich collection of books and other materials easily accessible. Without paying additional fees, selected courses in the graduate and professional schools are open to Divinity School students, as well as the general, cultural, and recreational resources of the University.

Library Resources

Divinity School Library. The Divinity School Library contains a collection of more than 250,000 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 twelve-unit library system, which possesses more than 3,625,000 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.

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 en-

dowment 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 maintains 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.

Library Funds

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

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

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

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

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

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

The Walter McGowan and Minnie Daniel Upchurch Fund was established in 1971 by W. M. Upchurch, Jr., an alumnus of Duke University and a member of its Board of Trustees, honoring his parents. The fund income is used for the purchase of materials in the area of sacred music and is supplementary to a collection of materials given by Mr. Upchurch to the Divinity School Library. This collection includes anthems and other compositions of sacred music, along with 62 disc recordings of the Duke University Summer Chapel Choir for the years 1932-41 when Mr. Upchurch was director of the choir.

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,



Divinity School Faculty at Baccalaureate

England, and Dr. José Miguez Bonino, Professor of Theology and Ethics at the Protestant Theological Seminary in Buenos Aires, Argentina served in this capacity.

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 Klaiber, 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.



Faculty



James L. Crenshaw and D. Moody Smith

Faculty

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

Faculty Biographical Information

Lloyd Richard Bailey, *Associate Professor of Old Testament*. B.A., B.D. (Duke University); Ph.D. (Hebrew Union College-Jewish Institute of Religion).

Professor Bailey's academic interests include biblical studies (primarily Pentateuch and Prophetic Literature), the problem of utilizing ancient texts as scripture ("text to sermon"), Ancient Near Eastern civilization and archaeology, and perspectives on aging, dying, and death. In these areas he has written and edited nearly two dozen books, more than thirty articles in journals and encyclopedias, and has prepared curriculum and media units for the United Methodist Church. He currently serves on the editorial boards of *Biblical Archaeologist* and *Quarterly Review*, is a past President of the Society of Biblical Literature (Southeastern Region), and is an Elder in the Western North Carolina Annual Conference of the United Methodist Church. Prior to joining the Duke faculty, he taught at Union Theological Seminary in New York.

Teresa M. Berger, *Assistant Professor of Ecumenical Theology*. M.Th. (Mainz University, West Germany); L.Th. (St. John's College, Nottingham, England); Ph.D. (University of Heidelberg).

Professor Berger's academic interests are in ecumenical and liturgical theology. Her published research includes studies on the liturgical thinking of nineteenth-century Tractarianism, as well as on an ecumenical theology of worship, and on women and worship. She held a visiting position at the Roman Catholic faculty of the University of Mainz (West Germany), where she taught liturgical theology. She currently is a Council member of *Societas Liturgica*, and is on the editorial board of *Studia Liturgica*, of which she is the review editor. Dr. Berger is a Roman Catholic who (as part of a lived ecumenical theology) currently lives and worships within the Eastern Orthodox tradition.

Dennis M. Campbell, *Dean of The Divinity School and Professor of Theology*. A.B. (Duke University); B.D. (Yale University); Ph.D. (Duke University); D.D. (Florida Southern).

Dean Campbell teaches in systematic theology. His particular research interests are in ecclesiology, including theology of ministry, and ethics. Professor Campbell's books include *Authority and the Renewal of American Theology*; *Doctors, Lawyers, Ministers: Christian Ethics in Professional Practice*; and *The Yoke of Obedience: The Meaning of Ordination in Methodism*. He has written numerous articles for journals and is widely in demand as a lecturer and preacher. Prior to his appointment at Duke he served as a pastor and as a professor at the undergraduate level. Dr. Campbell is an Elder in the United Methodist Church. He has twice been a delegate to General Conference and is a member of the World Methodist Council. He serves on the Accrediting Commission of the Association of Theological Schools in the U.S. and Canada. Through his participation in several major academic boards, Dean Campbell is a national leader in U.S. higher education.

Jerry D. Campbell, *Professor of the Practice of Theological Bibliography*. B.A. (McMurry College); M.Div., (Duke University); M.S. (University of North Carolina); Ph.D. (University of Denver).

Dr. Campbell's principal efforts are directed toward insuring that the Divinity School provides the resources necessary to support the research and study of faculty and students. He is concerned both with bringing resources to the Divinity School Library and with making them available for use as quickly as possible. His interests range from scholarly publishing to the computer automation of library practices. He also serves the wider University as Vice-Provost for Library Affairs and University Librarian. Dr. Campbell, an ordained United Methodist clergyman, is a member of the University United Methodist Church Charge Conference in Chapel Hill. In University United Methodist Church, he chairs the Church and Society Work Area, occasionally teaches Sunday School, and assists the staff in other ways as needed.

Ted A. Campbell, *Assistant Professor of Church History*. B.A. (North Texas State University); B.A./M.A. (Oxford University); Ph.D. (Southern Methodist University).

Professor Campbell teaches principally in the area of post-Reformation European and British Church history, with a focus on Wesley studies. He is the author of *The Apostolate of United Methodism*, and has published articles in *Church History*, *The Wesleyan Theological Journal*, *Circuit Rider*, and the *AME Zion Quarterly Review*. Prior to his joining the Divinity School faculty in 1985, Professor Campbell served church appointments in Texas and taught for a year as Visiting Lecturer at the Methodist Theological School in Ohio.

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

Professor Crenshaw's academic interests are in literary and theological interpretations of the Hebrew Bible. He teaches courses on biblical theology, wisdom and prophetic literature, prayer in the Old Testament, narrative art in the Hebrew Bible, the problem of evil, Job, Ecclesiastes, Proverbs, and introduction to the literature and history of ancient Israel. Among his publications are *Prophetic Conflict*, *Samson*, *Old Testament Wisdom*, *A Whirlpool of Torment*, *Ecclesiastes*, and *Story and Faith*. A former editor of the Society of Biblical Literature Monograph Series, he currently edits a series on Personalities of the Old Testament. A Baptist minister, he has been active in Baptist and Christian (Disciples of Christ) churches for over three decades. Before joining the Duke faculty, Professor Crenshaw taught at Atlantic Christian College, Mercer University, and Vanderbilt Divinity School.

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

Having served on the Duke Divinity School faculty since 1962, Professor Efird has concentrated on making biblical scholarship understandable and useful for men and women preparing primarily for parish ministry. In addition, he has taken this approach to the laity of the church in many different denominations. Professor Efird's teaching, research, and writing cover the broad spectrum of both the Old and the New Testaments and are reflected in eleven books and in over fifty articles in various journals and Bible dictionaries. Currently he is serving as editor of the Contemporary Christian Concerns series ('What the Bible Says') from Abingdon Press.

Donn Michael Farris, *Professor of Theological Bibliography*. B.A. (Berea College); M.Div. (Garrett-Evangelical Theological Seminary); M.S. in Library Science (Columbia University).

The senior member of both the Divinity School faculty and the University library staff, Professor Farris came to Duke in 1950 and has directed the growth of the Divinity School Library from 48,000 volumes at that time to its present size of more than a quarter of a million. He is a past president of the American Theological Library Association and is a member of its Board of Directors. He founded the association's official quarterly publication, the *ATLA Newsletter*, in 1953, and has edited it continuously for the past thirty-five years.

Albert F. Fisher, *Adjunct Professor of Parish Work*. A.B. (Duke University); B.D. (Duke University); D.D. (North Carolina Wesleyan College).

Albert Fisher has been with the Rural Church Division of The Duke Endowment since 1974, serving as Director since 1977. As Director of the Rural Church Division, he is responsible for making requests to the Trustees of

The Duke Endowment from eligible beneficiaries. Many of the grants made through the Rural Church Division are made to Duke Divinity School or to students in The Divinity School who serve as student pastors or assistant pastors in rural United Methodist churches in North Carolina. Prior to joining The Duke Endowment, Fisher was a pastor and a district superintendent in the North Carolina Conference. He is a member of the Board of Visitors of Duke Divinity School, a past president of the Divinity School Alumni Association, and a past president of the Duke University General Alumni Association.

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

Professor McClintock Fulkerson's primary teaching interests are nineteenth-century German Protestant thinkers and contemporary Protestant theology, focusing on authority in theology, ecclesiology, and feminist theologies. Her current research is in the role of tradition and Scripture in feminist theologies. Ordained in the Presbyterian Church, U.S.A., she was a pastor before coming to Duke. She is a member of Presbytery's Examination Committee and of the Committee on Ministry Design of the national Presbyterian Church, U.S.A.

Paula E. Gilbert, *Instructor in American Christianity*, and *Assistant Dean of Admissions and Student Life*. B.A. (Huntingdon College); M.Div., Ph.D. (Duke University).

Professor Gilbert's academic interests are in American religious thought and British and American Methodism. Having written about Georgia Harkness for her dissertation, she is also concerned about women and the church, religion and war, and ecumenism. Joint author of *Pastoral Assertiveness: A New Model for Pastoral Care*. Professor Gilbert is also Minister to York Chapel and Director of the Ministerial Course of Study School at Duke. She is a member of the Board of Advisors for the Intentional Growth Center of the Southeastern Jurisdiction of the United Methodist Church and Coordinator for the 1988 revision of the correspondence Course of Study School curriculum for the United Methodist Church. Dr. Gilbert is an Elder in the Alabama-West Florida Annual Conference.

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

Professor Hauerwas works in the field of theological ethics where he has sought to recover the significance of the virtues for understanding the nature of the Christian life. This has led him to emphasize the importance of the church as well as narrative for understanding the nature of Christian existence. His work has been characterized by cutting across disciplinary lines as he is in conversation with systematic theology, philosophical theology, philosophical ethics and political theory, as well as the philosophy of social science. He has published several books, but perhaps the best known are *The Peaceable Kingdom* and *A Community of Character*. He lectures widely to church and academic audiences but his work clearly indicates his fundamental interest is in the up-building of moral discourse within the contemporary Christian community. Professor Hauerwas is a lay member of Resurrection United Methodist Church in Durham.

Frederick Herzog, *Professor of Systematic Theology*. Th.D. (Bonn University, Basel University); Th.M., Th.D. (Princeton Theological Seminary); D. Theol. (Bonn University).

Prior to joining The Divinity School faculty in 1960, Professor Herzog was pastor in his native North Dakota and on the faculty of what is now United Theological Seminary of the Twin Cities. His research centers in nineteenth-century Protestant thought, the polarization of systematics and dogmatics, philosophical method in religious studies and the development of a new paradigm of theology. Since the Civil Rights era he has shaped liberation theology as hermeneutical focus in the North American context. His publications include *Understanding God*, *Liberation Theology*, *Justice Church*, and *God-Walk: Liberation Shaping Dogmatics*. As member of Commissions of the United Church of Christ (and World Council of Churches) he has worked on concrete ecumenical union, doctrinal renewal, and globalization of theological education. He is also a member of the Oxford Institute of Methodist Theological Studies. Professor Herzog is an ordained minister of the United Church of Christ.

Susan A. Keefe, *Assistant Professor of Church History*. Ph.D. (University of Toronto).

Dr. Susan A. Keefe joins the faculty as Assistant Professor of Church History after a year as an Andrew W. Mellon Faculty Member in the Humanities at Harvard. Prior to that she taught at Davidson. She received her doctorate in Medieval Studies from the Centre for Medieval Studies, University of Toronto, in 1981. Her dissertation and publications examine the teaching and celebration of the sacraments of Christian initiation across Carolingian Europe using baptismal instructions written for parish priests.

Thomas A. Langford, *William Kellon Quick Professor of Theology and Methodist Studies*. B.A. (Davidson College); B.D., Ph.D. (Duke University); D.D. (Davidson College).

Professor Langford's academic interests are in systematic and philosophical theology, in British theology and in theology in the Wesleyan tradition. He attempts especially to explore the relation of theology to culture. *Philosophy of Religion*, *Intellect and Hope*, *Practical Divinity*, *Christian Wholeness*, *Prayer and the Common Life*, and *Theology in the Wesleyan Tradition: A Sourcebook* are among his publications. Activity in the University as Vice-Provost and in the United Methodist Church also express his interests. He helped write the section on ministry in *The Book of Discipline* of the United Methodist Church and is the principal author of the current statement

on the mission of the Church. An Elder in the Western North Carolina Conference, he has served as a delegate to Jurisdictional and General Conferences since 1972. Dr. Langford was Dean of the Divinity School 1971-1981.

Richard Alan Lischer, *Associate Professor of Homiletics*. B.A. (Concordia Senior College); M.A. (Washington University); B.D. (Concordia Seminary); Ph.D. (University of London).

A native of St. Louis, Professor Lischer's graduate theological training is in systematic theology. He is an ordained minister in the Evangelical Lutheran Church in America and has nine years of pastoral experience in rural and suburban settings. He joined the faculty of the Divinity School in 1979 where he teaches in the areas of homiletics and ministry. In his scholarly work Dr. Lischer has sought to portray proclamation as an integrated theological activity. He has published widely in the areas of theology, ministry, and preaching. His books, *A Theology of Preaching* and *Theories of Preaching* deal with the theological and rhetorical bases of preaching. *Speaking of Jesus* reflects his parish experiences with grassroots evangelism.

