

Bulletin of Duke University

Divinity School



1971-1972

**Bulletin of
Duke University**

Divinity School

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Calendar of the Divinity School

1971

September

- 7 Tuesday, 8:00 a.m.—Dormitories open for occupancy
- 7 Tuesday, 2:00 p.m.—Junior Orientation Program begins
- 8 Wednesday—Orientation Continues
- 8 Wednesday, 9:00 a.m.-12:00 noon—Registration of Returning Students
- 8 Wednesday, 1:00 p.m.-4:00 p.m.—Registration of entering Students.
- 9 Thursday, 8:00 a.m.—Classes begin
- 9 Thursday, 10:00 a.m.—Divinity School Opening Convocation
- 13 Monday, 10:00 a.m.-12:00 noon—Testing of all New Students
- 16 Thursday—Last day for changing courses for the Fall Semester
- 20 Monday, 10:00 a.m.-12:00 noon—Testing of all New Students

October

- 25-27 Monday-Wednesday—Divinity School Convocation and Pastors' School with Gray Lectures

November

- 8-9 Monday-Tuesday—Preregistration for spring semester, 1972
- 24 Wednesday, 5:00 p.m.—Thanksgiving recess begins
- 29 Monday, 8:00 a.m.—Classes resume

December

- 10 Friday, 6:00 p.m.—Fall semester classes end
- 11 Saturday, Founders' Day
- 13 Monday, 9:00 a.m.—Examinations begin—9-200 level courses
- 17 Friday, 5:00 p.m.—Examinations end—9-200 level courses
- 13-17 Monday-Friday—Reading period for 200-300 level courses
- 20-22 Monday-Wednesday—Final examinations for 200-300 level courses

1972

January

- 17 Monday—Registration and matriculation of new and preregistered students
- 18 Tuesday—Spring semester classes begin
- 25 Tuesday—Last day for changing courses

March

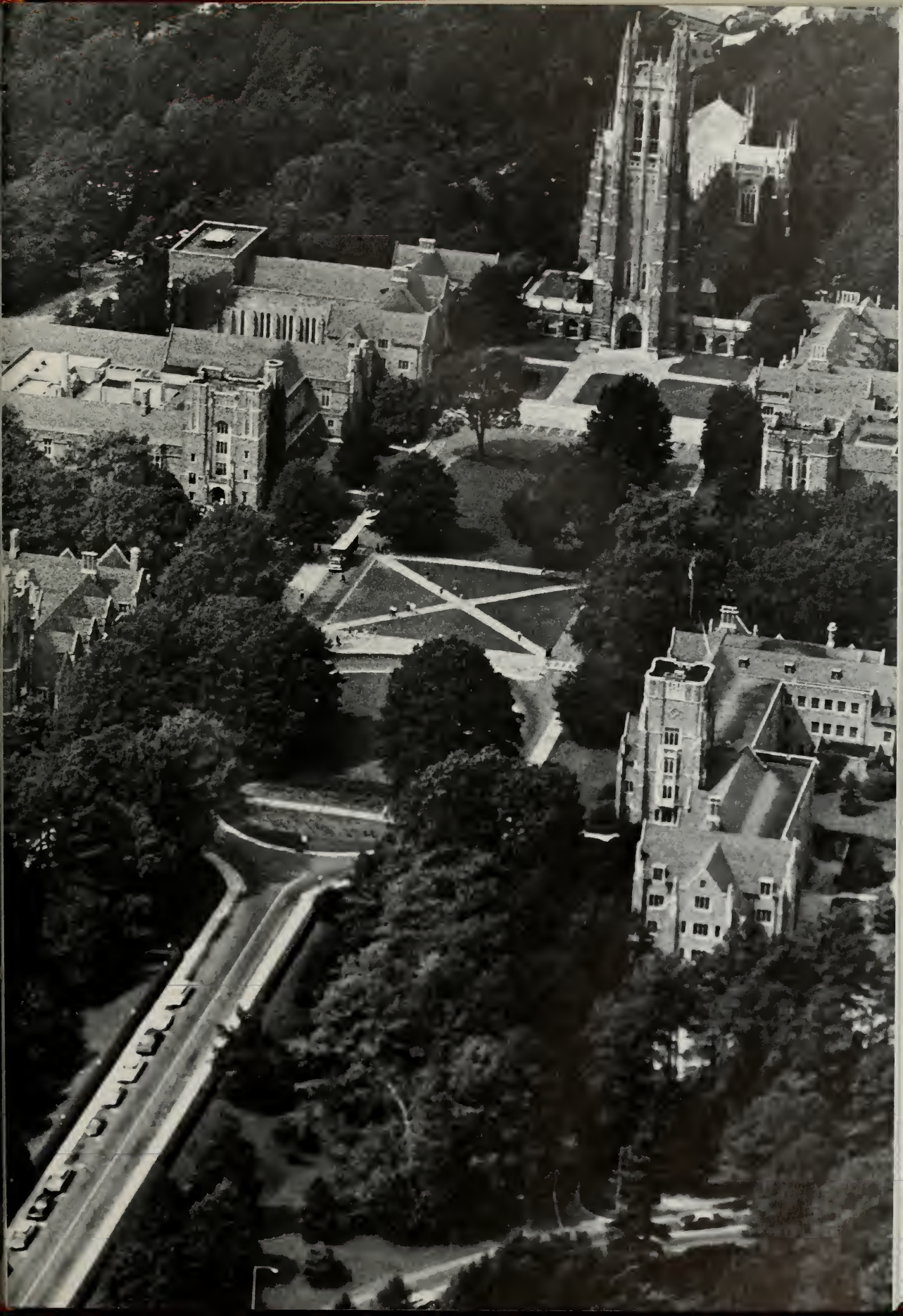
- 17 Friday, 6:00 p.m.—Spring recess begins
- 27 Monday, 9:00 a.m.—Classes resume

April

- 3-4 Monday-Tuesday—Preregistration for Fall Semester, 1972
- 26 Wednesday, 10:00 a.m.—Divinity School Closing Convocation
- 28 Friday—Spring semester classes end

May

- 2 Tuesday, 9:00 a.m.—Final examinations begin
- 9 Tuesday, 5:00 p.m.—Final examinations end
- 13 Saturday—Commencement begins, Divinity School Baccalaureate Service, 7:45 p.m.
- 14 Sunday—Commencement Sermon and Graduating Exercises



Officers of the University

General Administration

Terry Sanford, J.D., LL.D., L.H.D., D.P.A., *President*
A. Kenneth Pye, LL.M., *Chancellor*
John O. Blackburn, Ph.D., *Provost*
Charles B. Huestis, *Vice President for Business and Finance*
William G. Anlyan, M.D., *Vice President for Health Affairs*
Frank Leon Ashmore, A.B., *Vice President for Institutional Advancement*
Gerhard Chester Henricksen, M.A., C.P.A., *Vice President and Treasurer*
Harold W. Lewis, Ph.D., *Vice Provost and Dean of the Faculty*
John C. McKinney, Ph.D., *Vice Provost and Dean of the Graduate School*
James L. Price, Ph.D., *Vice Provost and Dean of Undergraduate Education*
*Craufurd D. Goodwin, Ph.D., *Vice Provost and Director of International Programs*
Joel L. Fleishman, LL.D., *Vice Chancellor for Public Policy Education and Research and
Director of Institute for Policy Sciences and Public Affairs*
Thomas F. Keller, Ph.D., *Vice Provost*
Benjamin Edward Powell, Ph.D., *Librarian*
Clark R. Cahow, Ph.D., *University Registrar*
J. Peyton Fuller, A.B., *Controller*
Rufus H. Powell, LL.B., *Secretary of the University*
Stephen Cannada Harward, A.B., C.P.A., *Assistant Secretary and Assistant Treasurer*
Victor A. Bubas, B.S., *Assistant to the President*
Edwin Constant Bryson, LL.B., *University Counsel*

Divinity School Educational Administration

†Robert Earl Cushman (1945), B.D., Ph.D., L.H.D., *Dean of the Divinity School*
‡Thomas A. Langford, B.D., Ph.D., *Dean of the Divinity School*
§Osmond Kelly Ingram (1959), B.D., *Director of Field Education*
Robert Terry Young (1970), B.D., *Assistant Dean for Admissions and Student Affairs*
William C. Simpson (1969), B.D., *Interim Director of Field Work Placement and Field
Education*
Fletcher Nelson (1964), B.D., D.D., *Assistant to the Dean for Development*
Helen Mildred Kendall (1950), A.B., *Administrative Assistant and Registrar*
Shirley O'Neal (1966), *Administrative Assistant for General Administration and Finance*

Division of Advanced Studies

Waldo Beach (1946), B.D., Ph.D., *Supervisor, Master of Theology Program*
Franklin W. Young (1968), B.D., Ph.D., *Director of Graduate Studies in Religion*

Division of Special Studies

Richard A. Goodling (1959), B.D., Ph.D., *Director, Programs in Pastoral Psychology*
P. Wesley Aitken (1963), B.D., Th.M., *Director, Clinical Pastoral Education*
William Arthur Kale (1952), B.D., D.D., *Director, the Master of Religious Education Pro-
gram*
Stuart C. Henry (1959), B.D., Ph.D., *Supervisor, Honors Program*

Library

Donn Michael Farris (1950), B.D., M.S. in L.S., *Librarian*
Harriet V. Leonard (1960), B.D., M.S. in L.S., *Reference Librarian*
Mary Finnin, *Circulation Librarian*
Nora Crosby, *Assistant Circulation Librarian*

*On leave of absence through August 31, 1972.

†Resignation from the Deanship effective June 30, 1971.

‡Appointment as Dean effective July 1, 1971.

§Resignation from the Directorship effective August 31, 1971.

Faculty and Staff

- Lloyd Richard Bailey (1971), B.D., Ph.D., *Associate Professor of Old Testament*
Frank Baker (1960), B.D., Ph.D., *Professor of English Church History*
Waldo Beach (1946), B.D., Ph.D., *Professor of Christian Ethics*
*Robert Earl Cushman (1945), B.D., Ph.D., L.H.D., *Research Professor of Systematic Theology*
William David Davies (1966), M.A., D.D., F.B.A., *George Washington Ivey Professor of Advanced Studies and Research in Christian Origins*
James Michael Efrid (1962), B.D., Ph.D., *Associate Professor of Biblical Languages and Interpretation*
Donn Michael Farris (1950), B.D., M.S. in L.S., *Professor of Theological Bibliography*
Richard E. Gillespie (1971), B.D., *Instructor in Historical Theology*
Richard A. Goodling (1959), B.D., Ph.D., *Professor of Pastoral Psychology*
Thor Hall (1962), B.D., M.R.E., Ph.D., *Associate Professor of Preaching and Theology*
Stuart C. Henry (1959), B.D., Ph.D., *Professor of American Christianity*
*Frederick Herzog (1960), Th.D., *Professor of Systematic Theology*
*Osmond Kelly Ingram (1959), B.D., *Professor of Parish Ministry*
William Arthur Kale (1952), B.D., D.D., *Professor of Christian Education*
Creighton Lacy (1953), B.D., Ph.D., *Professor of World Christianity*
Thomas A. Langford (1956), B.D., Ph.D., *Professor of Systematic Theology*
Paul A. Mickey (1970), B.D., Th.D., *Assistant Professor of Pastoral Theology*
Roland E. Murphy (1971), M.A., S.T.D., S.S.L., *Professor of Old Testament*
Ray C. Petry (1937), Ph.D., LL.D., *James B. Duke Professor of Church History*
McMurry S. Richey (1954), B.D., Ph.D., *Professor of Theology and Christian Nurture*
Charles K. Robinson (1961), B.D., Ph.D., *Associate Professor of Philosophical Theology*
John Jesse Rudin, II (1945), B.D., A.M., Ph.D., *Associate Professor of Christian Communications*
Dwight Moody Smith, Jr. (1965), B.D., M.A., Ph.D., *Professor of New Testament Interpretation*
Harmon L. Smith (1962), B.D., Ph.D., *Associate Professor of Moral Theology*
David Curtis Steinmetz (1971), B.D., Th.D., *Associate Professor of Church History and Doctrine*
†William Franklin Stinespring (1936), M.A., Ph.D., *Professor of Old Testament and Semitics*
Robert L. Wilson (1970), B.D., M.A., Ph.D., *Research Professor of Church and Society*
Franklin Woodrow Young (1968), B.D., Ph.D., *Amos Ragan Kearns Professor of New Testament and Patristic Studies*

Visiting Faculty

- Christopher Ludwig Morse (1971), B.D., S.T.M., *Visiting Instructor in Systematic Theology*

Associates in Instruction

- P. Wesley Aitken (1963), B.D., Th.M., *Chaplain Supervisor, Duke Medical Center, and Part-time Assistant Professor of Clinical Pastoral Education of the Divinity School*
John William Carlton (1969), B.D., Ph.D., *Adjunct Professor of Preaching*
James H. Charlesworth (1969), B.D., Ph.D., *Lecturer in Old Testament and Assistant Professor of Religion, Duke University*
Philip R. Cousin (1969), S.T.B., *Lecturer in Church and Society*
John C. Detwiler (1966), B.D., Th.M., *Chaplain Supervisor, Duke Medical Center, and Instructor in Clinical Pastoral Education*
John Kennedy Hanks (1954), M.A., *Lecturer in Sacred Music, Director of the Divinity School Choir, and Professor of Music, Duke University*
M. Wilson Nesbitt (1958), B.D., D.D., *Adjunct Professor of the Work of the Rural Church*
Harry B. Partin (1964), B.D., Ph.D., *Lecturer in History of Religions and Associate Professor of Religion, Duke University*
William Hardman Poteat (1960), B.D., Ph.D., *Lecturer in Christianity and Culture and Professor of Religion, Duke University*

*Absent on sabbatical leave 1971-72.