George Marsden, *Professor of the History of Christianity in America*. A.B. (Haverford College); B.D. (Westminster Theological Seminary); M.A., Ph.D. (Yale University).

Professor Marsden has written and edited books on the history of American evangelicalism and fundamentalism. Currently his research focuses on the secularization of American universities. He is an editor of the *Reformed Journal*. His books include *Fundamentalism and American Culture*, *The Evangelical Mind and New School Presbyterian Experience*, *The Search for a Christian America*, and *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*. Before coming to Duke in 1986 he taught for twenty-one years at Calvin College.

Paul A. Mickey, *Associate Professor of Pastoral Theology*. B.A. (Harvard University); B.D., Ph.D. (Princeton Theological Seminary).

Prior to joining the Duke faculty, Professor Mickey served pastorates in Ohio and New Jersey, was a chaplain services specialist in the Air Force, and was a behavioral and management consultant for Western Electric Psychological Testing Division. An ordained United Methodist minister, his primary interests are in the areas of marriage and family counseling, developing parish leadership skills, and the intersection of theology and psychology. He has published in the areas of marriage counseling and parish leadership skills. Current areas of interest are in self esteem issues for adults and children, with specific focus on adult children of alcoholics, and the developmental, spiritual, and theological blockages resulting from abusive and obsessive behavior.

Carol Marie Noren, *Assistant Professor of Homiletics*. B.A. (Augustana College); M.Div. (Garrett-Evangelical Theological Seminary); Ph.D. (Princeton Theological Seminary).

A native of Illinois, Professor Noren is an Elder in the United Methodist Church. She served churches in Manchester, England and in the Northern Illinois Conference before entering Princeton. She was on the faculty of Princeton Theological Seminary prior to coming to the Divinity School. Her academic interests are in the history and theology of preaching, worship in the Wesleyan tradition, and women in preaching. Her current research is on the history of preaching in Swedish-American Methodism. She has preached widely in the United States and England.

Russell E. Richey, *Associate Dean for Academic Programs and Research Professor of Church History*. B.A. (Wesleyan University); B.D. (Union Theological Seminary); M.A., Ph.D. (Princeton University).

Before coming to Duke, Professor Richey was on the faculty of Drew University where he taught American church history and served terms as dean of students in the Theological School and assistant to the president. Editor of three books, most recently, *Rethinking Methodist History (1985)*, and of many articles, he has research interests in institutional aspects of American religion and in Methodist history. He teaches in American Christianity and American Methodism. Professor Richey is an Elder in the North Carolina Conference of The United Methodist Church.

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

The Reverend B. Maurice Ritchie specializes in the practice of ministry and the training of persons for ministry in parishes, institutions, chaplaincies, and a variety of other settings. His own experience includes service as a parish minister, as college chaplain, and a professor at the undergraduate level. He previously served the Divinity School as Director of Admissions and Student Affairs. He is an Elder in the Western North Carolina Conference and a member of the Board of Ordained Ministry of that Conference and of the Southeastern Jurisdiction.

Grant S. Shockley, *Professor of Christian Education*. A.B. (Lincoln University); M.Div. (Drew University); M.A., Ed.D. (Union Theological Seminary/Columbia University).

Professor Shockley's areas of teaching interest include curriculum development, instructional and learning theory, age-level and family life ministries. His previous teaching positions include Garrett Theological Seminary, Candler School of Theology, Emory University. Dr. Shockley's research interests include Black theological education and Methodist history. His many publications include books, chapters, research studies, numerous articles in professional journals and curriculum resource materials. He is a consultant to Protestant church education boards in the United States, Africa, Asia, and Latin America. He has served as a visiting professor at New York University, Northwestern University, Drew University, and the University of Zimbabwe.

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

Professor Smith's *Composition and Order of the Fourth Gospel* appeared in 1965. Subsequently, his contributions to Johannine scholarship have taken the form of articles, essays and reviews, the most notable of which were published in *Johannine Christianity*. His textbook, with Robert A. Spivey, *Anatomy of the New Testament*, will soon appear in a fourth revised edition. *John*, in the Proclamation Commentaries Series, appeared in a revised edition in 1986. He has published *Interpreting the Gospels for Preaching*, as well as articles in the *Interpreter's Dictionary of the Bible*, *Harper's Bible Dictionary*, and *Macmillan's Encyclopedia of Religion*. A postdoctoral fellow of the Lilly Foundation (Zurich Foundation), the Guggenheim Foundation (Cambridge University), and the Association of Theological Schools, from 1960 to 1965, he previously taught at the Methodist Theological School in Ohio. He is an Elder in the South Carolina Annual Conference.

Harmon L. Smith, *Professor of Moral Theology and Professor of Community and Family Medicine*. B.A. (Millsaps College); B.D., Ph.D. (Duke University).

Professor Smith's teaching centers in systematic Christian ethics and medical ethics. His principal research interests are in ethical method, decision theory, and ethics and medicine. He has been a visiting professor in several universities both here and abroad, and has lectured in more than 150 colleges and universities, and more than 75 hospitals and medical schools, in the U.S., Canada, and Europe. His most recent book is *Professional Ethics and Primary Care Medicine* (with Larry Churchill). He is a priest of the Episcopal Church, canonically resident in the Diocese of North Carolina, and currently Interim Rector of St. Titus' Church, Durham.

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

Professor Steinmetz is a specialist in the history of Christianity in the later middle ages and Reformation. Before coming to Duke in 1971, he taught at Lancaster Theological Seminary of the United Church of Christ. In 1977 he was a Visiting Professor at Harvard University and a Guggenheim Fellow at Cambridge University. A former president of the American Society of Church History (1985), he has written numerous books and articles in his field, including *Luther and Staupitz* (1980), *Luther in Context* (1986) and *Memory and Mission: Theological Reflections on the Christian Past* (1988). He is a United Methodist minister and a member of the North Carolina Conference.

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

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

William C. Turner, Jr., *Assistant Professor of Theology and Black Church Studies*. B.S., M. Div., Ph.D. (Duke University).

Professor Turner held positions within Duke University in student affairs and Afro-American Studies before joining the Divinity School faculty. His ongoing work focuses on pneumatology and the tradition of spirituality and preaching within the Black Church. Upcoming articles on "Black Evangelicalism," "The Musicality of Black Preaching," and "The Black Church and the Ecumenical Tradition" reflect his teaching and writing interests. Professor Turner travels widely as a preacher and lecturer. He retains active involvement in the church and community activities.

Dan O. Via, *Professor of New Testament*. B.S. (Davidson College); B.D. (Southern Baptist Theological Seminary); Ph.D. (Duke University), Litt. D. (Davidson College).

Professor Via's teaching and research interests focus on the parables of Jesus, the Gospels of Mark and Matthew, New Testament theology and ethics, and hermeneutics; and his primary method of interpretation has been to use existential thinking and literary criticism as a means for articulating the theological meaning of the New Testament. Among his publications are *The Parables* and *The Ethics of Mark's Gospel*. His current project is a study of the problem of self-deception as it appears in the writings of Paul and the Gospel of Matthew. He has held visiting professorships recently at the University of Zimbabwe and at Harvard Divinity School. He is an ordained Baptist minister and preaches in various churches and lectures to ministerial groups.

Geoffrey Wainwright, *Professor of Systematic Theology*. B.A., M.A., B.D., D.D. (University of Cambridge); Th.D. (University of Geneva).

A minister of the British Methodist Church, Dr. Wainwright taught theology in Cameroon, West Africa (1967-73), Birmingham, England (1973-79), and Union Theological Seminary, New York (1979-83). He is author of *Eucharist and Eschatology* and of *Doxology*, and editor of *The Study of Liturgy* and *The Study of Spirituality*, all

published by Oxford University Press. He is a member of the Faith and Order Commission of the World Council of Churches and currently chairs the international dialogue between the World Methodist Council and the Roman Catholic Church. His churchly interests are reflected in his book *The Ecumenical Moment* and another on *Wesley and Calvin as Sources of Theology, Liturgy and Spirituality*. He teaches across the entire range of Christian doctrine and is particularly interested in the truth claims of faith and theology.

John H. Westerhoff III, *Professor of Religion and Education*. B.S. (Ursinus College); S.T.B., (Harvard University); Ed. D. (Columbia University).

Professor Westerhoff is best known for his numerous books, of which *Will Our Children Have Faith?* has become a classic. Having taught at various universities including Harvard, Princeton, Fordham, and Boston College, he has been at Duke for fifteen years, where he has focused his scholarship and teaching on Christian formation, education, and instruction. For the past ten years he has been editor of the journal *Religious Education*. As a practical theologian he is concerned about the intersection of various aspects of ministry such as liturgics, pastoral care, and spirituality. An Episcopal priest, he assists at the Chapel of the Cross in Chapel Hill, North Carolina. A popular speaker and workshop leader, he travels throughout the world working with clergy and laity from most every tradition.

William H. Willimon, *Professor of the Practice of Christian Ministry*. B.A. (Wofford College); M.Div. (Yale University); S.T.D. (Emory University).

Professor Willimon teaches courses in preaching and worship in addition to his duties as Minister to the University. Before coming to Duke, he served as pastor in churches in Georgia and South Carolina. His research and publication includes work in liturgics, homiletics, and pastoral care. He is the author of twenty-six books, two of which have been selected by the Academy of Parish Clergy as 'the most useful book for pastors' in the year in which they were published. He has served the church as an editor of new worship resources, curriculum writer, and as a member of the United Methodist Commission on Worship. He is on the editorial board of three professional journals, including *Quarterly Review* and the *Christian Century*, and has lectured in the United States, Korea, and Europe. He is an Elder in the South Carolina Conference of the United Methodist Church.

Robert L. Wilson, *Professor of Church and Society*. A.B. (Asbury College); M.A. (Lehigh University); B.D. Garrett-Evangelical Theological Seminary; Ph.D. (Northwestern University).

Professor Wilson's research interests focus on the relationship between church and community, the sociology of religious institutions, congregational planning and United Methodist polity. His major publications are: *Faith and Form: A Unity of Theology and Polity in the United Methodist Tradition* (with Steve Harper), *Rekindling the Flame: Strategies for a Vital United Methodism* (with W. H. Willimon), *Shaping the Congregation, Preaching and Worship in the Small Church* (with Willimon), and *What's Ahead for Old First Church* (with E.E. Jones). He is the author of numerous articles and research reports. An Elder in the North Carolina Conference of the United Methodist Church, for twelve years prior to coming to Duke, he served as Director of Research for the National Division of the Board of Missions. He is the Director of the J. M. Ormond Center for Research Planning and Development at Duke University.



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 1 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 by the institution directly to the Assistant Dean for Admissions; (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 who are best qualified to judge the applicant as a prospective student in the Divinity School and 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 (see next page).

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 Academic Programs (ordinarily no more than three courses each of the first two semesters), and also includes a review of work at the end of each semester by the Committee on Academic Standing until limited program status is lifted.

Application Procedures for Master of Theological Studies Program. 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 M.T.S. degree will be accepted after 15 May and 1 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 by the institution directly to the Assistant Dean for Admissions; (2) one supplementary transcript, sent as soon as possible, showing completion of work which was in progress when the earlier transcript was made; (3) the names of three or four college (or seminary) professors who are best qualified to judge the applicant as a prospective student in the Divinity School and who will be contacted by the school for written letters of recommendation; and (4) the name of at least one person willing to serve as a general reference who will be contacted by the school for a written letter of recommendation. *Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant.*

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

1. who have been awarded a bachelor's degree from a regionally accredited college or university prior to their intended date of enrollment;
2. who have attained at least an overall *B* (3.0 on a 4.0 scale) academic average; and
3. who demonstrate program goals commensurate with this degree program.

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 1 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 Assistant Dean for 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; (3) the names of three seminary professors who are best qualified to judge the applicant as a prospective student in the Divinity School and who will be contacted by the 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.*



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

1. who have been awarded a bachelor's degree from a regionally accredited college or university;
2. who have or will have been awarded the M.Div. degree (or the equivalent) from an accredited theological institution;
3. who have achieved superior academic records; and
4. who desire to continue or resume their theological education for enhancement of professional competence in selected areas of study.

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 \$17,000*). *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 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 forty-five 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 of notification 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., M.T.S. and M.R.E.) or seminary (for the Th.M.) degree.

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

Transfer of Credit. Transfer of credit from theological schools accredited by the Association of Theological Schools is allowed by the Divinity School towards the Master of Divinity, Master of Religious Education, and Master of Theological Studies degrees. Credit from another institution will normally be limited in the M.Div and M.R.E. programs to one-third of the total number of credits required for graduation by the Divinity

*Figures are based on 1987-88 charges and are subject to change.

School (and to one-quarter for the M.T.S.). In each case a letter of honorable dismissal from the school from which transfer is made is required along with a transcript of academic credits. Applicants for transfer into a degree program are evaluated on the same basis as other applicants.