†Retires August 31, 1971.

William C. Spong (1965), B.D., Th.M., *Chaplain Supervisor, Duke Medical Center, and Instructor in Clinical Pastoral Education*
Orval Wintermute (1959), B.D., Ph.D., *Lecturer in Old Testament and Associate Professor of Religion, Duke University*

Teaching Assistants

David C. Hester (1971), M.Div., *Teaching Assistant in New Testament Greek*
Thomas Hoyt, Jr. (1969), B.D., S.T.M., *Teaching Assistant in New Testament*
John W. Wilson (1970), B.D., S.T.M., *Teaching Assistant in Old Testament*
Brian G. Gentle (1971), M.A., B.D., *Teaching Assistant in Church History*
Lawrence O. Kline (1971), B.D., M.L.S., M.A., *Teaching Assistant in Church History*
B. Maurice Ritchie (1969), B.D., Th.M., *Teaching Assistant in Church History*
Larry R. Churchill (1971), M.Div., *Teaching Assistant in Theology*
Richard M. Martin (1971), M.Div., *Teaching Assistant in Theology*
Leland J. White (1971), S.T.L., *Teaching Assistant in Theology*

Emeritii

Kenneth Willis Clark (1931), B.D., Ph.D., D.D., *Professor Emeritus of New Testament and Co-Director of the International Greek New Testament Project*
James T. Cleland (1945), M.A., S.T.M., Th.D., D.D., *James B. Duke Professor Emeritus of Preaching*
Hiram Earl Myers (1926), S.T.M., D.D., *Professor Emeritus of Biblical Literature*
H. Shelton Smith (1931), Ph.D., D.D., Litt.D., *James B. Duke Professor Emeritus of American Religious Thought*
Hersey Everett Spence (1918), A.M., B.D., D.D., Litt.D., *Professor Emeritus of Religious Education*
Arley John Walton (1948), B.S.L., D.D., *Professor Emeritus of Church Administration and Director of Field Work*

Secretarial Staff

Bonnie F. Belk, *Secretary to the Director of Field Education*
Mary P. Chestnut, *Faculty Secretary*
Vivian P. Crumpler, *Faculty Secretary*
Rose Marie Davis, A.B., *Secretary to the Director of Graduate Studies in Religion*
Clara S. Godwin, *Secretary to the Dean*
Patricia M. Haugg, *Faculty Secretary*
Maxie B. Honeycutt, *Administrative Secretary for Student Financial Aid*
Joan F. Lunsford, *Secretary to the Registrar*
Linda S. McFalls, *Secretary to the Assistant Dean*
Vera J. Rucker, *Faculty Secretary*
Sandra R. Smith, *Faculty Secretary*

Divinity School Councils and Committees

Faculty Executive Council

The Dean, *ex officio*; Representatives; Henry, Kale, Lacy, F. Young; Members-at-Large: Goodling (1), Richey (2), Efrd (2), Hall (3), Wilson (3); Student Association Executive Committee, Consultants.

Administrative Committees

Academic Standing: The Dean, *ex officio*; Cousin, Bailey, Farris, Beach, Henry, Hall, Simpson, Kendall, and R. Young, *ex officio*

Admissions: The Dean, *ex officio*; Beach, Efrd, Hall, Kale, Mickey, Richey, R. Young, Director; 2 Student Representatives II

Field Work Education Administration: The Dean, *ex officio*; Nesbitt, Simpson, Wilson, R. Young; President of Duke Student Field Work Association, and 1 Student Representative II

Continuing Education: Henry, Kale, Nesbitt, Richey

Library: Farris, *ex officio*; Baker, Gillespie, Petry, Steinmetz, 2 Student Representatives II

Ministerial and Professional Qualifications (Judiciary): R. Young, *ex officio*; Bailey, Mickey, Wilson, 3 Student Representatives II

Registration and Advanced Standing: Efrd, Kendall, R. Young

Student Financial Aid: The Dean, *ex officio*, Beach, Honeycutt, Kale, Nesbitt, O'Neal, Simpson, R. Young, 2 Student Consultants

Educational Affairs Council

The Dean, *ex officio*; Representatives: Henry, Kale, Lacy, F. Young, *ex officio*; Beach, Efrd, Farris, Goodling, Simpson, R. Young; Members-at-Large: Richey (3), M. Smith (3), Mickey (3), 4 Student Representatives II.

Academic Program Committees

Academic Advisers: R. Young, *ex officio*; Bailey, Efrd, Gillespie, Goodling, Hall, Kale, Lacy, Mickey, Murphy, Petry, Richey, Robinson, Rudin, M. Smith, H. Smith, Steinmetz, Wilson, 2 Student Representatives II

Curriculum: Richey, Mickey, M. Smith.

Honors Program Supervision: Henry, M. Smith, Richey, Lacy, 1 Student Representative II

Master of Theology Supervision: Beach, Bailey, Goodling, Petry

Ministering-in-Context Supervision: Simpson, Robinson, Rudin, 1 Student Representative II

Religious Education Supervision: Kale, Richey, 1 Student Representative II

Joint and Special Committees

Chapel Worship: Mickey, Efrd, Hanks, *ex officio*, Lacy, Rudin, *Worship Program Supervisor*, the Student Committee

Divinity School Review: M. Smith, Farris, Gillespie, Murphy, Petry, H. Smith, 2 Student Representatives II

Lecture Program: Hall, Davies, Petry, Steinmetz, F. Young, 2 Student Representatives II

Missions Symposium: Lacy, the Student Committee

St. Michael's Associates (Dumfries): H. Smith, Davies, R. Young, 1 Student Representative II

*A quorum shall consist of two-thirds membership present and voting. Chairmen of committees report to the Dean; the Dean is a member, *ex officio*, of all committees.



1

General Information

Historical Statement

The Indenture of Trust signed on December 11, 1924, by Mr. James B. Duke, which established Duke University, mentioned first among its objects the training of ministers of the Gospel. The Divinity School was, accordingly, the first of the graduate professional schools to be organized. Its work began in the year 1926-1927, with the formal opening exercises held on November 9, 1926.

The Reverend Doctor Edmund Davison Soper was the first Dean of the Divinity School. He resigned in 1928 to become President of Ohio Wesleyan University, and was succeeded by the Reverend Doctor Elbert Russell, who was then succeeded in 1941 by the Reverend Doctor Paul Neff Garber. In 1944, Dean Garber was elected to the episcopacy of The Methodist Church, and Doctor Harvie Branscomb assumed the duties of the Dean's office. In 1946, Dean Branscomb became Chancellor of Vanderbilt University, and in 1947 the Reverend Doctor Paul E. Root was elected Dean but died before he could assume office. The Reverend Doctor Harold A. Bosley became Dean in 1947 and resigned in 1950 to become the pastor of the First Methodist Church, Evanston, Ill. The Reverend Doctor James Cannon was appointed Dean of the Divinity School, March 1, 1951. After a period marked by important administrative integration of the School, Doctor Cannon resigned the duties of deanship, September 30, 1958. The Reverend Professor Robert Earl Cushman was elected Dean and assumed the responsibilities of the office on October 1, 1958.

The Role of the Divinity School

The Divinity School represents theological inquiry and learning within the greater University. By history and indenture, it stands squarely within the Christian tradition and recognizes its distinctive lineage in, as well as a continuing obligation

toward, the United Methodist Church. It has been from its inception ecumenical in aspiration, teaching, and practice. Ecumenical also is the actual membership of its faculty. Educational policy has consistently aspired to nurture a Christian understanding "truly catholic, truly evangelical, and truly reformed."

The presiding purpose of the Divinity School is education for ministry. Ministry in Christ's name to the world increasingly assumes manifold forms. Provision for these variations of ministry is expressly supplied in the curricular resources of the School. However, while the conventional and inherited styles of ministry are now certainly 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 the teaching office. Whatever form or context "the local church" of tomorrow may assume, Divinity School education remains predicated upon the historically grounded probability that these offices will remain.

Under the guidance of this perspective, the Divinity School aspires to prepare adequately qualified students for mature espousal of their vocation, with disciplined intelligence informed by sound learning, and equipped for worthy professional service. This is regarded as a service to the Church, to the world, and pre-eminently, to the Lord of the Church.



The Relation of the Divinity School to Duke University

The Divinity School is an integral part of the University and shares fully in its activities, privileges, and responsibilities. The Sunday services in the University Chapel give Divinity School students an opportunity to hear each year a number of leading ministers of the country. The University libraries make a rich collection of more than 2,200,000 volumes easily accessible. Selected courses in the Graduate School and in the professional schools are open to Divinity School students without payment of additional fees. The general, cultural, and recreational resources of the University are available to them on the same basis as to other students.

Education for Ministry

The Divinity School, although United Methodist in tradition and dependency, receives students from many Christian denominations and offers its educational resources to selected representatives of the several communions who seek education for a church-related ministry. The aim of the school is not general but professional education for a Christian ministry. Its resources are offered to qualified students with vocational aims commensurate with those of the School. Although the student body is one of diversity of ministerial aims, the School seeks by recruitment and financial support to be responsive to the major continuing needs for the sound preparation of persons for ordination or lay professional vocations of the churches.



2

Program Information

Degree Programs

The academic work of the Divinity School embraces three degree programs. These are the basic degree programs ordinarily of three academic years, leading to the Master of Divinity degree (M.Div.); a one-year program beyond the basic degree, the Master of Theology (Th.M.); and a third program of two academic years leading to the degree of Master of Religious Education (M.R.E.). All are graduate-professional degrees. Admission to candidacy for the Master of Divinity and Master of Religious Education 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 regularly 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 contexts. The course of study is arranged to provide grounding in Biblical, historical, and theological disciplines as essential background for instruction in and exercise of professional competence in curricular planning, teaching methods, and supervision of educational programs for various age groups.

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

Doctoral Studies Accredited by the Graduate School

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

With few exceptions, most courses in the *Bulletin of the Divinity School* carrying a 200 number or above and belonging to the fields noted above are applicable to doctoral programs of study.

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

The Basic Theological Degree—Master of Divinity

Recent Curricular Revision. In 1948 a greatly altered curriculum, providing for both vocational differentiation and area concentration in student programs, was introduced and was in force until 1959 when further alterations and articulations of that program was instituted.

Recently, after extensive study, a revised curriculum leading to the basic theological degree was provisionally instituted in the fall of 1967 as subject to further emendations. It was published in the 1968 *Bulletin*. Thereafter, an authorized committee of the faculty, pursuing certain lines of the 1967 program, but empowered to raise prior questions concerning the aims and goals of timely theological education in a university context, submitted its preliminary report in the fall of 1968 to the faculty and the authorized committee of the Co-ordinating Council for scrutiny and suggestions. After full assessment of the bearing of all commentary criticism, the presently offered program of studies leading to the Master of Divinity degree was adopted by faculty action January 22, 1969, and is herewith published. Under this program, and until it may be further altered by due process, students matriculating for the Master of Divinity degree at Duke University are expected, as a condition of admission, to formulate and pursue their theological education.