Conduct of Students

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

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

Readmission to Duke Divinity School

Persons seeking readmission to the Divinity School's degree programs must complete the following requirements: (1) submit a new application; (2) submit an additional statement detailing reasons for withdrawal and reasons for seeking readmission at this time, and describing activities and employment undertaken since withdrawal; (3) submit the names of at least three persons willing to serve as references, 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 Assistant Dean for 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 Assistant Dean for Admissions. 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 training for Christian life is vigorous, inspiring, and varied participation in corporate worship. This corporate life of the Divinity School is centered in York Chapel where three services are held weekly— a service of 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, 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. 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 undergraduate and single graduate students. Assignments are made on a first-apply, first-assigned basis.

One-bedroom and two-bedroom apartments are fully furnished.

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 Manage-

ment. 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. The majority of divinity students live in off-campus apartment complexes because of their proximity to the school and their competitive rental rates. 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 Life 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 Grade-li's, a snack bar/delicatessen. 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

The aim of the University health service is to provide medical care and health advice necessary to help the student enjoy the University community. To serve this purpose, both the University health service clinic and the University infirmary are available for student health care needs. 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 in Duke Hospital South. Emergency transportation, if required, can be obtained from the Duke campus police. Residential staff personnel or Divinity School administrators should be consulted whenever possible for assistance in obtaining emergency treatment.

The facilities of the University health service clinic are available during both regular and summer sessions to all currently enrolled full-time 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, 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 students of all ages. 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 community 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. 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 \$50 for each motor vehicle or \$25 for each two-wheeled motor vehicle. Students first registering after 1 January are required to pay \$30 for a motor vehicle or \$15 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 one-half of the fee paid for either a motor vehicle or 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 which attempt to express the variety and diversity of theological and liturgical perspectives represented in the membership of the community. These chapel services are followed by a fellowship hour in the Student Lounge where hot beverages and pastries are served to a group that on most days includes students, faculty, administrators, support staff, student spouses and children, and visitors.

In addition to overseeing the planning of the regular morning chapel services, the student-faculty Worship Committee develops a number of occasional worship experiences throughout the academic year in keeping with the liturgical calendar and church festivals. Special interest groups growing out of and related to the Worship Committee include such sub-committees as Sacred Movement and Dance, Worship and the Arts, and Liturgical Environment. Still other worship opportunities are available through Duke Chapel where midday and evening prayer services on weekdays during the school year, weekly Sunday worship services and Eucharists, and festival services are held.

Several informal groups exist whose major purpose is to provide students with opportunities to express and share personal, professional, and spiritual development with each other in weekly meetings on the campus and at home. Among these are covenant discipleship, prayer and contemplation, and lectionary discussion groups.

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 twelve community-wide events for students and faculty. Weekend retreats present students with an opportunity to become better acquainted with each other and with faculty, and to explore matters of personal, professional, or spiritual concern. Dialogues on ministry occurring through the year help introduce students to practicing ministers and their personal, professional, and spiritual struggles and growth.

The Christian Social Action Committee of the Student Representative Assembly serves as a forum through which persons explore what it means to live out the gospel in a social context as witnesses of Christ. As an organization that prays for the support of the community and for guidance concerning social issues and also seeks to create awareness so that our vision of God's will in society is enlarged, CSA meets on a weekly basis; hosts forums on topics such as capital punishment, sexuality and the Church, and peace with justice; provides leadership for events such as the annual Crop Walk and Red Cross blood drives; and coordinates the matching of volunteers with church and community agencies.

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 weekday worship 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.

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

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

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

Christian Educators Fellowship. As a professional organization for persons who serve or intend to serve as professional Christian educators, CEF interprets the role of the Christian educator in the total ministry of the Church and provides support, fellowship, and professional relationships. In addition to monthly program meetings, a Christian education emphasis week is held each spring.

Order of St. Luke. Formed to bring about a recovery of the worship and sacramental practice which has sustained the Church since its formation in apostolic times, the

Order of St. Luke is a religious order within the United Methodist Church that additionally is concerned to help recover the spiritual disciplines of John and Charles Wesley as a means of perceiving and fulfilling the mission for which the Church was formed. Membership in the Order is open to lay persons, seminarians, clergy of the United Methodist Church, and to persons of other denominations. The Divinity School chapter of the Order of St. Luke was chartered in the fall of 1987.

Episcopal Students Fellowship. Recognizing a need for denominational support, fellowship, and worship life, Episcopal students organized the Episcopal Students Fellowship in the spring of 1988. In addition to informal gatherings and group meals, the organization worships together three times a week: Eucharist on Tuesday mornings, Morning Prayer on Wednesday mornings, and Evening Prayer on Thursday afternoons.

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 admission rates to football and basketball games are available to graduate and professional students. The University supports a strong intramural program in which the Divinity School participates enthusiastically. In recent seasons the school has fielded teams in football, men's, women's, and co-rec basketball, volleyball, soccer, and softball.

Financial Information



Fees and Expenses

Master of Divinity, Master of Theological Studies, and Master 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. See relevant section on admissions for details.

	<i>Per Semester</i>	<i>Per Year</i>
Tuition—M.Div., M.T.S., and M.R.E.	\$2,740	\$5,480
Student Health Fee	125	250
Approximate Cost of Meals	1,030	2,060
Student Representation Association Fee	8	16

Tuition will be charged at the rate of \$685 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 \$685 per course. All other costs and regulations for the Th.M. degree are the same as those for the M.Div. degree. Th.M. students are not ordinarily eligible for 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 M.Div. 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 \$100 per course will be charged to all auditors who are not enrolled as full-time students.

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 \$13,500 for nine months and a married couple may expect to spend a minimum of \$18,500 for twelve months.

Housing Fees. Estimated minimal on-campus housing cost for a single student will be approximately \$3,000 during 1988-89. Presently the University does not provide

housing for married students. 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.

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 \$100 per year plus any federal tax that may be imposed. The fee is payable in the fall semester.

Payment and Penalty. 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 after drop-add period.

Tuition or other charges paid from grants or loans will be restored to those funds on the same prorata 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 \$50 registration fee for all automobiles (\$20 for two-wheeled motor vehicles) used on campus. Students who register their automobile will not be charged for registration of a motorcycle. For specifics see the chapter "Community Life."

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 need 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. Falsification of a financial aid application is a serious offense subject to the provisions of the Divinity School's Judicial Procedures.
2. Grants will be made within the limits of the conditions set forth governing each source.
3. The conditions at the beginning of the academic year determining financial needs shall be the governing criteria for the year. Financial aid programs are set up on a yearly basis, except for those students who may enter the second semester and/or those few whose status may change.
4. Financial aid grants are made on 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. Full-time students not participating in the field education program may work up to 20 hours per week in outside employment. Persons participating in the field education program, either summer or winter, may not engage in other forms of employment.
9. Students who have questions about the Divinity School's response to their financial aid request should first speak with the financial aid assistant. Where desired, students may file an appeals form for full review by the financial aid appeals committee.
10. Special students and Th.M. students (with the exception of one international scholar annually) are not eligible for any form of financial assistance from the Divinity School. Th.M. students are eligible to apply for denominational and federal loans.

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, 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 a maximum of 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 \$4,500.

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 \$4,500 in value, depending upon the recipient's *demonstrated* financial need, and academic course load.

Distinguished Service Scholarship. Each year the Divinity School offers a maximum of ten scholarships ranging up to \$4,500 in value to those students who combine excellence in academic achievement with outstanding promise for ministry in the local church. These scholarships are renewable in the second and third years if the student continues to exhibit (1) exceptional academic achievement with a grade point average of 3.35 or higher, and (2) vocational promise as reflected in participation in field education and the Divinity School community.

The Dean's Scholarship. The Dean's scholarships are awarded to at least ten recipients each year. These persons must represent strong promise for Christian ministry, academic achievement, and demonstrated financial need. Factors 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 is 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 \$2,000 (winter) to a maximum of \$4,750 (summer) are made available through the Divinity School to students who are approved to participate in the field education program. The Offices of Field Education and Financial Aid work together in determining placement and grant amount. This program includes the summer interns, winter interns, and student pastors. See full description under the section on field education.

Duke Endowment Student Pastor Grants. United Methodist students serving under episcopal appointment as student pastors in the state of North Carolina may qualify for tuition assistance of no more than \$2,100 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.

Endowed Funds

Certain special funds have been established as endowments, the income from which is used to provide financial aid through scholarships and field education grants for students, support for professorships, and enhancement of the Divinity School program. The funds listed below serve as essential resources for the preparation of persons for leadership in Christian ministry.

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

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

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

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

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

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

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

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

The James T. Cleland Endowment 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.

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

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

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

The Dickson Foundation Awards were established by the Dickson Foundation of Mount Holly, North Carolina, to provide assistance to students who demonstrate financial need and superior ability.

The Duke Endowment, established in 1924, provides under the Maintenance and Operation Program, field education grants for students of the Divinity School who serve in rural United Methodist churches under the Endowment and Field Education Program.

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

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

The Will Ervin Scholarship Fund is an endowment established by Will Ervin in 1980 and administered by the Richlands United Methodist Church, Richlands, North Carolina, for students preparing for Christian ministry.

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

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

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

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

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

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

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

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

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

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

The H. E. S. Inc. Scholarship is a grant from the H.E.S., Inc., Los Angeles, California, founded in 1931 by Dr. A. U. Michaelson, which provides two full-tuition scholarships each year.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Dempster Graduate Fellowships are awarded annually by the United Methodist Board of Higher Education and Ministry 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 Program for Ministerial Formation

As the practice dimension of theological education, field learning is designed to assist students in: (1) sharpening and clarifying their Christian vocations; (2) developing identity as ministers by providing experience with a variety of ministry tasks; (3) providing a ground for the testing and reconstruction of theological concepts; (4) developing the ability to do critical and reflective thinking by relating theory and experience; (5) developing ministry skills to achieve an acceptable level of readiness for ministry; (6) integrating academic studies, personal faith 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, one for the Master of Religious Education program. The Th.M. and M.T.S. degrees have no field requirements. A unit is defined by one term placement, either a full-time summer term of ten weeks or twelve weeks or an academic 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 participation in orientation and reflective 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 a reflective seminar, and prepare an evaluation of the experience. Evaluation and grading will be done by the field supervisor, student, field education staff, and the teaching faculty of Church's Ministry B (in the case of the second field requirement).

The first field requirement will be completed by the end of the third semester of study, the second in the summer prior to, or during, the senior year.

Administering Ministerial Development

Development of ministerial competency is the responsibility of each student. If the Field Education staff questions a student's readiness for a field assignment, a committee consisting of the student's faculty adviser, a member of the Field Education Com-



mittee, and the Field Education staff will assess the student. Divinity School admission materials, evaluation by the Field Education staff, and if necessary, additional professional evaluation will be used. This committee will approve the field assignment, or refer the student to remedial avenues of personal and professional development, including, if necessary, a leave of absence or withdrawal from school. Such action will be referred to the Academic Standing Committee for inclusion in assessment of that student's progress 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 Ministerial Formation

Students may elect to meet their field learning requirement in one of several ways. They may elect a voluntary ministry avenue. The setting must meet the requirements set by the Divinity School but students, with the direction of the Field Education Office, have latitude in selecting their settings. They must invest a minimum of 300 hours in preparation and presence, a minimum of ten weeks, in the setting and comply with the requirements specified by the Divinity School.

Students may use a "private contract" field setting where they have found employment by a congregation or church agency. Again, advance approval by the Field Education Office for credit, 300 hours of preparation and presence over a minimum of 10 weeks, plus compliance with Divinity School requirements regarding setting, supervision and structure are required.

Finally, field placements are often made in settings that have been developed and approved by the Divinity School. These offer opportunities for ministerial service with supervision, pastoral identity, and evaluation.

A wide variety of ministry settings is available for varying student goals: parish settings (rural, suburban, urban, larger parish patterns, and staff team ministries); institutional settings (mental health institutions, prisons, mental retardation centers, and retirement homes); campus ministry settings (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. Each student is required to complete one credit in a local church setting, unless permitted by the Field Education Committee to do otherwise.

Internship Program

A full-time internship program embraces both a full-time salaried position and a learning commitment in a single context over a period of time ranging from nine to twelve months. These assignments are designed to engage the student in considerable depth in particular ministry skills in a setting relevant to specific vocational goals. Internships 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, and an investigation-research project acceptable to the assigned faculty adviser. When these components are satisfactorily met and the evaluation reports are filed, credit for up to two courses (six

semester hours) may be assigned for the internship. No additional academic credit may be accumulated during the intern year. Grading for the two course credits will be on a pass/fail basis.

Internship settings may be student-initiated or negotiated by the school. In either case an agency contract covering all agreements must be made and filed with the Field Education Office. 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 Field Education staff.

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 Office of Field Education, as agent of the Dean, before accepting an appointment as pastor or associate pastor.

The Office of Field Education cannot make these appointments. This is within the jurisdiction of denominational authorities, and students should initiate their own arrangements. The Office of Field Education, however, requires a student application for appointment prior to accepting one. The office also provides area church officials with recommendations for students.

Students who serve in these capacities ordinarily may enroll in no more than three courses per semester, thus requiring eight semesters to complete the Master of Divinity degree. Student pastors are not permitted to enroll in summer study of any kind. Relaxation of this regulation requires the permission (on the appropriate form) of the supervising church official, the Field Education staff, and the Associate Dean for Curricular Affairs. Students are strongly and actively discouraged from attempting to commute more than fifty miles one way on a daily basis. Extensive commuting will jeopardize the student's academic program, health, ministry, and family life.

In keeping with the goal of the school to develop 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 guide the pastor's learning activity in the parish. Periodic evaluation will be expected 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 Field Education staff will convene a review committee consisting of the student's faculty advisor, a member of the Field Education Committee and the Field Education staff to review the student's needs and take appropriate action to assist the student in growth. Examples of such action are: requiring an alternative field experience, or a basic unit of Clinical Pastoral Education, psychological evaluation, personal therapy, etc.

Field Education and Clinical Pastoral Education

Students may use a basic unit of Clinical Pastoral Education successfully completed in an accredited CPE center to fulfill either the first or the second field education require-

ment. To receive field credit the student must present a copy of the supervisor's final evaluation to the Field Education Office. To receive (a maximum of two course units) academic credit, the student must present the Registry a letter from the supervisor indicating the unit was completed successfully and where and when it was completed. For field education purposes, CPE units will not be accepted for credit unless they are completed immediately prior to, or concurrent with, the M. Div. program.

International Programs



A Global Perspective for Duke Divinity School

"It is my hope that Duke will become even better known for its international programs. Indeed, Duke's history, resources, and outstanding faculty suggest to me that it has become our solemn obligation to serve the world community, just as it once was our duty to serve the South."

President H. Keith H. Brodie, inaugural address, September 28, 1985

When Dennis M. Campbell became Dean of the Divinity School in 1983, his first administrative addition was a Committee on International Studies and Programs. "I believe," he wrote, "that the future of theological education must be seen in a global perspective and that persons preparing for ministry must encounter the reality of Christianity in the context of our whole world."

Since that time, there has been a gradual expansion of opportunities for study or travel abroad, a slow but steady growth in the number of international students in the Divinity School, and an increase in faculty participation in programs outside of the United States. Some of these are listed below. The faculty and administration of the Divinity School stand ready and eager to assist with any proposals for a broadening of theological studies in the international realm.

The Home Country. Duke Divinity School continues to attract students from other countries who make a significant contribution to the community. In both 1984-85 and 1985-86 there were eight international students representing six different countries. In 1986-87 there were ten from seven countries, in addition to two graduate scholars from abroad. In 1987-88 the number of international students remained constant, while the number of graduate students and international visiting scholars more than doubled. Because of financial limitations and the maturation of higher theological institutions in other parts of the world, a majority of these students come for a shorter period of time and for advanced degrees.

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

Fall, 1985

Professor R. Neville Richardson, Department of Religious Studies, University of Natal, South Africa.

The Reverend Mr. Helmut Nausner, Superintendent, United Methodist Church, Austria.

Sister Henry Keane, Department of Systematic Theology and Theological Ethics, University of South Africa.

Dr. Robert Morgan, New Testament, Oxford University.

Spring, 1986

Dr. David Lin, Fujian Teachers' University, China.

Fall, 1986

Professor Hans Norbert-Janowski, editor-in-chief, *Evangelische Kommentare*, Stuttgart, Germany.

Professor James D. G. Dunn, University of Durham, England.

Professor Kosuke Koyama, Union Theological Seminary, New York.

Professor Oliver O. Donovan, Oxford University, England.

Spring, 1987

Professor David J. Busch, Dean of the Theological Faculty, University of South Africa, Pretoria.

Fall, 1987

Mr. Ray Plankey, Cuernavaca Center for International Dialogue on Development, Cuernavaca, Mexico.

Professor Lothar Schreiner, Kirchliche Hochschule, Wuppertal, Germany.

Professor Martin Hengel, University of Tubingen, Germany.

The Reverend Mr. Peter Storey, South African Council of Churches, South Africa.

Professor Jens Glebe-Moller, Univeristy of Copenhagen, Denmark.

Bishop Anthony of Stavropol, Russian Orthodox Church, Union of Soviet Socialist Republics.

The Reverend Mr. Valter Mitskevitch, All-Union Council of Evangelical Christians/Baptists, Moscow, Union of Soviet Socialist Republics.

Spring, 1988

The Reverend Mr. Finley McDonald, Glasgow, Scotland.

The Reverend Mr. Nathan Goto, African Council of Churches, Liberia.

In addition to courses in world Christianity (including the "Christian World Mission," "Third World Theology," and "Dialogue with Other Faiths"), and courses in the history of religion under the graduate program, various other departments offer courses related to international studies: "War in the Christian Tradition," "Ethics in World Religions," "Marxist Ideology and Christian Faith," "Food and Hunger," among others. Professors Geoffrey Wainwright from Great Britain and Teresa Berger from Germany add an international and ecumenical flavor to the faculty.

Travel Seminars. For a number of years, under the supervision of the Center for Continuing Education, faculty members have led travel seminars to study the role of the Christian church in significant areas of social and cultural development. Each year Professor McMurry Richey (retired 1984) conducts groups of seminary students, faculty, and ministers to Mexico, generally during the spring recess. In alternate years (most recently in 1987) Professor Creighton Lacy has led a group to visit historic sites and the resurgent church in the People's Republic of China. In 1985 Professor Moody Smith conducted a seminar called "Cities of the First Christians: Athens, Corinth, Ephesus, Rome"; and other faculty members have led tours on their own initiative. Similar opportunities will be continued, and in some cases, the Center for Continuing Education has been able to provide limited financial assistance. As one example of a recent experience, three Duke students were selected by the United Methodist Council of Bishops and the Board of Global Ministries to participate in an interseminary visit to mission, refugee, and development projects in Kenya, Pakistan, and India. This winter, two Duke students participated in a similar travel seminar, this time to study the role of the Church in Latin America.

Study Abroad. At the present time the only regular, on-going program of study abroad is an exchange with the University of Bonn, West Germany. Each year one German student is enrolled for a year at Duke, while an American student is selected to study

in Bonn. This program, carried on for many years under the direction of Professor Frederick Herzog, has been augmented by faculty seminars: in Germany in May, 1983 on the theme of "Luther's Understanding of Human Nature and Its Significance for Contemporary Theology," with a follow-up at Duke in March, 1985, focusing on North American anthropology and Reinhold Niebuhr.

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

Individual students from time to time have made private arrangements for study abroad. These have most often taken place in England or Scotland, with academic credit usually transferrable toward the Duke degree. Other invitations have been extended from such widely-scattered institutions as Wesley College, Bristol, England; Trinity Theological College, Singapore; United Theological College, Bangalore, South India; and the School of Theology, Sao Paulo, Brazil. The International Studies Committee will assist with contacts and information for individual proposals.

Foreign Service. The involvement of Duke Divinity School with international institutions and cultures has always gone beyond one-way educational opportunities. Over the years faculty, alumni, and students have lived and worked in locations abroad, under both ecclesiastical and secular auspices. The latest listings include approximately a score of seminary graduates in ministry overseas, and an equal number of other Duke alumni, largely from the Ph.D. program in religion, who are serving in church-related posts. Nearly forty international students have departed to their own—or other—countries to carry on Christian ministry.

Divinity students often participate in international service projects on a short-term basis. Several have taken part in evangelistic or building work-teams, chiefly in the Caribbean area. At least one recently spent a summer in Japan holding youth services under the auspices of OMS International. Faculty, too, are engaged in a variety of activities outside the United States. In addition to innumerable conferences and lectures in Canada and Europe, professors have taught and given papers in Third World countries: e.g., Professors Lacy, Shockley, and Via at the University of Zimbabwe; Professor Langford in Singapore; Professor Westerhoff in Japan, Australia, Argentina, Peru, and other countries of Central and South America; and Professor Wainwright in Australia and New Zealand.

Our World Parish. "The world is my parish," said John Wesley, referring to various classes and social groups in his own country as well as the foreign mission field. Today that "foreign mission field" has become an international Christian community with much to share. Today there are fewer North American missionaries serving in other countries or in ethnic minority parishes, though there is still a need for fellowship and support. In a wider sense "the world is my parish" for every Christian minister and lay person. Duke Divinity School seeks to broaden that awareness through its wide range of international studies and programs.

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 to serious and realistic dialogue with the black community. In keeping with these objectives, the Office of Black Church Affairs provides the following programs, activities, and services:

Academic Study. American theological education has long ignored the 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 Divinity School classes and worship services. The Gardner C. Taylor Preaching Series brings outstanding black preachers to the campus.

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

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

There are opportunities for academic study for all qualified black pastors and lay persons. The extensive holdings of the Divinity School Library 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, but they also provide a laboratory in which both blacks and whites together can gain wider knowledge *of*, deeper appreciation *for*, and increased sensitivity *to* the issues and urgencies of black culture.



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

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

Continuing Education



The Center for Continuing Education

Through the Center for Continuing Education the Divinity School offers extensive opportunities in education for the church's ministry. The Charles P. Bowles Continuing Education Center in the new wing of the Divinity School includes seminar rooms and spacious study carrels for clergy involved in individual study or residential seminars. The Divinity School provides a year-round program of residential seminars and conferences, extension seminars and consultations, and special services to clergy and churches throughout the nation.

Admission and Scholarships

Conferences, churches, and other supporting groups and institutions have made available through the Divinity School designated funds to assist in continuing education for ministry. Inquiries, applications for admission, and requests for continuing education scholarships for residential seminars should be directed to: The Reverend W. Joseph Mann, Director of Continuing Education, The Divinity School, Duke University, Durham, North Carolina 27706 (919)684-3041.

In-Residence Seminars and Conferences

During the academic year 1987-88 the Divinity School conducted a series of continuing education seminars, workshops, and conferences for clergy. Some of these were: "Duke Reading Week;" "Theological Foundations for Ordained Ministry;" "Spiritual Formation and Christian Leadership;" and "Spirituality and the Arts." In addition, special seminars were presented for many districts from the Western North Carolina Conference and the North Carolina Conference of the United Methodist Church. Duke will also help arrange continuing education seminars in other Annual Conferences. Current seminar schedules can be obtained through the Director of Continuing Education.

International Travel-Study Seminars

The Center for Continuing Education sponsored an international travel-study seminar in 1988. "An Introduction to Mexico" was led by Dr. McMurry Richey and gave participants an opportunity to appreciate the peoples and churches of Mexico. The Center for Continuing Education intends to offer clergy more opportunities for international travel and understanding.



Extended Study Leave Program for Clergy

Duke receives requests from clergy from all over the country to spend either a few days or a few weeks at Duke. Some merely want to spend time in the library. Some want to meet with specific professors, getting from them direction for their reading or study and reflection on their thinking. Others have a particular topic or subject they wish to pursue and want the Director of Continuing Education to point them to books, seminars, or professors that might help them. Duke is happy to receive clergy for a study leave under the following guidelines:

- (1) The pastor submits a short biographical sketch and a study proposal.
- (2) The Director of Continuing Education assesses the appropriateness of the proposal—for the pastor and for Duke. Special attention is given to the pastor's ability to do independent work. We also determine whether Duke can provide the guidance that a pastor needs. When a pastor is granted permission to come to Duke on a study leave, the Director of Continuing Education supervises the study.
- (3) CEU's are awarded after a discussion with the Director of Continuing Education and a report from the pastor.

Visiting Scholars Program

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

Duke Summer Institute

The Duke Summer Institute provides an exciting format for continuing education. Usually held the last week in July, the Summer Institute offers persons a choice of continuing education seminars, lectures in the evening, worship, and recreational opportunities at Duke. In the 1988 Summer Institute continuing education seminar teachers included William Willimon, Stanley Hauerwas, Stephen Shoemaker, and Pat Arnold. Several clergy have found the Duke Summer Institute a good way to combine continuing education with family vacation or travel. Inquiries about the current Duke Summer Institute can be made to the Office for Continuing Education.

The Convocation and Pastors' School

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

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 1987 Gray Lecturer was William May from Southern Methodist University.

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 1987 Hickman lecturer was Peter Storey from South Africa.

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.

Additional Study Opportunities



Dr. Mary McClintock Fulkerson

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 Rural Church section of the Duke Endowment.

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

Programs in Pastoral Psychology

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

1. The Master of Theology degree with a major in pastoral psychology is ordinarily a calendar year program beginning the first full week in June. However, upon the recommendation of the staff, candidates with a quarter or more of Clinical Pastoral Education may begin their program in September. The candidate may plan one of two programs or concentrations:
(a.) 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; and (b.) a concentration in pastoral care and an introduction to the field of pastoral counseling through course work and an intern year in Clinical Pastoral Education.

A quarter of Clinical Pastoral Education is considered a prerequisite for all programs. Students who wish to complete the intern year in CPE and earn a Master of Theology degree will normally need two years to complete the program.