Having undertaken and effected major curricular alteration and updating four times in two decades, the Divinity School and its faculty believes it has shown itself not insensitive to the need for change in a changing society. It is now the judgment of the faculty and the Dean that any curriculum is only a more or less adequate vehicle of unavoidably multiple educational purposes that are not fully capable of harmonization, and that, in the end, fruitful education must depend upon student and faculty mutuality, utilization of resources, diligent application, and positive motivation, as well as good will.

The currently published basic degree program is, in sum, the resultant of earnest and searching consultation and inquiry extending through the years 1965-1969. New directions of critical reflection represented by the Bridston-Culver report, the Feilding Report, the AATS Task Force recommendations, the Sewanee Consultation, together with attention to numerous developments in sister institu-

tions, have strongly contributed to the present curricular program. It seeks to be a positive response to (1) the challenge to provide an adequate professional education, education for ministry; (2) needed variability of ministries in today's world; (3) the norms of university education; and (4) the perennial summons of the abiding Christian tradition.

Finally, the basic degree program became effective in the fall semester, 1969, for all students other than seniors graduating in June, 1970.

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

1. **The Christian Tradition.** To acquire a basic understanding of the Biblical, historical, and theological heritage.

2. **Self-Understanding.** To progress in personal and professional maturity—personal identity, life style as an instrument of ministry, major drives, handling of conflict, resources, professional competency, and so forth. This is to be coupled with a sensitivity to the world in which we minister—its social forces, its power structures, its potential for humanization and dehumanization.

3. **Thinking Theologically.** To have the ability to reflect about major theological and social issues and to define current issues in theological terms and theological issues in contemporary secular terms.

4. **Ministering-in-Context.** To have the ability to conceptualize and participate effectively in some contemporary ministry.

Obviously goals of such scope cannot be neatly programmed in any curriculum, and the degree of achievement (in seminary and beyond) will vary widely with the individual and his own motives and incentives.

The Basic Curriculum—General Description. The basic curriculum leading to the Master of Divinity degree provides for foundational courses in Biblical, historical, theological, and ministry studies, representative of the tradition and regarded as indispensable background for subsequent elective work and individual program formation.

These required courses total 23 of the 75 semester hours necessary for graduation. The opportunity of advanced standing adds further variability to the academic program of the junior student, depending upon the nature and quality of his undergraduate academic work.

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

Especially designed courses for entering students of the junior year in the area of Church and Ministry offer experience in group learning and are strongly recommended. These courses are introductory to various aspects of the work of the Church and its ministry in relation to altering societal contexts. Registration information materials list these course offerings as a group for the selection of entering students.

One elective course is available in each semester of the junior year and may be utilized for language study in either Greek or Hebrew or another Biblical language as the student may be qualified. A total of 50 semester hours are available for working out the students' individualized program of studies leading to specialized preparation in academic depth and for purposes of professional ministerial competence.

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, page 00, of the section entitled Administration of the Curriculum.

All academic programs are subject to review and emendation of the Dean and Registration Committee 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 his faculty adviser in planning the student's comprehensive study program.

Six semesters of residential study are ordinarily required for the completion of the degree. On permission of the Dean certified nonresidential study, not exceeding the equivalent of 24 semester hours, may be permitted to a candidate for the basic degree.

The normal course load per semester is 12 or 13 semester hours. A student with demonstrated competence may, with the consent of his academic adviser and the chairman of the Registration Committee, enroll for an additional 2- and 3-hour course in the middler and senior years. However, it is expressly noted here that the delimitation of the semester course-hour load and the total credit hour requirement for graduation entitles both student and instructor to expectations of substantial student investment and accomplishment in individual courses. The emphasis of the new curriculum, like that of the preceding one, is upon depth and competence rather than upon excessive scope.



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

A total requirement of 75 semester hours for graduation.

A normal academic load of four courses with credit.

Professionally oriented courses for entering students in the fall semester of the junior year in the area of Church and Ministry.

Special allowances: up to 3 semester hours of credit for Field Education projects under faculty supervision; up to 6 semester hours credit for independent study; up to 6 semester hours clinical or internship credit; ordinarily up to 6 semester hours of cognate studies of graduate standing in Duke University, with the advice of the student's academic adviser and the Dean. Enrollment for cognate graduate study outside the University requires the approval of the Dean. This includes studies abroad.

It presupposes an approved and supervised field education project in specialized settings, with accompanying guided research, project paper, and faculty evaluation, and 6 semester hours credit in the senior year.

MASTER SCHEDULE

The Curricular Paradigm

Junior Year

<i>Fall Semester</i>	<i>s.h.</i>	<i>Spring Semester</i>	<i>s.h.</i>
Old Testament 11 (or OT elective for advanced standing)	4	New Testament 18 (or NT elective for advanced standing)	4
History of Christianity 13, I-II (or CH or HT elective for advanced standing)	4*	History of Christianity 14, II-III (or CH or HT elective for advanced standing)	4*
Church and Ministry	2 or 3†	Elective	2 or 3†
Elective	3	Elective	3
Total	13 or 14	Total	13 or 14

Middler Year

<i>Fall Semester</i>	<i>s.h.</i>	<i>Spring Semester</i>	<i>s.h.</i>
Systematic Theology 32	4	Christian Ethics Introduction 33	3
Elective	3	Elective	3
Elective	3	Elective	3
Elective	3	Elective	3
Total	13	Total	12

Senior Year

<i>Fall Semester</i>	<i>s.h.</i>	<i>Spring Semester</i>	<i>s.h.</i>
Ministering in Context I (optional)	3	Ministering in Context II (optional)	3
Elective	3	Elective	3
Elective	3	Elective	3
Elective	3	Elective	3
Total	12	Total	12

*Year-sequence.

†Optional.

The Honors Program of the Basic Curriculum

Effective in the fall semester, 1969, a new Honors Program replaced the honors programs of former years.

The program requires 75 semester hours credit leading to the Master of Divinity degree. It is open to students admitted to the regular course of study who, in virtue of superior undergraduate record and achievement, give promise of capacity for more rapid advancement toward independent utilization of the resources of curriculum, library, and faculty supervision.

Admission Procedures. A student applying for admission to the Divinity School may apply at the same time for admission to the Honors Program. Procedures and requirements are as follows: (1) The student must submit a *B+* or better undergraduate record. (2) His application will be reviewed by the Faculty Committee on Honors. This committee may require the student to have an interview, if necessary, at the time of fall matriculation. (3) He must submit with the application his scores on the Graduate Record Examination or other comparable test scores as the committee may request.

Notice of the action of the committee will not necessarily be coincident with notice of admission to the Divinity School, since two different committee actions are involved and because of the special procedures involving honors applicants noted above. However, with submission of all required credentials, and barring the need of an interview, of which the student would be formally notified, the Honors Program Committee will give notice of action not later than April 15 for applicants who have submitted all credentials prior to March 15. Late applications will be acted upon as promptly as possible.

Admission to the Honors Program at the end of the junior year is provided for and will be contingent upon superior performance in course work (ordinarily at least a *B+* average) and the approval by the Honors Program Committee. Applicants completing their course work of the junior year will apply to the Honors Program Committee, through the admissions officer, not later than July 1 preceding their middler year.

Synopsis of the Honors Program. The junior honors student's program follows the regular academic program for the first and second semesters of residence in the Divinity School.

In the first semester of the middler year, the student registers for the required course in Systematic Theology and at least one elective. In the second semester, the student registers for at least two courses, one of which must be Christian Ethics Introduction (unless he had been granted advanced standing in ethics), with a minimum of 6 semester hours.

Honors students will employ free time allowed by their schedule for the purpose of independent study in the area of their chosen concentration. The honors student may register for up to 6 hours each semester for Independent Study (399.5), in preparation for the comprehensive examination, but the total number of semester hours of credit should normally be limited to 12. He is encouraged, however, to consider, in consultation with his Divisional Honors Adviser, such advanced courses or seminars as will contribute to his area of chosen concentration. At a date set by the Committee on Honors, students stand for a comprehensive examination in a defined area representative of the extent and focus of their independent study. Divisional representatives of the faculty will supply honors students, upon their admission to the program, with bibliography and advice regarding the limits, requirements, and standards of the comprehensive.



In each semester of the senior year, the student must register for at least one advanced course or seminar in the field of his concentration. The honors student may register for up to 9 hours each semester for Independent Study (399.6) working toward the senior honors paper, but the total number of semester hours of credit should normally be limited to 12. Before April 15 of his last semester (or December 15 if his sixth semester falls in the autumn term) the student presents an honors paper on a subject appropriate to his area of concentration.

Provisions for advanced standing and for "reading out courses" apply to honors students where appropriate.

Field Education requirements of the regular program apply to students in honors studies. Honors students may in their middler and senior years enroll in regular curricular offerings of the Divinity School, and they may participate in Field Education enterprises. They may also enroll for up to 6 semester hours of cognate studies, additional to designated electives, in the Graduate School of Duke University, with the permission of their adviser and the Honors Program Supervisor.

Administration of the Program. The honors student will be assigned to a faculty member of the Honors Committee with whom consultation will be imperative. This adviser, from the student's chosen division, will serve as his academic adviser for registration each semester. The student's program of studies is subject to review by the Honors Program Committee at the end of each semester to determine his eligibility for continuation in the program. His prospective course of study for each succeeding semester requires the approval of both his faculty adviser and the Supervisor of the Honors Program.

Students in the Honors Program are not required to complete their degrees in three academic years, but they must fulfill at least six semesters of academic residence.

If the faculty of the chosen division so determines, a colloquium for periodic discussion of pertinent issues in the field will be arranged. If such a colloquium is scheduled, requirements for the Honors Program shall include regular attendance at such sessions, although no academic credit will be assigned to such meetings.

Transcripts and Grades. When it becomes necessary to supply a transcript of grades for honors study, the student will be credited with the registered number of hours of Independent Study (399.5 and 399.6) in the divisional fields corresponding to his focus of study. Grades for independent study (adjudged on the basis of the comprehensive examination for middlers and the honors paper for seniors) will be recorded as *A* when he has, in the judgment of the instructor, performed with distinction or, otherwise, as *P*. Grades for other courses will be recorded and transcribed in the routine manner. If at any time a student falls below an acceptable level of performance in the Honors Program, he will be advised to return to study in the regular curriculum. In such case he will receive credit for the number of hours which he would normally have acquired at that chronological point in his career had he pursued the normal course of study. Hours will be assigned to divisional areas which correspond to the areas of his independent study. Grades for these hours will be determined by the Honors Committee upon the recommendation of his adviser.

Administration of the Regular Curriculum

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

1. Full-time students are required to enroll for the required courses of the curriculum or for alternative courses offered for advanced standing in the order provided by the master schedule of the curricular paradigm.

2. Students in programs leading to either the Master of Divinity or Master of Religious Education degree are required at the time of each registration period to plan their course of study with consultation and approval of their assigned faculty advisers. Such programs are subject to review and approval of the Committee on Academic Standing or the Dean.

3. Student Pastors in candidacy for the Master of Divinity degree under any of the three programs of study are advised that their program will normally require a fourth academic year. Modification of this schedule of expectancy will be treated with reserve and will require the express approval of the Dean on recommendation of the Director of Field Education.

a. Students with pastoral charges, or comparable extracurricular responsibilities, will normally enroll for not less than 7 semester hours.

b. An entering student desiring to serve as a student pastor must have the approval of the Director of Field Education and must participate in an Orientation and Training Program (see Field Education, page 41).

c. Students who accept pastoral charges in their middler or senior years are required to have the prior approval of the Director of Field Education. Such students will be required to restrict their course work in accordance with the regulation 3a stated above, governing the course load of all student pastors-in-charge.

d. Modifications of these regulations, in the case of individual student pastors, will be scrupulously administered in terms of location of charge and commuting distance, magnitude of assignment, and residence during the academic week. Demonstrated academic achievement will regularly condition any modification of the normal limitation. Since adequate indication of the student's academic proficiency will not be available before the completion of the first academic year, no modification of regulation 3a for junior students is allowed.

4. Student Assistant Pastors (not pastors-in-charge) may enroll for a full academic load providing they are not on probation, are under the supervision of

the Director of Field Education, and possess field duties involving no more than 15 hours per week.

5. A student in candidacy for the Master of Divinity or Master of Religious Education degree shall enroll for no less than 7 semester hours in any semester. Variations from this regulation shall be by approval of the Dean.

6. Study abroad, with transferable credit toward graduation, may be allowed for a candidate for the Master of Divinity degree by approval of the Dean on recommendation of the Assistant Dean. Permission will not be granted in the absence of a strong academic record. 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 chairman of the Registration Committee and the Dean.