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. Persons specializing in pastoral counseling and pastoral psychotherapy will advance toward certification with the American Association of Pastoral Counselors and the American Association of Marriage and Family Therapists.

2. Single units of basic clinical pastoral education are offered each summer (beginning the first Monday in June and running for eleven weeks) and concurrent with the fall and spring semesters in the Medical Center. Single units of basic parish-based clinical pastoral education are available concurrent with the fall and spring semesters. When the unit is completed within one semester, the student may take two other courses in the regular M.Div. program. Two transfer course credits will be granted for a summer CPE quarter or two course credits will be granted for the unit taken during the academic year (unless a course credit has already been granted for PP 77, in which case only one additional credit will be given for the CPE unit).

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

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) 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 units 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 Chaplains Service Office, Duke Medical Center.

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

Women's Studies at Duke University

Graduate students enrolled in any of the University's departments and professional schools participate in the Women's Studies Program by taking graduate level courses, working with Women's Studies faculty on independent research, pursuing the graduate certificate in Women's Studies, and writing masters and doctoral theses in feminist scholarship.

To qualify for a graduate certificate, students must pass a minimum of three graduate level courses on women and gender. IDC 211, History of Feminist Thought, is the core course for the certificate, and the only required one. Students choose the second and third courses, as suited to their interests and programs of study; these may include Divinity courses: CT 214, Feminist Theology, CT 139, Women, Theology and the Church, PP 180, Pastoral Care and Women, and PR 282, Women and the Word; as well as two other IDC courses: IDC 283, Feminist Theory and the and the Humanities and IDC 284, Feminist Theory and the Social Sciences. (Divinity students may elect IDC 211 as one of their two permitted cognate courses [see below for "Cognate Courses"], and may wish to expend the other cognate opportunity on IDC 283 or 284.)

In addition to coursework, graduate students interested in feminist scholarship are strongly encouraged to take advantage of the many co-curricular and professional opportunities the Women's Studies Program presents.

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

The Ministerial 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 local 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 fortieth session of the Course of Study School is being held 27 June-22 July 1988. For further information on the Course of Study School write to Dr. Paula E. Gilbert, Director, Ministerial Course of Study School, Duke Divinity School, Durham, North Carolina 27706.

Curriculum



Degree Programs

The academic work of the Divinity School presently embraces four degree programs: the Master of Divinity degree (M.Div.) ordinarily of three academic years; a one-year program beyond the basic degree, the Master of Theology (Th.M.); and two programs of two academic years, one leading to the degree of Master of Religious Education (M.R.E.) and the other to the degree of Master of Theological Studies (M.T.S.). The first three are graduate-professional degrees; the M.T.S., inaugurated only in September of 1987, is a general academic degree. Admission to candidacy for any of these degrees presupposes the completion of the A.B. or its equivalent.

Students preparing for ordination 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 M.T.S. provides an introduction to the theological disciplines as foundation for a graduate research degree (Ph.D.); preparation for lay religious degrees other than Christian education; grounding for teaching, research or practice in another field (e.g., history, psychology, music); enhancement of institutional roles; and personal enrichment.

The specific requirements for each of these degrees are found in the succeeding pages. Completed course work cannot be credited toward more than one degree. Reciprocal transfer of credit for course work taken under the M.Div., M.R.E., or M.T.S. programs requires the permission of the Associate Dean for Academic Programs.

Doctoral Studies Accredited by the Graduate School

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

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

Administration of the Curriculum

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

Grading System. The Divinity School employs the grading scale with the 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; *D+*, 1.3; *D*, 1.0.

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

Incompletes. A student may petition the Associate Dean for Academic Programs to receive a grade of incomplete in a course. This petition must be filed in writing on the prescribed form with the registry on or before the last official day of classes of the semester in question. Such permission may be granted when a student, through some circumstances beyond control, such as illness, has been hindered from meeting the course requirements. Adjudication of the petition will rest with the Associate Dean and the instructor concerned. The Associate Dean will communicate in writing to the student regarding the joint decision and any conditions attached thereto. An incomplete becomes 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, 1 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 Academic Programs to be beyond the student's control. Conditions of genuine emergency and not considerations of convenience will be determinative in considering requests, which must be submitted in writing on academic petition forms.

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

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

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

Cognate Courses. Students may, in consultation with their faculty advisers, take up to two graduate level courses in other departments of Duke University or at the University of North Carolina. Permission for more than two such cognate courses must be secured from the Associate Dean for Academic Programs. Courses in 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 Academic Programs, and the instructor of the class. Special students, part-time students, or persons not candidates for degrees in the University are charged an audit fee for each such course.

The Basic Theological Degree—Master of Divinity

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

This degree program is structured to elicit a positive response to: (1) the challenge to provide an adequate professional education—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, with an overall grade point average of C (2.0) or better; ten basic courses or their equivalent; three limited electives; two units of approved field education; and two evaluations.

The basic curriculum provides for foundational courses in biblical, historical, theological, and ministerial studies, representative of the tradition and regarded as indispensable background for subsequent elective work and individual program information. These required courses total ten of the twenty-four courses necessary for graduation. They are Old Testament 11, New Testament 18, Church History 13 and 14, American Christianity 28, Christian Theology 32, Christian Ethics 33, Preaching 30, Church's Ministry 10 and 100. At least one course must be elected from three designated lists of offerings (available at registration) in advanced Biblical Studies, Black Church Studies, and Theologies in Context (the latter covers such fields as Women's Studies, World Christianity, and Liberation Theology). The opportunity of advanced standing adds further variability to the academic program, depending upon the nature and quality of the student's undergraduate academic work. Fourteen courses, over half of the required total, are available for working out an individualized program of studies leading to specialized preparation in academic depth and 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 Academic Programs for the fulfillment of the aims of the curriculum. The declared vocational and professional objective of the student is of central importance both to the student and to the faculty adviser in planning the student's comprehensive study program.

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

The normal academic load is four courses per semester. A student with demonstrated competence may, with the consent of the academic adviser and the Associate Dean for Academic Programs, enroll for an additional course in the 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. Fourteen elective courses are available and may be programmed to satisfy vocational and professional preferences. In planning a course of study, the student, in consultation with the adviser, should choose a program 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 Academic Programs, or the Dean.

Evaluation/Self-evaluation. The successful completion of the new M.Div. program rests upon three components: (1) grades; (2) field education; (3) faculty evaluation. Two points of evaluation/self-evaluation occur. One, after the first semester, provides an early reading on the student's sense of vocation and the appropriateness of the Duke M. Div. program for that person; gives early direction to the student's academic program; provides guidance for the first field assignment.

The second, normally after the fourth semester, reviews the student's progress to date in classroom and field learning and assesses the student's readiness to proceed into the senior year and complete the Master of Divinity program. Specifically examined are the student's (1) understanding of his/her Christian vocation, (2) self-perception as person in ministry, (3) command of skills of ministry, and (4) ability to integrate practice and theology of ministry.

The instruments to be used include (1) a self-evaluation document; (2) field education data and transcript; (3) a 15-20 page typewritten paper on the student's emerging theology of ministry in relation to his/her given faith heritage; (4) an episode of ministry such as a verbatim, a sermon, a case study, a church program, etc., which demonstrates the theology of ministry; and (5) a 45 minute oral exam over the paper, specific episode, etc.

The evaluation is a graduation requirement which must be satisfied as any other requirement. Students who require significant additional work as judged by the evaluating committee will have to complete that work prior to graduation.

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

A SUGGESTED M.DIV. CURRICULAR PARADIGM

Junior Year

Fall Semester

Church's Ministry 10
 Church History 13
 Old Testament 11
 Elective
 (Evaluation 1)
 Field Education 1

Spring Semester

Christian Theology 32
 Church History 14
 New Testament 18
 Elective

Middler Year

Fall Semester

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

Spring Semester

Elective
 Elective
 Elective
 Elective
 (Evaluation 2)

Senior Year

Fall Semester

Church's Ministry 100
 Elective
 Elective
 Elective

Spring Semester

Elective
 Elective
 Elective
 Elective

*Students will take the Introduction to Preaching course before the end of the fourth semester and after the foundational courses in Old and New Testament or their equivalents.

Required Limited Electives:

One course in Black Church Studies (from designated list)

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

One additional course in Scripture

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

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

Field Education. Two units of approved field education are required; they are represented above as winter term placements (30 weeks); they may also be satisfied in summer placements (10-12 weeks).

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 Academic Programs on recommendation of the Associate Dean for Field Education.

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

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

Transfer Credits. Transfer of credit to the Divinity School of Duke University, leading to candidacy for the degree of Master of Divinity, will normally be limited to one-

third of the academic credits (in proportional evaluation) required for fulfillment of degree candidacy (see the chapter, "Admissions").

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

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.

M.Div. with a Concentration in Christian Education

Persons wishing a Master of Divinity degree with a concentration in Christian education will complete the stated requirements of the M.Div. curriculum. In addition, they would ordinarily take CED 25 in the first semester of the junior year; CED 132 in the second semester of that year; CED 250, the Senior Symposium in Christian Education, in the second semester of the senior year; and three other Christian education courses. They would also complete one field education unit in a Christian education setting.

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 according to the following curricular paradigm:

First Year

Fall Semester

CED 25: Education as a Pastoral Ministry
Church History 13
Old Testament 11
Elective
(evaluation—1)

Spring Semester

Christian Theology 32
Church History 14
New Testament 18
Elective

Second Year

Fall Semester

Christian Ethics 33
CED 132: Curriculum Teaching and Learning
Elective
Elective
(evaluation—2)

Spring Semester

CED 250: MRE Symposium
Elective
Elective
Elective

Required Limited Electives: Three courses in Christian Education. One unit of approved Field Education is required.

Note: The courses in scripture, history, and theology above are those typically elected. Others in the same divisions may be substituted with the permission of the adviser, the divisional chair and the Associate Dean for Academic Programs.

All MRE students will be involved with their adviser in two evaluation/self-evaluation processes. One, after the first semester, provides an early reading on the student's sense of vocation and direction. The second, normally during the third semester, assesses the student's readiness to complete this professional degree program. The latter includes the submission of a fifteen—twenty page paper entitled "My Emerging Theology of Educational Ministry." Both draw upon insights and data from field education as well as from academic performance.

United Methodist Requirements. This degree meets the academic requirements for consecration as a diaconal minister in the United Methodist Church when United Methodist doctrine and polity (CP 159-60) are taken as electives. To be certified as a Director or Minister of Christian Education by an annual conference, a student would need to take a course in worship, typically CW 178, and United Methodist history, doctrine and polity (CP 159-60), in addition to the courses in Christian Education required for the degree. Students are advised to consult with their Conference Boards of Diaconal Ministry.

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 MRE 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 Theological Studies Degree

This two-year (four semesters) general academic degree, inaugurated only in September of 1987, is designed to provide an introduction to the theological disciplines as: (1) foundation for a graduate research degree (Ph.D.); (2) preparation for lay religious careers; (3) grounding for teaching, research or practice in another field (e.g., history, psychology, music); (4) enhancement of institutional leadership roles; (5) personal enrichment.

Admissions standards:

1. B.A. (or equivalent) from a regionally accredited college or university;
2. 3.00 overall grade point average (on 4.0 scale);
3. personal program goals commensurate with the M.T.S. program.

Requirements:

1. 16 courses and four or more semesters of residency (at least three semesters of which must be at Duke, i.e., transfer credit is limited to one semester);
2. a normal load of four courses per semester;
3. two courses from each of the Biblical, Historical and Theological divisions (ordinarily those would be the Old and New Testament introductions; the two semester survey of church history; and the basic theology and ethics courses);
4. the maintenance of a cumulative grade point average of 2.5;
5. a paper* submitted within a course in the final (fourth) semester and fulfilling, in part, the requirements of that course which addresses itself to the coherence, learnings, or major emphases of the individual's program (choice of course by mutual consent of student, instructor, advisor);
6. completion of all requirements for the degree within a four year (eight semester) period.

Administration. In consultation with their advisers, students will draft a set of program goals and project a four semester course plan (or an appropriate alternative plan on a part-time basis). At each registration conference, students and advisers will reassess program goals and the course plan adopted by the student. At the end of each semester, the Academic Standing Committee shall review the progress and cumulative grade point average of each student. The M.T.S. program as a whole will be administered by the Associate Dean for Academic Programs who will take responsibility for any colloquia or other special M.T.S. programs.

Persons enrolled for three or more courses would be classified as full time.

Students enrolled in the M.T.S. program could avail themselves of graduate level courses of the University open to Divinity School students and cognate to their programs and offerings of The Divinity School except those courses specific to other degrees, e.g. the Church's Ministry 10 and 100 courses of the M.Div. program and the M.R.E. Colloquium.

United Methodist Requirements. This degree meets the academic requirements for consecration as a diaconal minister in the United Methodist Church when United Methodist doctrine and polity (CP 159-60) are taken as electives. Students are advised to consult with their Conference Boards of Diaconal Ministry.

*Guidelines for the fourth semester paper will be available.

A Suggested M.T.S. Curricular Paradigm

First Year

Fall Semester

Elective
Old Testament
Church History
Elective

Spring Semester

Christian Theology
New Testament
Church History
Elective

Second Year

Fall Semester

Christian Ethics
Elective
Elective
Elective

Spring Semester

Elective**
Elective
Elective
Elective

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

The Master of Theology Degree

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

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

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

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

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

The Program of Study. At least four of the required eight courses must be taken in one of the basic theological disciplines (biblical, historical, theological, or ministerial) which shall be designated as the candidate's major, and at least two courses in another discipline (i.e. an area of study distinct from the major) 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 or field experience; a concentration in pastoral care through course work and an intern year in basic or advanced clinical pastoral education; a concentration in pastoral counseling through course work and supervised counseling experience in a pastoral counseling center. In the context of clinical pastoral education various professional goals may be sought, including general understanding and skills in pastoral care. The Clinical Pastoral Education Program is certified by the Association for Clinical Pastoral Education. Persons specializing in pastoral counseling and pastoral psychotherapy will be moved toward certification with the American Association of Pastoral Counselors and the American Association of Marriage and Family Therapists. Course PP A (or its equivalent) is considered a prerequisite for a major in pastoral psychology. It 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.

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.

Duke Summer Session

While the Divinity School does not presently offer a regular summer program, students may enroll for intensive biblical language courses (Hebrew in 1988 and Greek in 1989) 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). Permission for such credits must be secured in advance from the instructor and from the Associate Dean for Academic Programs, 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.

Special Programs

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

International Study Programs

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

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

A more extensive description of the Divinity School's international programs follows the section on Field Education.

Courses of Instruction



Course Enrollment

The foundational courses typically carry two digit numbers (e.g., New Testament 18, Church History 13, American Christianity 28, Christian Theology 32). Other courses numbered through 199 are elective courses for Divinity School students only. 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 1988-9 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, 1988

Old Testament (OT) 11, 115, 106D, 223G
New Testament (NT) 18, 103, 117C, 118, 226E, 257, 309
Church History (CH) 13, 339
Historical Theology (HT) 183
American Christianity (AC) 28,
Christian Theology (CT) 119, 139, 200, 211, 322, 332
Christian Ethics (CHE) 33, 215, 388
World Christianity (WC)
Church's Ministry (CM) 10
Care of the Parish (CP) 50, 159
Christian Education (CED) 22, 25, 102, 108
Church Worship (CW) 178, 180
Pastoral Psychology (PP) 64, 77, 181-A
Preaching (PR) 30, 164, 280, 281

Spring Semester, 1989

Old Testament (OT) 11, 116, 223F

New Testament (NT) 18, 101, 104, 117A, 227D
Church History (CH) 14, 235, 236
Historical Theology (HT)
American Christianity (AC)
Christian Theology (CT) 32, 118, 221, 279, 328
Christian Ethics (CHE) 107, 205, 213, 244, 268
Black Church Studies (BCS) 124
World Christianity (WC)
Care of the Parish (CP) 158, 160
Christian Education (CED) 109, 132, 250
Christian Worship (CW) 162, 178
Pastoral Psychology (PP) 181-B
Preaching (PR) 30, 183, 282

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 Crenshaw*

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. *Crenshaw*

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

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*

150. The Interpretation of Scripture A study of the methods by which modern interpreters seek to understand ancient texts, and of the problems and options involved in the move from text to sermon. Consideration of texts from both Testaments. Evaluation of the Lectionary as a means of interpretation. Prerequisite: OT 11, NT 18. *Bailey, Efird, 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. *Staff*

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. *Crenshaw*

223C. 1 Samuel. *Bailey*

223D. Song of Songs. *Crenshaw*

223E. Ecclesiastes. *Crenshaw*

223F. Proverbs. *Crenshaw*

223G. Genesis. *Bailey*

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*

343. Readings in Ancient Near Eastern Literature. *Staff*

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

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, M. Smith, or Via*

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 or Via*

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

- 116A. Luke-Acts
- 116B. Galatians
- 116C. Selected Later Epistles
- 116D. I and II Corinthians
- 116E. Matthew

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*

150. The Interpretation of Scripture A study of the methods by which modern interpreters seek to understand ancient texts, and of the problems and options involved in the move from text to sermon. Consideration of texts from both Testaments. Evaluation of the Lectionary as a means of interpretation. Prerequisite: OT 11, NT 18. *Bailey, Efrid and others.*

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 or Via*

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

- 226A. Matthew
- 226B. Romans
- 226C. Mark
- 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
- 227B. Galatians
- 227C. The Pastoral Epistles
- 227D. Acts

257. New Testament Ethics. An examination of several approaches to the scope and issues of New Testament ethics, including such topics as symbolic language in ethical discourse, the place of the law, conscience, community, sexuality, and property. *Via*

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. *M. Smith*

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

II. Historical Studies

CHURCH HISTORY

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

14. **Modern European Christianity.** A survey of the history of Christianity from the Reformation to the present. *T. Campbell and Steinmetz*

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

125. **The Evangelical Heritage.** A study of evangelical Christianity from the mid-seventeenth century to the present. *T. Campbell*

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*

183. **Renewal Movements in Church History.** An investigation of renewal movements as parallel phenomena throughout Christian history utilizing social scientific studies of culture change and focusing on ancient monasticism, Franciscanism, Anabaptism, and early Methodism as representative renewal movements. *T. Campbell*

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

235. **The English Church in the Eighteenth Century.** Studies of Christianity in England from the Act of Toleration, 1689, to the death of John Wesley, 1791. *T. Campbell*

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*

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

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

HISTORICAL THEOLOGY

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

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

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

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. *Staff*

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

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. *T. Campbell*

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. *Staff*

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

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

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

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

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

190. The Protestant Establishment and Secularization in Modern America. Exploration of Protestant contribution to the secularization of America since 1865 and of the ways in which Protestantism itself has become secularized. *Marsden*

267. American Puritan Thought through Edwards. A seminar built around some of the classic studies of American Puritan thought, culminating with a more intensive look at literature by and about Jonathan Edwards. *Marsden*

270. American Evangelicalism and Fundamentalism. A reading seminar covering major themes in the development of transdenominational evangelicalism and fundamentalism in America from the eighteenth century to the present. *Marsden*

293. Religious Issues in American History. A reading seminar devoted to selected topics, problems and issues in American religion. *Richey or Marsden*

295. Religion in the American South. A study of the interrelationships of southern religion and southern culture. *Marsden*

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

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

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

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

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

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 course aims at furthering the active appropriation of the Christian faith in the context of the contemporary church and in engagement with the world of today. It treats principally the themes of the classic creeds or the traditional topics of dogmatics. It also introduces students to the epistemological issues of revelation, faith, authority, interpretation, and social location. *Staff*

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

105. A Theological Introduction to Roman Catholicism. An exploration of fundamental themes of Roman Catholic history, theology, liturgy and spirituality, with special attention to the mass. *Berger*

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*

118. Theological Controversies from Schleiermacher to Barth. Examination of major figures and theological issues of nineteenth-century Protestant theology. Attention to the relation of faith and culture, the role of experience in theological reflection, religion as illusion, the Jesus of history and the Christ of faith. *Fulkerson*

119. Prayer and Contemplation. *Herzog*

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*

133. The Task of the Theologian. An introduction to the nature and task of theology as part of the life of the church. *Berger*

139. Women, Theology and the Church. *Fulkerson*

149. Images of the Church. Selected theologies of the nature of the church from the reformation to present. *Fulkerson*

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*

214. Feminist Theology. Examination of feminist theologians and religionists, their critical perspective on the Christian tradition and constructive proposals out of the resources of "female experience." *Fulkerson*

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*

222. Contemporary Pneumatologies. An exploration of the doctrine of the Holy Spirit in relation to modern trends in theology with special emphasis on those cases where there is an accompanying social movement. *Turner*

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 Human Nature. 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*

259. Icon Theology. A study of theological controversies surrounding the use of images in Christian worship, followed by an attempt to perceive the symbolic conventions and doctrinal content of some Eastern, Western, and contemporary icons. *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. *Staff*

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*

332. System in Theology. An examination of the various factors that go into the shaping of a systematic theology, followed by a study of several recent and contemporary examples of the genre. *Wainwright*

333. Systematic Theology: The Doctrine of the Trinity. Biblical bases, patristic developments, contemporary statements and connections. *Wainwright*

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

CHRISTIAN ETHICS

33. Christian Ethics. The course tackles theological and conceptual issues to do with the ways in which Christian moral discourse is generated in the life of the church, in order that students may gain a sense of basic methodological alternatives in Christian traditions. It introduces students to such matters as the church's relationship to the world,

casuistry of various kinds, character formation, a moral psychology necessary for the development of Christian virtue, the place and function of scripture, and how Christians understand social responsibility. *Staff*

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. *Staff*

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*

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. *Staff*

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*

213. Christian Ethics in America. *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. *Staff*

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. *Staff*

266. Ethics and Health Care. Critical examination of philosophical and theological bases of medical practice, and analysis of selected aspects of biomedical technologies, with particular attention to informing ethical assumptions. *H. Smith*

268. Revelation and Authority in the Church. A critical and constructive examination of contemporary concepts, exploring such questions as "Is the church's memory

autonomous or constituted and directed by what it remembers? How does ecclesiology shape epistemology, and vice-versa? Does the word of the church also become the mission of the church? Is the word of God constitutive of human community?" *H. Smith*

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

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

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

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. *Staff*

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. *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. *Staff*

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. *Staff*

WORLD CHRISTIANITY AND ECUMENICS

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



129. Ecumenical Visions of the Church in the Twentieth Century. A study of some of the major theologies of the Church in our century, as they emerged together with the growth of the ecumenical movement. The course will focus on how specific ecclesiologies treat the question of the unity of the Church(es) in the light of ecumenical hopes, proposals for unity and practical endeavors. *Berger*

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. *Staff*

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. *Staff*

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

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

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. *Staff*

IV. Ministerial Studies

THE CHURCH'S MINISTRY

10. A general and integrated introduction to critical reflection on the history, theology, and practice of ordained ministry in Christian communities. Required of entering M.Div. students. *Staff*

100. A sequel course, accenting the practice of ministry, to be taken after a M.Div. student has completed fifteen courses. *Staff*

THE CARE OF THE PARISH

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

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. *Staff*

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. *Staff*

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

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. *Staff*

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. *Staff*

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. *Staff*

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. *D. Campbell, Goodson, 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. *D. Campbell, Goodson, and Wilson*

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

200. 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*

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

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

25. Education as a Pastoral Ministry. An introduction to Christian formation, education, and instruction within the life of a worshipping faith community. *Westerhoff*

102. Christian Education and the Small Membership Church. An overview of the educational ministry of churches with small memberships including goal setting, program-format, leadership development, selection of curriculum resources, organization-design, and evaluation methodology. *Shockley*

109. Ministries with Youth. An experimental approach to inventing strategies for church educational ministries with junior highs, senior highs, and older youth. *Atten-*

tion will be given to teaching methods, curriculum resources, confirmation, and various teaching settings. *Shockley*

110. Educational Ministries with Adults and Families. An introductory course to the educational ministry of the church with adults and families. Guidance and resources toward the development of comprehensive programing. Attention will be given to adult ages and stages and family life cycles. *Shockley*

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

132. Curriculum, Teaching, and Learning in Christian Education. An introductory survey of teaching-learning theory, principles and practices, curriculum designs and resources, from a local church perspective. *Shockley*

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

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

185. The Arts and the Church. An exploration of the intuitive way of knowing and the place of the imagination in Christian faith and life with special attention to the use of the arts in the church, in Christian education, and in worship. *Westerhoff*

190. Pastor and Educators as Teachers. An applied course in the teaching/learning process, along with models, strategies, and methods of planning, designing, and conducting adult education in the church. *Westerhoff*

220. Colloquium in Religious Education. *Staff*

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*

250. MRE Senior Symposium. This course will deal with the theory and practice of educational leadership in the church and will include the following: Field Education seminar, professional competence evaluation, and comprehensive examination. *Shockley and Westerhoff*

PASTORAL PSYCHOLOGY

64. 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*

77. 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 181 or 182.) *Staff*

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. *Staff*

172. Premarital Counseling. 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. *Staff*

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 of religious practices, developmental concerns, self awareness. *Mickey*

175. Special Practicum Projects. For advanced students who want additional clinical experience under supervision in a pastoral care setting (inner-city; alcoholic rehabilitation; counseling; etc.). *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 home bound explored through lectures, case conferences, and visits to the elderly and homebound parishioners of local Durham churches. *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*

181-A, B. Basic Clinical Pastoral Education, Extended. A semester long unit of CPE in the fall semester and a semester long unit of CPE in the spring semester. The program is accredited by ACPE and is conducted at Duke Hospital. The maximum credit is two course credits. *Staff*

182-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*

183. Pastoral Care: Individual and Community. A seminar examining the practice of pastoral care. Focus on assessment and intervention by the counseling pastor in critical human situations. *Meador*