7. Transfer of credit to the Divinity School of Duke University, leading to candidacy for the degree of Master of Divinity, ordinarily may not exceed in amount more than one-half of the academic credits (in proportional evaluation) required for fulfillment of degree candidacy (see chapter on Admission, page 35).

8. Special student status may be granted on recommendation of the admissions officer for approval of the Dean. Particular circumstances must prevail in the case of such admissions and will not be honored to permit circumvention of requirements of regular academic programs. Special students are not eligible for tuition or other scholarship grants.

9. Auditing of courses is permitted on notice to the Registrar and by permission of the Dean and the faculty instructor concerned. Auditors, not in regular course of study as candidates for degrees, are subject to a \$32.50 fee by University regulations.

10. Students in candidacy for a degree who secure minor employment outside the channels of the Field Education Office are required to inform the Director of Field Education. Students carrying an outside employment work load of more than 15 hours weekly may be required to limit their academic load.

Curricular Provisions and Procedures. Admission to candidacy for the Master of Divinity degree is admission to the regular program of studies. The master schedule constitutes the prospectus for the basic theological degree. The prospectus defines the normal sequence of the student's developing program. Variations of sequence are excluded except in the instance of students on limited programs, as in the case of student pastors, arranging their studies over four years, or special students.

Students who matriculate for the second semester of the junior year in January will be responsible for fulfilling requirements of the first semester of the junior year the succeeding fall semester.

The rationale and conditions of advanced standing are provided in the section entitled Admissions. The provision is, in principle, applicable exclusively to required courses.

Students qualifying for advanced standing in History of Christianity, I, II, III (13 and 14) which is a year course will fulfill the requirements by electing three courses in historical studies, with the consent of their faculty advisers. Advanced standing is not applicable to the Introduction to Christian Theology (CT 32). Waiver of this rule will require satisfactory performance on a prescribed written examination. The principle of advanced standing may, on concurrence of the faculty adviser and the course instructor, be applied to distinctly introductory courses which a student elects.

Students offered advanced standing at the time of matriculation may, after

consultation with their faculty advisers, decline such standing and enroll in the required course.

A summary of advanced standing options will be available at the time of registration for required courses.

A student entering the Divinity School with undergraduate preparation in Greek may elect to continue his studies in New Testament Greek at an advanced level. A junior student desiring to begin the study of New Testament Greek may elect Hellenistic Greek 103-104.

A student with advanced standing in New Testament may elect six semester hours of New Testament Greek as his advanced option in lieu of the basic required course.

A student with two years of undergraduate Greek who desires to begin Hebrew in his junior year may utilize his elective privileges of the first year for this purpose. He must have approval of his adviser and the instructor in Hebrew.

Students are discouraged from the study of Hebrew until they have satisfactorily completed at least one year of Hellenistic Greek.

The curriculum intends to serve graduate-professional aims with maximum flexibility. Fifty (50) elective course hours are available for proper ordering and programming to serve the ends of vocational and professional incentives. This latitude manifestly lays heavy responsibility upon the student to see that he submits himself to those disciplines that most suitably prepare him for his ministerial service.

In planning his course of study, therefore, he must, in consultation with his faculty adviser, shape his course program by enlarging understanding of his eventual professional responsibilities. To this end he may need to consult several members of the faculty and staff for guidance.

Professional ministries include those of the parish, preaching, teaching, and pastoral care; ministries of education in local churches and higher education; missions; campus ministry; specialized urban and rural ministries; chaplaincies—hospital, institutional, industrial, and military; teaching; religious journalism; audio-visual communications; church agencies; and ecumenical ministries at home and abroad. For many of these the curriculum is inadequate and 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 to be foundational and purposeful for the particular ministry in view.

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

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)

On the other hand, students are also encouraged to concentrate, ordinarily in not more than five advanced courses in any one subdivision of the curriculum, in an area directly supportive of and related to their vocational and professional intention.

Marked variations from these advisory guidelines will render the student's

program admissible of review and revision by action of the faculty adviser, the Committee on Academic Advisers, or the Dean.

Each student is required to complete one *approved* assignment 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 credit would be that the amount and quality of supervision be approved by the Field Education Office, and that the student be required to evaluate and correlate the experience directly or through his Ministering-in-Context.

Ministering-in-Context Program. Ministering-in-Context is an interdisciplinary program with the purpose of providing a means for senior-level students to summarize and integrate their understanding of Christian ministry through reflection upon contextual experience under interdivisional faculty guidance. It is presently available as an elective option to students in the regular course of study. Students in the Honors Program are not eligible.

The Ministering-in-Context project is initiated in the spring of the middler year and extends over both semesters of the senior year. It carries a total of six semester hours of credit. The purpose of Ministering-in-Context is to provide continuity between ministry today and the preparation for it, by assisting each student to (a) utilize interdisciplinary resources in understanding the personal and social issues of today's world; (b) identify individual forms of ministry and to match his own personal resources with the plurality of demands put upon him; (c) develop a professional role appropriate to traditional and experimental ministries; (d) test competence and readiness for ministry; and (e) develop the student's ability to provide conditions whereby a vital church and a meaningful ministry may come into being through his training, insight, and commitment.

*SCHEDULE

Middler-Spring

Students submit applications to Registrar's Office not later than March 1.
Program prospectus submitted by student to faculty guidance committee not later than April 1.

Senior-Fall

Consultations of students and faculty guidance committee for definition of project and series of progress reports.

Senior-Mid year

March and April: Students meet with their committee for evaluation of project papers.

May: Deadline of project papers, May 10.

Ordination and Disciplinary Requirements. Students preparing for ordination are strongly advised to fulfill denominational requirements for study of church polity. United Methodist students must attend to regulations of the *Discipline*, paragraph 344. Introduction to Christian Theology (C.T. 32) has been certified for the Disciplinary requirement in United Methodist doctrine.

Graduation Credits. It is the responsibility of each student to see that he meets all requirements for graduation; and to take his courses in proper sequence. He is also responsible for seeing that any special permission granted him to deviate from the normal program is properly recorded in his personal files.

*This schedule may be amended.

Grading System. As of the academic year 1971-72, the Divinity School employs the grading scale with the following letters *A, B, C, D,* and *F* which have been defined as follows: *A*, Excellent, *B*, Superior; *C*, Average; *D*, Passing; *F*, Failure; *WP*, Withdrew Passing; *WF*, Withdrew Failing; *WI*, Withdrew Illness; *W*, Withdrew, discretion of the dean; *I*, Incomplete; *P*, Passed; *N.C.*, Non-credit; *Z*, Year course.

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

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

Incompletes. A student may petition the Assistant Dean to receive a grade of incomplete in a course. This petition must be filed in writing on the prescribed form with the Assistant Dean 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 his control, such as illness, has been hindered from meeting the course requirements. Adjudication of the petition will rest jointly with the Assistant Dean and the instructor concerned. The Assistant Dean will communicate in writing with 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, March 1.

for incompletes incurred in spring semester courses, October 10.

Change of Course or Withdrawal. A student is permitted to change his registration for course work without incurring a penalty no later than completion of the second meeting of the course from which he desires to withdraw or, correspondingly, of the course to which he seeks admission.

No student shall be permitted to drop a course after the expiration of one-third of the period of instruction of the course without incurring failure, except for causes adjudged by the Assistant Dean to be beyond the student's control. Conditions of emergency and not considerations of convenience shall be regarded as determinative in considering requests.

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

The Master of Religious Education Degree

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

Admission. Applications for admission to the Master of Religious Education program are evaluated by the same standards as those applicable to the Master of Divinity degree and admission requirements and procedures are also the same. Students planning to specialize in Christian Education should study carefully those 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 normally requires two years, or four semesters, of residence and study and the fulfillment of the following requirements:

1. Sixteen courses selected by the candidate in consultation with the Director of the program, or his representative, twelve of them limited electives and four free electives.

2. Field project, supervised by the Director of the program, with final oral examination by committee.

3. Weekly conferences of candidates with the Director of the program or another resource person. (Required in the first semester of the first year, and arranged in later semesters according to the student's interests and needs).

A candidate having an academic average of *B* or better in undergraduate studies may be permitted to "read out" in a maximum of two courses, usually the Director of the program and the instructor(s) involved. A student not approved scheduled one in each year, provided application for this privilege is approved by for "reading out" in the first year may qualify for this privilege in one course in the second year on the basis of a *B* or better average in the first year.

PROGRAM OF STUDY FOR M.R.E. DEGREE

Limited electives*	12
Two courses in the Biblical Division	
Two courses in the Historical Division	
Two courses in the Theological Division	
Two courses in the Ministerial Division (other than Christian Education)	
Four courses in Christian Education	
Free electives†	3
Cognate courses in another department‡	<u>1</u>
	16
Weekly conferences of candidates (Required in fall semester, first year)	
Field project (Required of all candidates and usually scheduled in fall semester of second year)	

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.

Admission inquiries may be addressed to the Assistant Dean for referral to the Director of the Th.M. program.

*Limited electives may be completed through tutorials, if approved by the Director of the program and the instructor(s) involved, provided the total number of tutorials is ordinarily no more than 2.

†Free electives and cognate courses must be chosen by the student in consultation with the Director of the program and subject to the approval of the Educational Affairs Council.



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

1. Twenty-four semester hours of advanced studies, with an average grade of *B* (3.00 average on a 4.00 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 his major area if approved by supervising professor. This project shall carry 3 s.h. credit, to be counted within the twenty-four hours required.

3. Residence for one academic year.

There are no general language requirements, except that 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 12 of the required 24 hours must be taken in one of the basic divisions of study (Biblical, historical, theological, or ministerial) which shall be designated as the candidate's major, and at least 6 hours in another of the divisions which shall be designated as the candidate's minor. No more than 6 semester hours of work completed in another accredited institution may be transferred and credited toward the degree. Ordinarily, no more than 6 hours may be taken through directed reading, and no more than 3 in any one semester. In the area of pastoral psychology, up to 12 hours 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 must be a participant in clinical pastoral education at either the basic, advanced or supervisory levels. In the context of clinical pastoral education various professional goals may be sought, including general understanding and skills in pastoral care and specialization in pastoral counseling and clinical supervision. The Clinical Pastoral Education Program is certified by the Association for Clinical Pastoral Education. Persons specializing in pastoral counseling may be moved toward certification with the American Association of Pastoral Counselors. Course PP 277A (or its equivalent) is considered a prerequisite for a major in pastoral psychology. (The 4 semester hours of credit are not applicable toward the 24 hours required for the degree, although the course will be indicated on the student's transcript.) Accordingly, the student majoring in this area should ordinarily make provision for a program extending for a full calendar year beginning the first week in June.

Financial Aid. Candidates for the Th.M. degree are eligible for financial aid on the same basis as all regularly enrolled Divinity School students.

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

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 as currently in effect or, from time to time, are put into effect by the appropriate authorities of the University.

Any student, in accepting admission, indicates his 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.



3

Community Life

Living Accommodations

Housing. Duke University provides residence hall accommodations for single graduate and professional men, and residence hall and apartment accommodations for single graduate women. Since no married student housing facilities are available, the University provides assistance to married graduate and professional students in locating suitable housing in Durham where varied types of living units are reasonably available.

The Graduate Center houses men and women enrolled on a full-time basis in the Graduate and professional schools. Graduate women are also assigned to Hanes Annex, a residence hall, and to Town House Apartments located between Trinity College and Woman's College campuses.

The Graduate Center houses 197 male graduate students, 56 women graduate students, and 117 women undergraduates. Commons facilities on the main floor are shared by men and women.

Hanes Annex has 39 beds for graduate and allied health students. The second floor of this building is used by seniors in the School of Nursing. Commons areas are jointly used by the two groups.

Rooms in residence halls are normally rented for the academic year, but for no period less than one semester or specified term.

Duke University operates Town House Apartments primarily for graduate and professional women students. Others are housed in individual apartments if the interests of the University are served. There are 30 two-bedroom units, each furnished for three occupants. Two students occupy the master bedroom with adjoining half-bath, and the third occupies a smaller bedroom. A living room, kitchen, and full bath complete the living arrangement. Additional features are air

conditioning and a swimming pool. The campus bus, serving all parts of the University, is accessible to the Town House Apartments.

The Department of Housing Management is prepared to assist the married graduate and professional students in locating suitable housing in Durham. There are many relatively new complexes and a few older apartments. Houses and duplex units are available in limited numbers from time to time.