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. Research and discussion of issues of developmental psychology and spiritual growth. *Mickey*

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

20. Communication Lab. A workshop on principles of speech and effective oral communication, making extensive use of audio-visual resources and private conferences. To be taken concurrently with PR 30. *Staff*

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 and Noren*

161. Preaching and the Church Year. Preaching the lectionary texts in the context of the church's worship and calendar. The appropriate cycle of the lectionary will be followed. In-class preaching and evaluation. Prerequisite: PR 30 *Lischer and Noren*

162. The Rhetoric of Preaching. Preaching and the art of language. A survey of rhetorical theories, forms, and techniques in service to the Gospel. In-class exercises, preaching and evaluation. Prerequisite: PR 30. *Lischer*

164. Proclaiming the Parables. Approaches to the interpretation and proclamation of the parables of Jesus. Readings in nonbiblical narrative and parable. In-class storytelling and preaching. Prerequisite: PR 30. *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: 30. *Staff*

180. From Text to Sermon. Preaching from Biblical sources. Emphases upon the goal and methodology of exegesis, the hermeneutic problem, and verbal communication in the present. Prerequisite: PR 30. *Staff*

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

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. Prerequisite: PR 30. *Turner*

184. Preaching in the Wesleyan Theological Tradition. A study of selected major themes in Wesleyan theology and their interpretation in contemporary preaching. Prerequisite: PR 30. *Noren*

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

189. Preaching in Context. Prerequisite: PR 30. *Turner*

196. Preaching in the Parish. A consideration of preaching in relationship to pastoral duties and the total task of ministry with attention to week-by-week preaching in the parish setting. Some attention will be given to funerals and crisis situations. Prerequisite: PR 30. *Staff*

280. History of Preaching. A study of theological trends and significant personalities in homiletics in various periods from the Apostolic Age to the present. Prerequisite: PR 30. *Noren*

281. 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. Prerequisite: PR 30. *Lischer or Noren*

282. Women and the Word. An examination of theological, social, historical, and communication issues pertaining to women and preaching. Sermons, video-tapes and other resources will be used in analyzing the styles and content of preaching by women representing various traditions and historical periods. Prerequisite: PR 30. *Noren*

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

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. *Staff*

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. *Staff*

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

162. Hymnody. A survey of hymns, various hymn types and styles, and issues in hymnody designed for persons in or preparing for Christian ministry. Includes an introduction to the fundamentals of hymnology. *Arcus*

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*

203. Directed Reading in Church Music. An advanced course offering students the opportunity to explore an area of church music of special interest to them, culminating in a major paper and/or public presentation. Includes compilation of bibliography for the study of church music. Enrollment limit: ten. Prerequisite: consent of instructor. *Arcus*

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*

SPIRITUALITY

See the respective divisional listings for course descriptions.

OT 2XX. Biblical Prayer. *Crenshaw.*

CH 125. The Evangelical Heritage. *T. Campbell.*

CT 112. The Doctrine of the Holy Spirit. *Turner.*

CT 119. Prayer and Contemplation. *Herzog.*

CT 249. The Lord's Prayer. *Wainwright.*

CED 22. The Spiritual Life. *Westerhoff.*

CED 233. Spiritual Direction. *Westerhoff.*

CW 251. Studies in Spirituality. *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 182 for two course units unless a course credit has already been received for PP 77, in which case only one rather than two credits will be granted for the CPE quarter. Students should apply for such training through the Director of Clinical Pastoral Education.

Students involved in clinical training in summer CPE quarters should register with ACPE and the Associate Dean for Academic Programs as soon as accepted for training by a chaplain supervisor. Upon 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 Associate Dean for Field Education and the Associate Dean for Academic Programs, an individually designed internship may be developed in a particular 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 Associate Dean for Field Education will assist in designing an appropriate learning contract and in negotiating for a suitable placement setting, provided the arrangements meet the basic criteria approved by the Field Education Committee.

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.

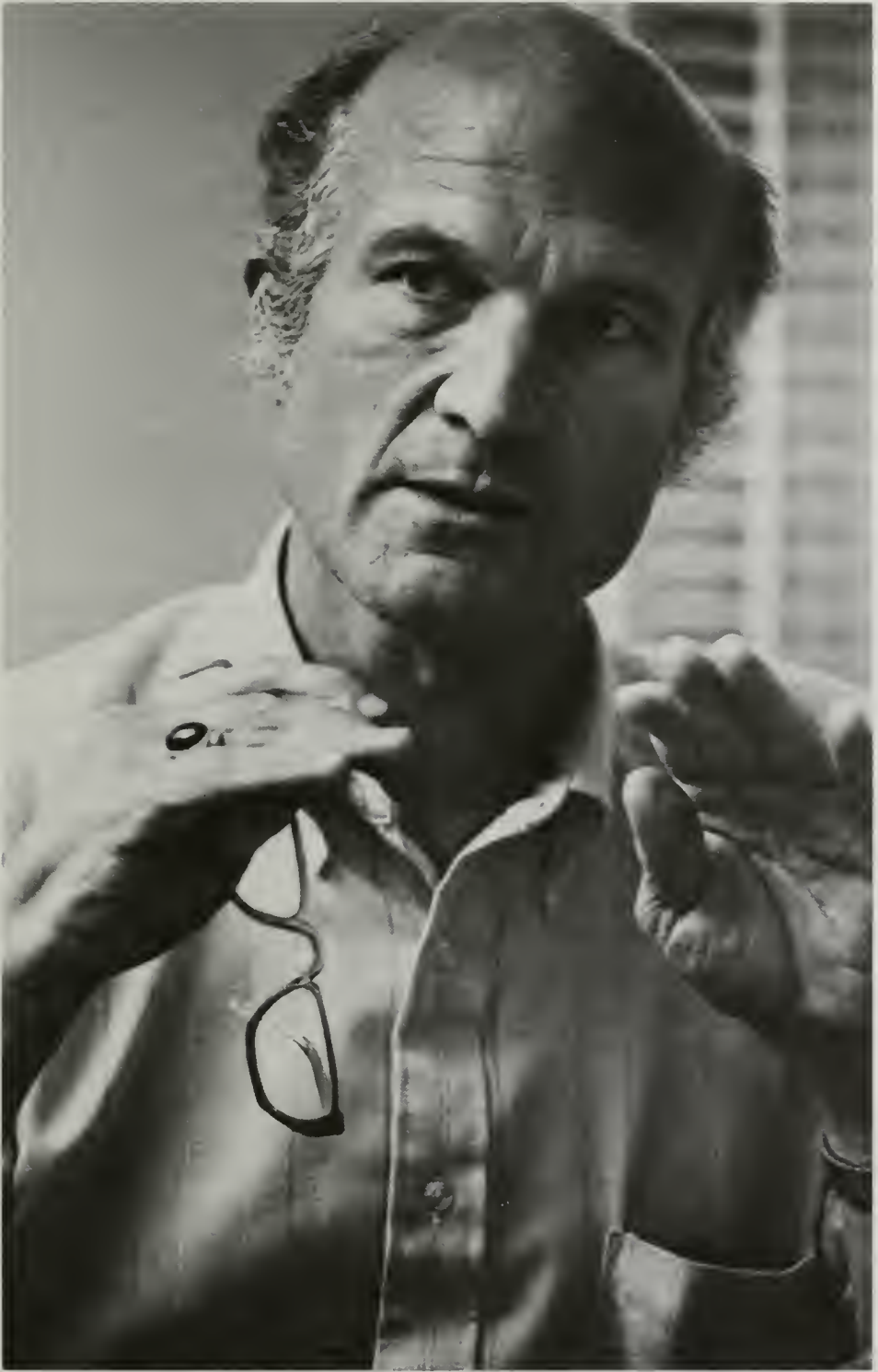
175-176. Clinical Pastoral Education Internship. A twelve-month placement in a clinical program accredited by the Association for Clinical Pastoral Education (ACPE).

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 Associate Dean for 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



Stanley M. Haverivas, Professor of Theological Ethics

Appendix

GUIDELINES FOR INCLUSIVE LANGUAGE

Duke Divinity School

. . . the decadence of our language is probably curable. Those who deny this would argue, if they produced an argument at all, that language merely reflects existing social conditions, and that we cannot influence its development by any direct tinkering with words and constructions. So far as the general tone or spirit of language goes, this may be true, but it is not true in detail. Silly words and expressions have often disappeared, not through any evolutionary process but owing to the conscious action of a minority.

George Orwell
Politics of the English Language

The necessity for change is the parent of tradition. If we want a change in our language to come, we must first facilitate that change through concerted action. Our language is determined both by who we are as individuals and communities and who we want to become.

The affirmation of the integrity of people with various opinions and interpretations on the issue of language is assumed. It is recognized, however, that exclusive language can work unwitting and unintended harm by distorting reality and excluding members from our community. Therefore, all members of this Duke Divinity School community (students, faculty, administrators, and staff) are invited to join together in using language which most adequately reflects the unity of the people of God and the reality of God.

LANGUAGE ABOUT PERSONS

I. Generic Usage

Although "man" originally carried the meaning of both "human beings" and "adult males," such can no longer be assumed. Even though technically "man" is inclusive, its actual use is often exclusive.

- A. Use precise language. When in the past you would have been inclined to use the generic term "man," find creative ways to use such words as "humankind, humans, persons, everyone, men and women, children of God, etc."
- B. Use words that do not include "man" when referring to occupations and positions that can include both males and females. Alternative descriptions can often be found which are not awkward compounds:

<i>(instead of)</i>	<i>(try)</i>
Clergyperson	Clergy
Chairperson	Chair
Congressperson	Representative
Policeman	Police Officer
Fireman	Fire Fighter
Chairperson	Moderator, Presiding Officer, Convenor

II. Pronoun Usage

Pronoun usage which avoids gender specific categories is an effective way to include all members of society or a given community in general references. While English grammars generally maintain that the nonspecific individual be referred to as "the," such a reference is not inclusive. One should attempt to make all pronoun references inclusive.

- A. When speaking in general terms or when referring to both women and men, use pronouns so as to make explicit that both men and women are included. This may be accomplished by using such methods as "he and she," "hers and his," or combinations such as "he/she," "s/he," and "his/hers."
- B. Other approaches to the pronoun issue include:
 1. Use writing that reduces unnecessary or excessive gender specific pronouns: "The average American drives his car to work" can become "The average American drives to work."
 2. Rephrase statements into the plural: "Most Americans drive their cars to work."
 3. When speaking in generic terms or when including women and men in the same group, some guides suggest alternating female and male pronouns: "A person should take good care of her car. He should check the oil level daily. She should also make sure that the tires are properly inflated."
 4. The indefinite use of the second person pronoun *you* to refer to people in general is a widespread conversational device. You must realize, however, that the use of the second person in writing creates an intimate relationship between the writer and the reader. For this reason, when you use the second person, be sure that the person or persons to whom the argument is directed is clearly identified.
 5. Masculine pronouns can be replaced by the impersonal pronoun *one* and this is still preferred in formal usage. However, one should use this form sparingly.

III. Forms of Address

Traditionally there has been little need for particular ways to refer to individual women or married individuals with different titles. Women did not have titles other than "Miss" or "Mrs.," and it was assumed that their identity derived from their marital status. That assumption is no longer valid, and forms of address should recognize that identity which women have as individuals.

- A. In referring to an individual woman there is no need to refer to her marital status, just as traditional references to men give no indication of their marital status. Examples:
 1. Ms. Lorna Stafford
 2. The Reverend Ms. Louise Lind
 3. The Reverend Mr. Louis Lind
 4. Dr. Jennifer Jones
- B. Different titles should be recognized when addressing married couples. Examples:
 1. Clergywoman married to a layperson: The Reverend Ms. Sally Jones and Mr. Gerald Jones

2. Clergy couples: The Reverends Ms. Sally Smith and Mr. Gerald Jones; The Reverends Ms. Sally Jones and Mr. Gerald Jones; The Reverends M/M Sally and Gerald Jones
 3. Other titles: Professor Louise Lind and Dr. Jonathan Smith; Drs. Cynthia and Jackson Whittaker
- C. While the use of individual names is assumed when married people have different titles, this is desirable for others as well. Instead of Mr. and Mrs. Steve Jackson, try:
1. Steve and Lorna Jackson
 2. Mr. and Mrs. Steve and Lorna Jackson
 3. M/M Steve Jackson and Lorna Stafford
- D. Titles can be eliminated altogether, but in formal usage this practice is generally not preferred.

IV. References to Collective and Abstract Nouns

Social institutions (e.g., Church), concepts (e.g., evil), or inanimate objects (e.g., a ship) do not have gender. Referring to them as female or male encourages stereotyping groups of people with the qualities specific to that institution, concept, or object.

- A. Pronouns that refer to collective and abstract nouns should be neuter, except in direct quotations.
1. Direct quotation: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. . . ." (Rev. 21:2).
 2. Modern usage: The Church is described as the new Jerusalem. It is adorned for the worship of God, and its relationship with God is seen as a gift from God.
- B. Direct quotations can often be made inclusive through the use of brackets: "A person must make his [or her] own way in this broken world."

LANGUAGE ABOUT GOD

While these guidelines are designed mainly for use in terms of language about people, care and attention should be given also to language about God in writing, speaking, and in worship. Language about God should articulate the variety and richness of God's manifestations to humankind. It should also respect the deeply personal nature of God as expressed through the Trinity. These suggestions are offered as a beginning point from which one can develop androgynous language about God.

- A. The exclusive use of either masculine or feminine pronouns for God should be avoided.
- B. Metaphors showing God's personal relationship with humans should be used, but need not be personalized with "he" or "she."
- C. A variety of sex-specific metaphors can be used: "God is the father who welcomes his son home, but she is also the woman who searches for the lost coin."

Imagination, patience, and diligence are required in order to use language which expands and enriches our understanding of God.

JUDICIAL PROCEDURES

Duke Divinity School

Adopted January 1987, The Divinity School Community:

"Duke University expects and will require of all its students continuing loyal cooperation in developing and maintaining high standards of scholarship and conduct. . . . Any student, in accepting admission, indicates willingness to subscribe to and be governed by these rules and regulations and acknowledges the right of the University to take such disciplinary action, including suspension and/or expulsion, as may be deemed appropriate, for failure to abide by such rules and regulations or for conduct adjudged unsatisfactory or detrimental to the University."

[*The Bulletin of Duke University: The Divinity School: "Admissions—Conduct of Students"*]

The judicial system hereinafter described is constituted for the Divinity School Community as required by the Judicial System of Duke University and the University's rubric on Student Life. It conforms to and functions within those larger structures. [Reference will be made in this document to the most readily available specification of University rules, *The Bulletin of Duke University: "Information and Regulations"* which may be consulted in the office of either Associate Dean or in the Divinity School Library and obtained through the Office of Student Life of Trinity College. See sections on "Student Life" and Appendix entitled "The Judicial System of Duke University."]

The Divinity School Judicial Board

The Divinity School Judicial Board [hereinafter simply "the board"] is composed of the two associate deans and five students (one of whom shall be designated an alternate) and three faculty or staff members (one of whom shall be designated an alternate). They shall be chosen respectively by the Student Representative Assembly and the Divinity School faculty through the normal procedures for constituting committees. The board is constituted at the opening of school in the fall; members serve until the opening of the next school year or until replaced by their respective governing bodies. At its first meeting, the board shall elect a chair from among its appointed and regular membership.

A. Hearing Alternatives.

Students accused of violating University regulations or academic expectations may elect either (1) an informal hearing in which the accused student and the accusing student, faculty member or staff member appear before the appropriate associate dean [see below] and the student's faculty adviser; (2) a formal hearing before the board according to procedures outlined below. (If the severity of the offence dictates or if procedural difficulties loom, the chair and associate dean may determine that a formal hearing is required or that higher University boards or civil courts must have jurisdiction.) (3) Under either option, the person accused may be advised by a person from within the Divinity School Community. The adviser may attend but may not speak during the hearing and will be excused during deliberation over verdict and sanctions.

B. Jurisdiction.

Matters concerning academic offences—cheating, plagiarism, theft of papers, library misconduct—shall be heard, formally or informally, by the Associate Dean for Academic Programs. Offences concerning student life, the university community, field education, or professional ethics shall be heard, formally or informally, by the Associate Dean for Student Life and Field Education.

C. Offences.

Among the academic offences deemed unacceptable at Duke University are plagiarism—the submission of work as one's own which contains unacknowledged

or improperly acknowledged words or ideas of another—submission of papers in more than one course without the explicit permission of the instructors concerned, the purchase or theft of papers, cheating and abuse of the library. Student life offences include abuse of university property, theft, falsification of financial aid applications, use of illegal substances and physical, mental or sexual harassment. For detailed specification and illustration of student life offences see the aforementioned *Bulletin: Information and Regulations* under “Student Life” and “University Regulations and Policies.”

The same volume treats academic offences in the section entitled “Academic Honesty.” Students are advised to purchase at the Duke University Bookstore the *Composition Guide . . . Duke University* by Ronald R. Butters which provides detailed guidance on correct procedure and clear illustrations of impermissible practice.

D. Duties of the Associate Deans.

The associate deans shall be responsible for hearing complaints, conducting investigations, gathering evidence, determining probable cause, establishing whether the Divinity School Board has jurisdiction, specifying the charge, informing the accused of his/her rights, indicating the hearing options, impaneling the board in the event of a formal hearing, preparing the case, setting the date for a hearing, producing witnesses and imposing any sanctions or penalties.

E. Formal Hearings.

- (1) If the student elects (or the associate dean specifies) a formal hearing, the associate dean with jurisdiction shall convene the board at the earliest possible point.
- (2) A faculty or student member shall disqualify himself/herself if he/she is otherwise involved in the case and the student charged may challenge the seating of a faculty or student member of the board (stating in writing the reasons for so doing). The chair (or in the event of a challenge to the chair, the associate dean) shall accept or reject the challenge. In the event of a disqualification of a member, the appropriate alternate shall be seated.
- (3) Hearings shall be closed. Formal hearings shall be recorded and the recording retained for a period of three years.

F. Hearing Procedures.

- (1) The rights of the accused and the hearing procedures outlined in sections I “Role of Accused” and J “Hearing Procedure,” in the “Judicial System of Duke University,” Appendix of *Bulletin: Information and Regulations* shall guide the associate dean and the adviser or the board in the conduct of a hearing (e.g. judgments of expulsion or suspension require concurrence of four of the five voting board members).
- (2) The board (or associate dean and faculty adviser) may impose the sanctions specified in the same Appendix singly or in combination (e.g. expulsion, suspension, probation, warning, fine, recommendation of counseling, etc.).

G. A person convicted may appeal his/her case to the Dean by providing written notice of that intention within 48 hours and a written statement of the grounds within 7 days of the receipt of the verdict. Grounds for appeal include new and significant evidence which might alter the case or violation of due process.

ENROLLMENT SUMMARY 1987-88

Divinity School Students, total 365

304	M.Div	(200 men, 104 women)
14	M.R.E.	(2 men, 12 women)
19	Th.M.	(15 men, 4 women)
19	Special	
	Students	(13 men, 6 women)

Graduate Division of Religious Studies, total 80

1	M.A.
79	Ph.D.

Total 445

GEOGRAPHICAL DISTRIBUTION 1987-88

Alabama	3	North Carolina	228
Arkansas	2	Oklahoma	3
California	2	Ohio	11
Colorado	1	Pennsylvania	10
Florida	13	South Carolina	11
Georgia	2	South Dakota	1
Idaho	1	Tennessee	6
Illinois	1	Texas	7
Indiana	3	Virginia	38
Iowa	1	West Virginia	3
Kansas	1	Wisconsin	1
Kentucky	1	Foreign:	
Maryland	2	Bermuda	1
Minnesota	1	Guyana	1
Mississippi	3	Korea	2
Montana	1	Liberia	2
New Jersey	2	West Germany	3
New York	4	Zimbabwe	2

Denominations Represented 1987-88

African Methodist Episcopal	5	Lutheran Church of Oldenburg	1
African Methodist Episcopal Zion	3	Missionary Baptist	1
American Baptist	2	Moravian Church in America	1
Baptist	5	National Baptist	1
Christian Scientist	1	Presbyterian	2
Church of Christ	1	Presbyterian Church in America	1
Christian Church (Disciples of Christ)	5	Presbyterian Church in USA	12
Church of God	1	Quaker (Society of Friends)	1
Church of God in Christ	1	Roman Catholic	6
Church of The Nazarene	1	Unitarian Universalist	1
Christian Methodist Episcopal	1	United Church of Christ	4
Episcopal	15	Southern Baptist	9
Original Freewill Baptist	1	United Methodist	266
General Baptist State Convention	1	Unaffiliated	14
Lutheran Church of Bavaria	1		<u>365</u>

INSTITUTIONS REPRESENTED

Agnes Scott College	1	Berry College	1
Albright College	1	Bethune-Cookman College	1
Alliance College	2	Birmingham-Southern College	2
Appalachian State University	6	Bluefield State College	3
Atlantic Christian College	5	Boston University	2
Auburn University	1	Bowling Green State University	1
Averett College	3	Brevard College	1
Baldwin-Wallace College	1	Broward Junior College	1
		Bucknell University	1

California Polytechnic State University	1	Lubbock Christian College	1
Campbell College	2	Malone College	2
Canisius College	2	Marquette University	1
Carnegie-Mellon University	1	Mars Hill College	2
Carson-Newman College	2	Marshall University	1
Centenary College	1	McKendree College	1
Centre College	1	McMurry College	3
Clarion University	1	Methodist College	6
Clemson University	1	Miami University	1
Cleveland State University	1	Middle Tennessee State University	2
College of New Rochelle	1	Middlebury College	1
College of St. Rose	1	Morehead State University	1
Columbia College	1	Morehouse College	1
Concord College	1	Mount Olive College	1
Concordia College	1	Mount Saint Clare College	1
C.W. Post College	1	New Hampshire College	1
Dartmouth College	1	North Carolina A & T State University	3
Detroit Institute of Technology	1	North Carolina Central University	2
Dickinson College	1	North Carolina State University	3
Duke University	4	North Carolina Wesleyan College	4
Earlham College	1	Northeast Louisiana State University	1
East Carolina University	2	Oakland University	1
East Tennessee State University	1	Ohio Northern University	1
Eastern Mennonite College	1	Ohio State University	1
Eastern Michigan University	1	Ohio University	1
Edinboro University	1	Ohio Wesleyan University	1
Elizabeth City State University	1	Old Dominion University	1
Elon College	1	Oral Roberts University	4
Emerson College	1	Oregon State University	1
Emory and Henry College	6	Otterbein College	1
Emory University	1	Pembroke State University	5
Empire State College	1	Pfeiffer College	7
Episcopal Theological Seminary	1	Piedmont Bible College	1
Erlanger University	1	Principia College	1
Erskine College University	1	Purdue University	3
Ewha Women's University	1	Radford University	1
Fayetteville State University	2	Raymond College	1
Ferrum College	4	Reinhardt College	1
Florida Atlantic University	1	Rice University	2
Florida Southern College	6	Salem College	2
Florida State University	1	Simpson College	1
Fort Hays State University	1	Sioux Falls College	1
Francis Marion College	1	Smith College	1
Furman University	2	Southern Illinois University	1
George Mason University	2	Southwest Virginia Community College	1
Georgetown College	1	St. Andrews Presbyterian College	2
Georgia Southern College	3	St. Mary of the Plains College	1
Gordon College	1	State University of New York	1
Greensboro College	2	Stephens College	1
Grove City College	3	Stetson University	1
Guilford College	1	State University of New York—New Paltz	1
Hampden-Sydney College	1	State University of New York—Albany	1
Hampton University	2	State University of New York—Geneseo	1
Hendrix College	3	Southwestern College of Christian Ministries	1
High Point College	7	Swarthmore College	1
Hobart and William Smith Colleges	1	Sweet Briar College	1
Houghton College	1	Taylor University	1
Indiana University	2	Tennessee Technological University	2
Iowa State University	1	Tennessee Wesleyan College	1
John Wesley College	1	Texas Christian University	1
Johnson C. Smith University	1	Texas College	1
Korea University	1	Texas Tech University	2
Lasell Junior College	1	Texas Wesleyan College	2
Lebanon Valley College	2	Trinity University	1
Lenoir Rhyne College	1	Tusculum College	1
Livingstone College	2	University of California—San Diego	1
Longwood College	3	University of North Carolina—Chapel Hill	27

University of North Carolina at Greensboro	1	University of Idaho	1
University of North Carolina at Charlotte	1	University of Illinois	1
University of North Carolina at Wilmington	1	University of New York	1
Union College	1	University of Wyoming	2
University of South Carolina	3	University of South Carolina—Coastal Carolina	1
University of Arizona	1	Virginia Commonwealth University	1
University of Central Florida	2	Virginia Polytechnic University	2
University of Illinois	1	Virginia State University	3
University of Indianapolis	1	Virginia Wesleyan College	4
University of Kentucky	1	West Virginia Wesleyan College	1
University of Maryland	2	Wabash College	1
University of Mississippi	1	Wake Forest University	7
University of South Florida	1	Wesley College	1
University of Tennessee	1	West Virginia Institute of Technology	1
University of Texas—Austin	1	West Virginia University	1
University of Texas—El Paso	1	Western Carolina University	2
University of the Pacific	1	William and Mary College	2
University of the South	1	William Carey College	1
University of Virginia	1	Wingate College	1
University of West Florida	1	Winston-Salem State University	2
University of Southern Mississippi	3	Wittenberg University	2
University of Delaware	1	Wofford College	2
University of Florida	2		

ENROLLMENT 1987-88

Candidates for the Master of Divinity Degree

Adams, Brian K., (B.A., McMurry College), Hillsborough, North Carolina
Adams, Thomas J., (B.B.A., University of Kentucky), Somerset, Kentucky
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