Detailed information about University housing facilities for single students, and the housing assistance program for married students, will be provided upon request by the Department of Housing Management, Duke University, Duke Station, Durham, North Carolina 27706.

Rooms in residence halls and spaces in the Town House Apartments or other rental units may be reserved by applicants only if they have been accepted by the Graduate School, and after the required \$50.00 room or security deposit has been paid to the University. The initial room or security deposit is required with the application and is held until the room or apartment is vacated. Application forms and detailed information on graduate housing will be mailed when the Graduate School has notified the Department of Housing Management of official acceptance of the student. Single women may express a choice for the type of housing desired. Completed applications for rooms and apartments are to be returned, with required deposits, to the Department of Housing Management, Duke Station, Duke University, Durham, North Carolina 27706. Assignment priority is established by the date of receipt of completed applications with deposits in this office.

Regulations governing occupancy of rooms and apartments will be provided by the Department of Housing Management at the time application forms are forwarded to accepted students. Occupants within each type of housing are expected to comply with the appropriate regulations.

For the cost of housing see the section on Financial Information.

Food Services. Food service on both the Women's College Campus and the West Campus is cafeteria style. The dining facilities on the West Campus include one straight-line cafeteria with multiple-choice menus, a free-flow service area which includes cafeteria counters as well as a grill, and a table service dining room, The Oak Room, where full meals and *a la carte* items are served. The Cambridge Inn, which is a self-service snack bar also located in the West Campus Union, is open from 9:00 a.m. until 12:30 a.m. each day except Saturday. All types of snack and sandwich items are available here. The Graduate Center has a cafeteria open at meal hours, and a coffee lounge which is open until 11:00 p.m. because of the large number of those served in the dining halls, it is not possible to arrange special diets for individual students.

The cost of meals approximates \$2.50 to \$3.25 per day, depending upon the needs and tastes of the individual.

Student and Professional Organizations

Divinity School Choir. A student organization of long standing is the Divinity School Choir. Membership in the Choir is open to all qualified students. The Choir sings regularly for chapel and at special seasonal programs and services.

New members are chosen by informal auditions held during the first week of fall classes. Auditions are arranged for all who are interested.

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 Directory of the Divinity School annually carries information relating to the structure and function and the roster of student representatives, elected or *ex officio*.

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 university organizations; and
4. To represent students in extra-University affairs.

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

The Duke Student Field Work Association. The Duke Student Field Work Association is the organization of students who participate in the Field Education Program.

At least six meetings per year are held for the purpose of fellowship and preparation for the field education responsibilities.

The Duke Divinity School Review

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



4

Financial Information

Fees and Expenses

Estimated Living Expenses. The total cost for a student to attend the Duke Divinity School varies according to individual tastes and requirements; however, experience indicates that a single student may expect to spend from \$2,500 up, with the average approximately \$2,800, and a married couple may expect to spend from \$4,700 up.

Master of Divinity and Master of Religious Education Candidates. The table below lists only basic minimum expenditures. In addition to the fees cited here, there is an admission fee of \$30.00 which is applied to the first term bill, and a room deposit of \$50.00. (See the relevant sections in Admissions and Housing for full details.)

	<i>Per Semester</i>	<i>Per Year</i>
Tuition—M.Div. and M.R.E	\$575.00	\$1,150.00
Approximate cost of meals	300.00	600.00
Room (double) Graduate Center	162.50	325.00

Tuition will be charged at the rate of \$46.00 per semester hour. The figures shown are for a program carrying 25 semester hours per annum. Students will be charged for additional hours of course enrollment, but in no case will the total tuition charge for the six semesters (four semesters or two academic years in the case of the M.R.E. degree program) cumulatively exceed the total of three academic years of study at the current tuition rate. Tuition accumulated in the course of studies attaining the same will entitle students to enroll for courses thereafter free of charge.

Master of Theology Candidates. A student who is a candidate for the Th.M. degree will be liable for tuition on the basis of 24 semester hours at the rate of \$46.00 per semester hour. All other costs and regulations for the Th.M. degree are the same as those for the M.Div. and M.R.E. degrees.

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

Audit Fee. Anyone seeking to audit a course in the Divinity School must, with the consent of the instructor concerned, secure permission from the Dean's office. In accordance with the general University practice, a fee of \$32.50 per course will be required of all auditors who are not enrolled students.

Athletic Fee. Divinity School students may secure admission to all regularly scheduled University athletic contests held on the University grounds during the entire academic year by payment of the athletic fee of \$25.00 per year, plus any federal tax that may be imposed. This fee is payable in the fall semester.

Payment and Penalty. The tuition is due and payable not later than the day of registration for that semester. In unusual circumstances, a student may secure permission of the Dean to delay registration, provided it is not beyond the first week of classes and the student pays the \$10.00 late registration fee. No student is admitted to classes until arrangements are made with the Bursar of the University for the settlement of fees. After the day of registration no refund of tuition will be made except if the student involuntarily withdraws to enter the armed services or dies during the course of the semester.

A student who is reported by the Bursar's Office as delinquent in his account will be debarred from credit in courses, nor will he be approved for graduation until all indebtedness has been settled.

Housing. The rental charge for each person in a double room for the academic year is \$325.00 in the Graduate Center and \$355.00 in Hanes Annex. A limited number of single rooms are reserved for returning students.

The rental charge for Town House Apartments is \$531.00 each for the academic year on the basis of three students to an apartment. Utility charges are included in these rates.

Rental rates are subject to change prior to the 1971-72 academic year. A \$50.00 deposit is required on all reservations.

No refund on residence hall room rent or the rent on spaces in Town House Apartments is made to students who withdraw after the date of registration, except for those who involuntarily withdraw to enter the armed services. Such refunds will be made in accordance with the University's established schedules.

For further information on housing facilities, see Living Accommodations in the chapter on Student Life.

Food. Food service, on both the Woman's College Campus and the West Campus, is described under Living Accommodations. The cost of meals approximates \$2.50 to \$3.25 per day, depending upon the needs and tastes of the individual.

Student Health

The payment of tuition entitles the student who is taking a minimum of 7 hours to full medical and surgical care, with the exceptions noted below. This service is under the direction of the University physician with the cooperation of the staff of Duke Hospital. It includes hospitalization, medical and surgical care, drugs,

dressings, X-ray studies, and ward nursing. A charge for board is made at the same rate as in the University dining halls. Refraction of eyes, treatment of teeth, and of all chronic conditions, such as the removal of diseased tonsils, are not included in this service. The cost of any necessary braces and orthopaedic appliances, as well as of special nursing, must be borne by the student.

Since the Student Health Program *does not cover students while away from the Duke Campus*, it is imperative that student pastors and assistant pastors (winter and/or summer) who are subjected to the hazards of highway travel with great frequency, secure complementary health and accident insurance for the full twelve month period. Students whose course load entitles them to full coverage under the Student Health Program are eligible to secure a complementary insurance policy, providing protection for the entire calendar year, through the University. Costs and details of the complementary policy are available from the Assistant Dean. Students in internship programs carrying less than seven semester hours in any given semester are strongly encouraged to apply for this insurance. *Foreign students are required to hold this or another acceptable policy.*

Married students are required to carry insurance coverage for their dependents, providing for hospital, medical, and surgical care.

Motor Vehicles

Each student possessing or maintaining a motor vehicle at Duke University shall register it annually at the beginning of the fall semester. If a student acquires a motor vehicle and maintains it at Duke University after academic registration, he must register it within five (5) calendar days after operation of the vehicle on campus begins. Resident students are required to pay an annual parking fee of \$30.00 for each automobile and \$10.00 for each two-wheeled motor vehicle. The proper registration emblem must be displayed at all times.

At the time of registration of a motor vehicle, the following documents must be presented: (a) state vehicle registration certificate; (b) valid driver's license; (c) satisfactory evidence of automobile liability insurance coverage within limits of at least \$10,000.00 per person and \$20,000.00 per accident for personal injuries, and \$5,000.00 for property damage, as required by North Carolina Motor Vehicle Law.

Students will receive a copy of the Parking, Traffic, and Safety Regulations when they register.

Student Financial Aid

A student should select his 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 his seminary education. While the exact method of financing the full theological degree cannot be assured at the beginning, he should have a clear understanding of his expenses and the sources of income for his first year and the assurance that there exist ways of financing the subsequent years.

The Committee on Scholarships and Financial Aid will counsel the student concerning financial needs and possible resources. A first principle of our financial aid program is that basic financial responsibility belongs to the student, who is expected to rely upon his personal and family resources and his earning and borrowing power. Financial aid is provided to supplement student resources to the extent of demonstrated need.

In estimating student budgets, the Financial Aid Office adds to the fixed cost of educational expenses (tuition, fees, etc.) the average cost per student, providing for variations occasioned by the student's status (single, married, dependents, student pastor, indebtedness, etc.) at the time of admission. Students are allowed to exercise freedom and express their legitimate individuality in the use of their funds, but financial aid support is necessarily determined by what is considered average for students within the same category. To maintain a creative and at the same time a realistic program of financial aid, it is essential both to understand and to follow basic principles undergirding the program.

Duke Divinity School is aware of certain factors which may make the essential financial needs of minority students different from others. Minority students seeking to enter a seminary are invited to inquire about the financial arrangements available at Duke Divinity School.

Resources are not sufficient to guarantee the complete underwriting of every student's seminary education. However, it is the goal of the Financial Aid Office to assist each student in planning his financial program so that he will incur as little indebtedness as possible.

The Financial Aid Office constantly reviews available resources in order to assist the greatest number of students. It recommends assistance on the basis of demonstrated need and then within the limits of the conditions set forth governing each resource.

Financial 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 year-to-year basis with reapplication and review each year.

Financial Resources

Personal. These may be savings and earnings, gifts from family and friends, and, if married, earnings of spouse and gifts from parents of spouse. In calculating anticipated income, the student first considers his own 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 his own 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. *Both 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.

The Divinity School, as a member school of the Association of United Methodist Theological Schools, takes cognizance of and subscribes to recommended policy and practice regarding the administration of United Methodist Church funds for student financial aid as adopted by the Association, June 15, 1970, and as bearing upon tuition grants, as follows:

"Resources for tuition grants, scholarships or the like are primarily available to students with declared vocational aims leading to ordination or recognized lay ministries and supported by commendation or endorsement of appropriate church representatives. At the same time, we believe that consideration for a tuition grant may be accorded to students who adequately indicate conscientious concern to explore, through seminary studies, a recognized church-related vocation. Finally, it

is our judgment that, where the above mentioned conditions are deemed to be absent respecting a candidate for admission, the decision to admit such a candidate should be without the assurance of any tuition subsidy deriving from church funds.” (AUMTS *Minutes*, June 15, 1970.)

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

Junior Scholarships. Junior scholarships are available to a limited number of entering students of the junior year who are candidates for the Master of Divinity degree and are awarded on basis of academic record and promise of usefulness in Christian ministry. These scholarships are for the amount of up to \$750 depending upon demonstrated need. Likewise, tuition grants in varying amounts are available up to full tuition if demonstrated need warrants. Further, if the student applies, he may anticipate placement for the Summer Endowment and Field Education Program. Junior Scholarships are not renewable.

National United Methodist Scholarships. The General Board of Education of The United Methodist Church makes available two \$500 scholarships to rising middlers who have made outstanding records in the first-year class. The Department of the Ministry offers these scholarships to students preparing for the parish ministry.

Middler Scholarships. Ordinarily five Middler Scholarships of up to \$750 are made available to rising middlers on the basis of academic attainment, character, and promise for the Christian ministry. The exact amount of the scholarship is dependent upon demonstrated need of the student.

Senior Scholarships. Two Rowe Scholarships for Seniors and five additional Senior Scholarships in amount of up to \$750, depending on demonstrated need, are awarded to rising seniors who have achieved academic excellence and who give unusual promise of service in the Christian ministry.

Foreign Student Scholarships. In cooperation with the Crusade Scholarship Committee of The United Methodist Church and other authorized church agencies, students are selected and are 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.

Th.M. Scholarships. A limited number of scholarships, based on academic achievement and financial need, are awarded each year.

M.R.E. Scholarships. A limited number of scholarships, based on need and academic achievement in undergraduate school, are available.

Tuition Grants. These are available in amounts commensurate with demonstrated need as adjudged by the Committee on Scholarships and Financial Aid. Entering students may apply, on notice of admission, by submitting the Financial Aid Inventory to the Office of Financial Aid. Enrolled students may apply by annual renewal of their Financial Aid Inventory, subject to review with each semester registration. Because of the purpose and attendant educational objectives of the school, resources for tuition grants are primarily available to students with de-

clared ministerial aims or those concerned to explore a ministerial vocation leading to ordination or recognized lay ministries.

Field Education Grants. Varying amounts are made available through the Divinity School to students who choose to participate in the Endowment and Field Education Program. This program includes the following: (1) summer assistants, (2) winter assistants, and (3) student pastors. See full description under the section on Field Education.

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

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

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

Financial Aid Resources

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

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





Emma McAfee Cannon Scholarship. This fund was established in 1969 by Bishop William R. Cannon in memory of his mother, Emma McAfee Cannon, and is designated to assist in tuition payment for a student from the North Carolina Annual Conference of The United Methodist Church who is studying for the pastoral ministry and planning to spend that ministry in the North Carolina Conference. If a student from that Conference is not available, the scholarship may be awarded to any other student preparing for the pastoral ministry at the discretion of the Committee on Financial Aid.

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

Dickson Foundation Awards. The Dickson Foundation, Incorporated, of Mount Holly, North Carolina, has created a scholarship program for the purpose of providing assistance to Divinity students who demonstrate financial need and superior ability. Preference is given to children of employees of American and Efirid Mills, Incorporated, and its subsidiaries, to residents of Gaston, Caldwell, and Catawba Counties, and to North Carolinians.

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

N. Edward Edgerton Fund. This fund was established in 1939 by Mr. N. Edward Edgerton of Raleigh, North Carolina, an alumnus of Duke University of the Class of 1921.

Thomas Jefferson Finch Scholarship. In 1955 Mr. George David Finch, '24, and Mr. Brown Faucette Finch, '54, established an annual scholarship in the amount of \$750 in memory of Mr. Thomas Jefferson Finch, Trinity College Class of 1884, who was the father and grandfather of the donors.

The James A. Gray Fund. In 1947 Mr. James A. Gray of Winston-Salem North Carolina, presented the fund, which bears his name, to the Divinity School for use in expanding and maintaining its educational services in behalf of North Carolina churches and pastors.

P. Huber Hanes Scholarship. The late Mr. P. Huber Hanes, Sr. of Winston-Salem, North Carolina, an alumnus of Duke University of the Class of 1900, established for Duke University an annual scholarship fund, a portion of which is used to provide financial assistance for Divinity School students.

The Franklin Simpson Hickman Memorial Fund. In the summer of 1966 Mrs. Veva Castell Hickman established a memorial fund in memory of her husband, The Reverend Professor Franklin Simpson Hickman, who served as Professor of the Psychology of Religion, 1927-1953; was Dean of the Chapel of Duke University, 1932-48; and the first Preacher to the University, 1938-53. The income of the Fund will give support to two enterprises: (1) a regular visiting lecturer in preaching, and (2) financial aid to students in the Master of Theology program who wish to specialize in the psychology of religion, or the psychological study of religious experience.

George M. Ivey Scholarship Fund. This fund was established in 1948 by gift of George M. Ivey of Charlotte, North Carolina, an alumnus of Duke University of the Class of 1920.

Charles E. Jordan Scholarship Fund. This fund was established by the family of Dr. Charles E. Jordan in his honor.

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

The John Haden Lane Memorial Scholarship Fund. This fund was established in 1968 by Mr. Edward H. Lane, Jr. in memory of his brother, Dr. John Haden Lane, and is designated for the benefit of meritorious students pursuing an advanced degree such as the Master of Theology in the field of pastoral psychology whose academic training entailed clinical pastoral education.

Laurinburg Christian Education Fund. This fund was established December, 11, 1948, by gift through the Methodist College Advance Fund.

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

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

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

Elbert Russell Scholarship. This scholarship was established in 1942 by the Alumni Association of the Divinity School in honor of Elbert Russell, who served as Dean of the Divinity School and Professor of Biblical Theology.

Hersey E. Spence Scholarship. This scholarship was established in 1947 by the Steele Street Methodist Church of Sanford, North Carolina, in honor of Professor Hersey E. Spence, a former pastor of the congregation.

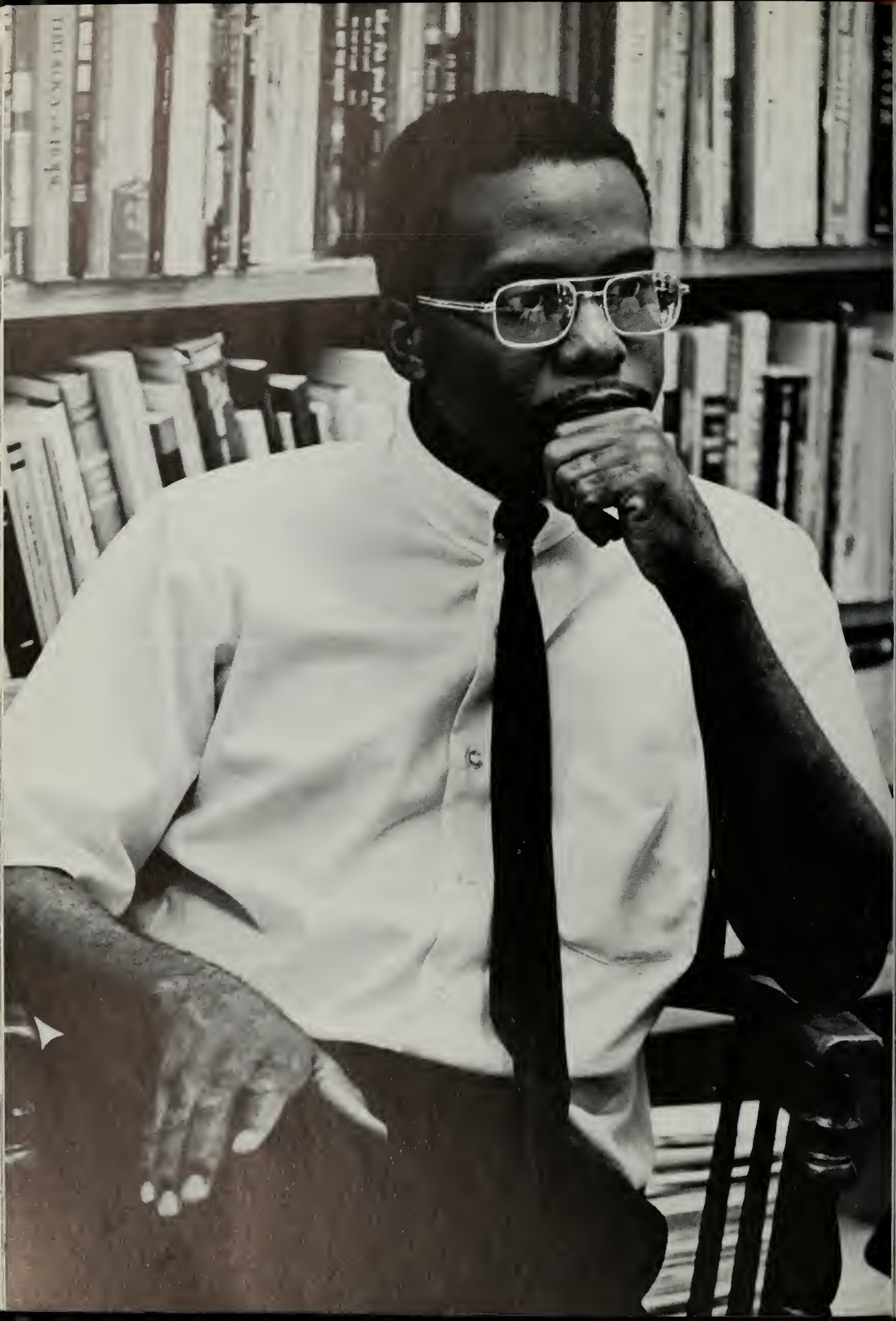
The United Methodist Church. The United Methodist Church makes a substantial contribution to the Divinity School by designating a certain percentage of its World Service offerings to the Divinity School.

The North Carolina and the Western North Carolina Conferences direct a certain percentage of their College Sustaining Funds to the Divinity School. The South Carolina Conference is a contributor to the Divinity School operational income.

The General Board of Education make available annually two National United Methodist Scholarships having a cash value of \$500 each.

Local United Methodist churches and individuals make contributions to the financial aid program of the Divinity School, thus making it possible to assign students under the Endowment and Field Education Program to urban and out of state churches.

Dempster Graduate Fellowships. The United Methodist Board of Education offers each year the Dempster Graduate Fellowships for graduates of United Methodist Theological Schools, who are engaged in programs of study leading to the degree of Doctor of Philosophy in religion with a view to teaching in United Methodist colleges and seminaries. Several Divinity School graduates have held these fellowships.



5

Admission

Requirements and Procedures for Admission

The Divinity School is a fully accredited member of the American Association of Theological Schools, and is one of fourteen accredited seminaries of The United Methodist Church. Candidates for admission must hold the degree of A.B., or its equivalent, based upon four years of work beyond secondary education in a college which is approved by one of the regional accrediting bodies, and their college records must be such as to indicate their ability to carry on graduate professional studies. They will be considered for admission without examination on presentation of an official, satisfactory transcript of college and all other academic credits which they have secured. Statements of reference are required.

Applications are evaluated with a view both to the academic achievement of the candidate and with reference to his personal and professional qualifications for the Christian ministry. While an overall academic average of less than *B-* (or 2.65 on a 4.0 scale) is ordinarily regarded as a disqualification for admission, nevertheless, the Committee on Admissions is impressed with a rising curve of achievement in the undergraduate program and makes its decision on the basis of the whole body of credentials of an applicant, including supporting letters of reference.

The applications of students from foreign countries will be considered, each on its own merits, the general principle being that training equivalent to that of a baccalaureate degree from an accredited American college must have been secured.

In addition to an adequate academic preparation, applicants must satisfy the Admissions Committee as to their Christian character and purpose.

An application blank may be secured from the Admissions Office of the Divinity School. Applications received after May 1 cannot be assured of dormitory rooms for the ensuing academic year. A minimum of thirty days is required to process any application, in many cases longer. There is no charge for processing an application.

No admission is final until approved by the Student Health Service, which requires a certificate of immunization and general health to be submitted not earlier than July 1 and not later than September 1.

Entering students are also required to take tests administered by the University Counseling Center and the Divinity School.

Persons who do not matriculate at the time for which they were originally admitted forfeit admission unless postponement has been made for later entrance. A student who withdraws and desires to return at a later date must file with the Dean a written request for a leave of absence.

Applicants are expected on notification of admission to signify their acceptance within three weeks, and to pay an admission fee of \$30.00. (Make check payable to Duke University and send to the Admissions Office of the Divinity School.) This fee is applied to the regular first-term bill when the student matriculates.

Under the terms of the Selective Service Act, pre-enrollment for later admission may be granted to persons who meet the Divinity School standards for admission. Applications for pre-enrollment may be addressed to the Admissions Office. Pre-enrolled students send transcripts of each year's college work by June 15 of each year in which they are pre-enrolled. Pre-enrollment does not guarantee final admission.

Students should consult this *Bulletin* on Financial Aid and Resources.

Schedule of Admissions and Notification of Applicants. Applicants may expect to receive notice of action taken with respect to applications for the succeeding academic year as follows: Applications for admission received June 15 to September 15 will be acted upon and notice mailed on or about November 15. The second notification will be mailed on or about January 15 for applications received between September 15 and November 15. March 15 will carry the third notification for applications received between November 15 and January 15. The fourth notification will be on or about April 25 for applications received between January 15 and March 15. After March 15 and until June 15, applications will be acted upon and notification rendered on the basis of remaining vacancies. Admissions may be closed at any time after May 1, and will ordinarily be closed after June 15 for matriculation in the succeeding September.

Pre-Seminary Curriculum. The Divinity School of Duke University publishes as its own the policy statement of the American Association of Theological Schools respecting undergraduate preparation for graduate-professional theological studies.

The student contemplating theological study should correspond at the very earliest opportunity with the school or schools to which he intends to apply and with the authorities of his church in order to learn what will best prepare him for the specific program he expects to enter. He will be likely to find under the guidance of the seminary that he should consider the following subjects:

English language and literature; history, including non-Western cultures as well as European and American; philosophy, particularly its history and its methods; natural sciences, both the physical and the life sciences; social sciences, where psychology, sociology, and anthropology are particularly appropriate; the fine arts and music, especially for their creative and symbolic values; Biblical and modern languages; religion, both in the Judeo-Christian and in the Near and Far Eastern traditions.

Some seminaries require Greek or Hebrew for admission, and many ad-

vanced biblical courses are offered in the original tongues; modern languages have a less direct but immensely educative role and are required at the graduate studies level.

It is the understanding gained in these fields rather than the total of credits or semester-hours which is significant.

In many seminaries students who have been well prepared in religion and equipped with the tools of theological study will be set free, not to complete their theological course more quickly, but rather to pursue more advanced studies. The principle constantly to be kept in mind is not that of satisfying paper regulations and minimum requirements, but of making the most of opportunities for education.

Transfer of Credit. Under certain conditions transfer of credit from theological schools accredited by the American Association of Theological Schools is provided for by the Divinity School. Applications for transfer of credit will be ruled upon by the Committee on Admissions, and will be subject to evaluation in terms of the prevailing requirements of the Divinity School for graduation. Ordinarily, credit from another institution will not be granted in amount exceeding one-half of the total credits required by the Divinity School for graduation. A student applying for transfer of credit in excess of this amount may be required to pass such examinations as the Committee on Admissions may prescribe. In each case a letter of honorable dismissal from the school from which transfer is made is required along with transcript of academic credits.



Advanced Standing. Advanced standing allows entering students to begin work in any given field at a level higher than that of the required curriculum, or to substitute a specialized or cognate course for a required one.

Entering students with substantial undergraduate preparation in areas closely related to required courses of the Divinity School may be eligible for advanced standing. While a student may be eligible for advanced standing in any subject, it is especially pertinent where students offer undergraduate majors of superior quality in Bible, religion, or philosophy. Students entering with 6 or more semester hours in the Greek language should consult the *Bulletin* under Language Study for a description of special privileges pertaining to their case. The fields in which entering students, by virtue of previous undergraduate study, are most likely to qualify for advanced standing are: Old Testament, New Testament, and Church History.

An entering student who offers not less than 6 semester hours of college credit, with a grade of *B* or better in one or more of these areas, may ordinarily anticipate advanced standing in correspondingly required courses. All final transcripts will be studied, and advanced standing will be accorded to those who qualify under this provision.

A student who offers not less than three semester hours of college credit with a grade of *B* or better in one or more of these areas may, for satisfactory performance in a qualifying examination in the discipline, be granted advanced standing. Entering students who qualify under this provision must, on notice of admission, make request for the privilege of sitting for such an examination.

Admission on Probation. Applicants for admission who are graduates of non-accredited colleges will be considered on their merits. Ordinarily, such applicants must show that they have attained a superior average for a four-year college course. Admission of such persons will, in every case, be on probation.

Applicants for admission who are graduates of accredited colleges but whose college transcripts do not fully meet Divinity School standards may be admitted on probation if their recommendations otherwise justify admission.

Probation means:

1. Students who during the first year of Divinity School work maintain less than a *C* average, including one or more failures, ordinarily will be required to withdraw from the School.
2. Students admitted on probation may carry only limited schedules of work, the amount to be determined by the Assistant Dean.
3. A student admitted on probation ordinarily shall not be admitted for advanced standing.

Students whose work after admission is not satisfactory may be placed on probation.

Ministerial and Professional Qualifications. All students who are admitted to academic study in the Divinity School are subject to the established order of administrative regulations of the University and the accepted standards of personal conduct it enjoins; continuance in the School is conditioned upon acknowledgment of and compliance with such regulations and standards.

In particular, the University and the Divinity School expect and require students in candidacy for degrees, leading to a ministerial vocation, not only to exemplify the dignity of their calling, but to exhibit attitude and conduct conformable with the recognized standards of their Christian profession. While no honor system relating to academic integrity is formalized within the Divinity School, application for and admission to the courses of study assume the student's assent to full com-

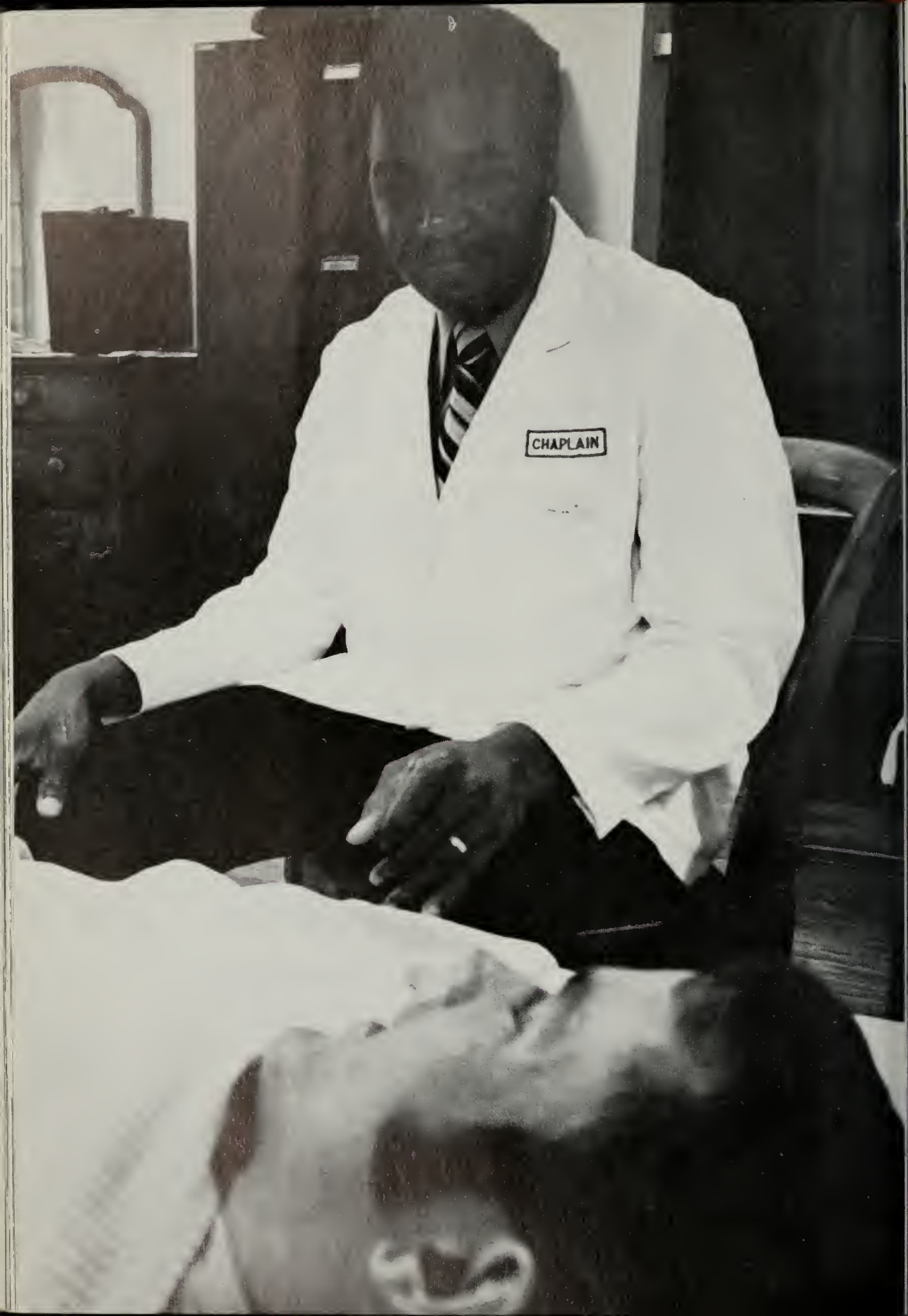
pliance with recognized standards of integrity in the fulfillment of academic tasks.

On this prior understanding, therefore, the University reserves the right, and matriculation by the student is a concession to this right, to compel the withdrawal of any student whose conduct at any time is not satisfactory to the University, even though no specific charge is made against the student.

As a graduate-professional school of theology, the Divinity School expects, on the part of the student, an increasing manifestation of maturity and professional purposiveness in discharge of personal and academic responsibilities appropriate to the level of advanced academic work leading to the high and exacting demands of the Christian ministry. Since personal and professional qualifications for the ministry will be considered in evaluating the candidacy of all students for degrees, students whose progress or development indicate that they are not suited to the work of the ministry will not be allowed to continue in the School.

English Deficiency. Students whose English testing scores show marked deficiency or who are reported by their instructors as deficient in English usage may be required to take Remedial English in addition to meeting other requirements for the Master of Divinity degree.

Faculty Advisers. Each entering student is assigned to a faculty adviser with whom he will consult concerning his course of study. The student will continue to consult with his adviser throughout the period of his academic work.



6

Field Education

Nature and Purpose

Field Education has a two-fold nature: (1) As a clinical dimension of theological education, it provides a context for growth in professional competence and self-understanding, testing of theory in observation and practice, and application of theological, psychological, and sociological insights to experiences in the field; and (2) It is, moreover, a symbol of the relationship between the critical, intellectual life of the church that occurs in the seminary and the ministry and mission of the church that is practiced in the world.

The Field Education Program conceives of ministry as a function of the church. It embraces manifold expressions within singleness of motivation by the Holy Spirit and its relationship to the church. We recognize both the validity of specializations and the need to introduce students to a broad spectrum of parish-related and non-parish ministries. Field education experience in the student's intended ministerial function will be arranged when possible, usually in the senior year.

Types of Field Education

1. Approved Assignments. The Master of Divinity curriculum requires that each student “. . . complete one approved assignment in field education (with or without remuneration) under supervision. . . . Such assignments might include an internship, a summer of full-time work, or two semesters of part-time work, or involvement in church or community service. The essential criteria for purposes of meeting the requirement would be that the amount and quality of supervision be approved by the Field Education Office and that the student be required to evaluate and correlate the experience directly or through his Ministry-in-Context.”

With the exception of internships which are subject to special educational criteria, the approved assignments are characterized by the quality of supervision employed in placement and in the meeting of students in concomitant peer groups

under the leadership of trained supervisors. One such approved assignment will be arranged for each student during his Master of Divinity course of study.

A student may satisfy the requirement of an approved assignment in field education by (1) participation in a peer group concomitant with a summer of full-time work, two semesters of part-time work (or non-remunerative service) or a year of service as a student pastor, (2) successful completion of an internship, a quarter of Clinical Pastoral Education or a Ministering-in-Context Project, or (3) participation in field work under the supervision of a qualified professional when the experience involves action/reflection sessions under the direction of a leader certified by the Office of Field Education.

2. Field Work for Educational Purposes. Under the provisions listed below, students may employ their field work (See the section on Types of Field Work in this *Bulletin*, p. 42) for educational purposes. Most assignments currently made by the Office of Field Work Placement will not be made for explicitly educational purposes. Churches generally seek the services of students to do particular jobs, and students are assigned to these positions with their consent and at their request. The Field Education Office is not necessarily involved with such field work.

Some students may nevertheless discover educational potential in these positions and apply therefore to the Field Education Office for recognition of their work as field education. A one-page prospectus indicating the way in which one expects to use field experiences as learning opportunities should then be submitted to the Field Education Office for approval. Upon approval of a prospectus, an adviser will be assigned to oversee the students' field-learning experience. When a field work assignment is modified in this way, the student is expected to take initiative in making his work educational, and the responsibility is his to demonstrate to the satisfaction of the Field Education Office and his supervisor that his work is educational. Such field education experiences meet the requirement of an approved assignment *when* the criteria listed in the third paragraph under 1 above have been met.

The Divinity School does not assume responsibility for making all field work educational; it does, however, recognize that a job which is taken initially for remuneration or service may be found by the student to be educationally significant or promising.

3. Internships. An expanding program of nine to twelve month internships is currently available. Periodic reports to the assigned faculty adviser are required and academic credit is given upon the satisfactory completion of a relevant academic study program. Students who have completed at least two full years of their seminary curriculum are eligible to apply. See section on Internships in the chapter entitled Courses of Instruction.

Field Work Placement

The purpose of the Office of Field Work Placement is (1) to provide opportunities for students to serve in churches and other contexts for ministry, (2) to assist students financially, and (3) to help churches and other agencies to find the workers they need.

Work assignments may be used for educational purposes subject to provisions outlined under the section Types of Field Education in this *Bulletin*.

Types of Field Work. The following are types of field work:

1. Summer Assistant Pastors. Upon request of a church, a student is assigned

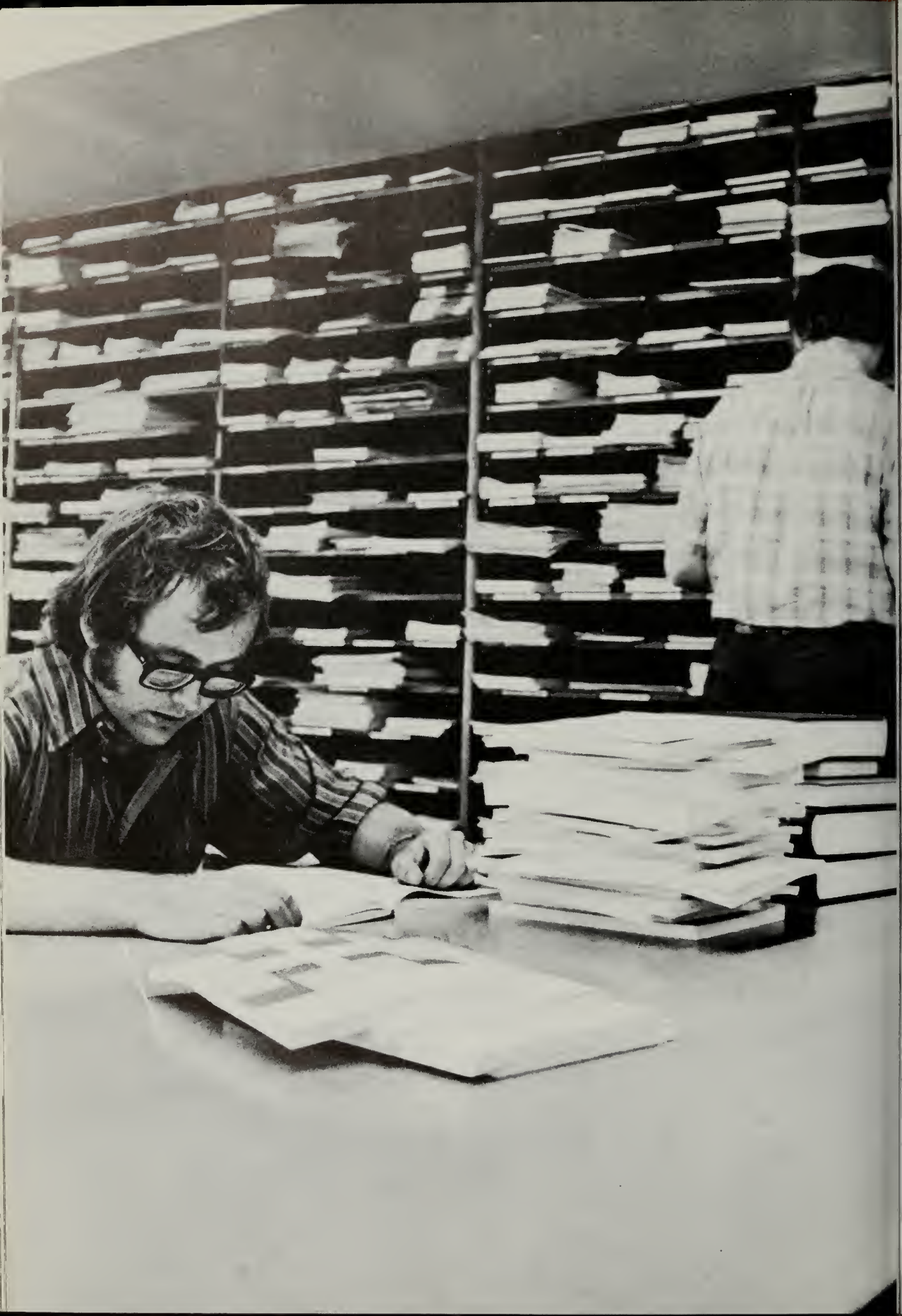
by the Committee on Field Work Placement to serve ten weeks as an assistant. The student is provided board, room, laundry, necessary travel, and a Field Work Grant of \$1,200.00. To participate, the student must complete the preparatory training. A majority of the students are assigned to United Methodist rural charges in the State of North Carolina. Although prior consideration is given to rising mid-dler and senior students, a limited number of entering students can be assigned. Students transferring to another seminary are not eligible for assignment the summer prior to transfer.

2. Winter Assistant Pastor. Students are assigned to consultation with pastors, church leaders, district superintendents, and/or other responsible leaders, and serve as assistants to ministers during the academic year. Work time will vary from six to sixteen hours per week, and the Field Work Grants will vary accordingly, up to a maximum of \$1,200.00.

3. Student Pastors. A student may be appointed by an annual conference or other official agency of a recognized denomination to serve as a student pastor. The student must have the approval of the Director of Field Work, as agent to the Dean, before accepting an appointment as a student pastor. All *new* student pastors must participate in an orientation and training program. Student pastors ordinarily enroll for not less than seven nor more than ten hours per semester, thus requiring, in most cases, four academic years to complete the Master of Divinity degree. If the charge being served is located beyond 50 to 55 miles from the campus, the student is required to live in Durham or vicinity during the academic week, Monday 12:00 noon through Friday 4:00 p.m. Salaries and other forms of support are arranged by church officials in keeping with denominational policies and are reported to the Divinity School if this type of financial aid is wanted. (A student pastorate may become a field education assignment when the conditions set forth in paragraph 1 or 2 under the section on Field Education have been met.)

4. Other Church-Related Positions. These consist of teaching church school classes and counseling youth groups and are expected to require no more than three to six hours per week. These positions may not involve remuneration or grants, but sometimes do.

The Director of Field Work Placement will arrange for suitable supervision as circumstances and resources demand and will allow.



7

Programs of Continuing Education

Divinity School Seminars

Each year the Divinity School, with the support of the James A. Gray Fund, and in cooperation with the United Methodist Conference Boards of Ministry, conducts a series of extension or regional seminars. To these seminars are invited Duke alumni and other ministers, both professional and lay. These annual events operate as workshops for pastors and other church leaders. Leadership for the seminars include faculty representatives from Duke and other institutions as well as prominent churchmen from the region.

During the academic year, 1970-71, the regional seminars were held in Columbia, South Carolina, and Richmond, Virginia. The theme for both seminars was: "The Role of the Minister Today."

The Columbia seminar, jointly sponsored by the Divinity School and the Commission on Continuing Education of the South Carolina Methodist Conference, was held in College Place United Methodist Church, on November 9 and 10, 1970. The leaders were: Professor McMurry S. Richey, Professor of Theology and Christian Nurture in the Divinity School; Dr. Wallace M. Alston, Jr., Pastor of the First Presbyterian Church, Durham, N. C.; Dr. J. Anthony White, M.D., Easley, South Carolina; and Mr. Marshall A. Shearouse, Executive Vice-President, Citizens and Southern National Bank, Columbia.

The Richmond seminar was planned in collaboration with the Board of Ministry of the Virginia Methodist Conference and was held in Ginter Park United Methodist Church, November 12 and 13, 1970. The leaders were: Dr. Richey and Dr. Alston (see above), and Dr. Luther Wesley White, III, President, Randolph-Macon College, Ashland, Virginia.

The Henry Harrison Jordan Loan Library

Henry Harrison Jordan, distinguished member of the Western North Carolina Conference (1862-1931) was memorialized by his children in the establishment of an endowment in 1947. The Divinity School librarian is the custodian of books

purchased under this fund for loan, through postal services, to qualified ministers of all denominations or localities. The Jordan Loan Library undertakes to maintain a catalogue of up-to-date publications representative of the several theological disciplines and areas of the minister's professional interest. Books are loaned on application to the librarian of the Divinity School from a catalogue supplied upon request.

Divinity School Summer Clinics

Five clinics, running concurrently, for ministers, wives, and church leaders of all denominations will be conducted at the Duke Divinity School, August 2-21. These are designed to supplement seminary education through two weeks of intensive training in one selected subject. No academic credit is given. Participants are expected to attend the full two weeks from the opening dinner to the closing luncheon.

Clinics for the summer of 1971 are: Pastoral Care, Preaching, Parish Development and Leadership, The Ministers Family, and Contemporary Issues.

The cost is as follows: registration fee—\$10.00; tuition—\$60.00; air conditioned dormitory room, single, two weeks—\$39.00; air conditioned dormitory room, double, two weeks—\$29.00.

Sponsoring institutions make available funds for tuition. Other scholarships are available upon request.

For full information: Write to the Director, Summer Clinics, Duke Divinity School, Durham, North Carolina 27706.

The Course of Study School

In cooperation with the Department of Ministry of the Board of Education and the Southeastern Jurisdictional Conference of The United Methodist Church, Professor O. Kelly Ingram directs for the Divinity School a Course of Study School for pastors of The United Methodist Church. This school is in session for approximately four weeks each summer, and the required studies for one full year can be completed in this period. This is not a part of the regular work of the Divinity School and no credit toward a seminary degree can be earned. The faculty includes representatives from the Divinity School and other church-related institutions. The twenty-third session of the Course of Study School is scheduled for July 6-30, 1971.

The J. M. Ormond Center for Research, Planning, and Development

In memory of the late Dr. J. M. Ormond, Professor of Practical Theology of the Duke Divinity School and Director of the Rural Church Program under The Duke Endowment 1923-1948, the North Carolina Annual Conference established the J. M. Ormond Fund in 1951. This fund was a part of the special effort by the North Carolina and the Western North Carolina Conferences of The United Methodist Church to raise extra funds for The Divinity School. The Center is under the direction of Research Professor Robert L. Wilson and is jointly supported by the Ormond Fund and the program of the rural church under The Duke Endowment. This Center, structured in cooperation with the two Annual Conferences, has as its primary purpose assistance to the church wherever it is or whatever its form or task. Thus, the research findings are not an end in the ministry but a means to assist the church to achieve specific goals.

Other Programs

Facilities for Advanced Study in the American Schools of Oriental Research.

The Divinity School of Duke University is one of the supporting members of the American Schools of Oriental Research. Accordingly, students in the Divinity School have the privilege of attending the American School in Jerusalem or the one in Bagdad without charge for tuition. They may also compete for the financial aids which are offered annually by these Schools, which consist of four fellowships, the stipends depending upon available funds.

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

1. The Master of Theology degree with a major in pastoral psychology is ordinarily a calendar year program beginning the first full week in June. However, upon the recommendation of the staff, candidates with a quarter or more of clinical pastoral education may begin their program in September. The candidates majoring in pastoral psychology must be a participant in clinical pastoral education at either the basic, advanced or supervisory levels. In the context of CPE various professional goals may be sought, including general understanding and skills in pastoral care and specialization in pastoral counseling and clinical supervision. The CPE is certified by the Association for Clinical Pastoral Education. Persons specializing in pastoral counseling will be moved toward certification with the American Association of Pastoral Counselors. A quarter of clinical pastoral education (PP 277A or its equivalent) is considered a prerequisite. Candidates who extend their program over the calendar year receive four certified units of clinical pastoral education.
2. Single quarters of basic clinical pastoral education are offered to qualified candidates beginning the first of February, running concurrently with the second semester in the Divinity School, and also beginning the first Monday in June, running eleven weeks.
3. A one year certificate or non-degree internship program in CPE 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 pre-graduation intern year are invited to apply, provided they have completed at least one year of theological education. The certificate, non-degree intern year can be done at any level of CPE (basic, advanced, supervisory) for which the candidate and the supervisory staff judge him to be ready. These persons may enroll in Divinity School as special students for a course or two each semester. Such training normally provides four quarters of certified CPE credit.
4. A two-week clinic in pastoral care is provided each summer as part of the Divinity School's continuing education program for persons with the M.Div. or equivalent degree.

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



8

Resources for Study

Library Resources

Divinity School Library. The Divinity School Library, containing a collection of more than 150,000 volumes in the field of religion and closely related disciplines, affords an unusual wealth of material for the seminary student. Although it is an integral part of the University's nine-unit library system, which possesses more than 2,200,000 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, housing space for the special reference collection in religion and for the current numbers of the more than 550 religious periodicals to which the library subscribes.

Staffed by a librarian and a reference librarian who are trained in theology as well as in library administration, and by a circulation staff of two persons aided 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 both basic courses and advanced research in all major fields of religious studies.

The Divinity School Library is adjacent to the Perkins Library, thus affording easy access to its many departments. The seminary student is permitted to withdraw books from the collection of more than 1,350,000 volumes in the Perkins Library, and to make use of its other resources and facilities which include manuscripts, archives, public documents, newspapers, periodicals, microfilms, maps, rare materials (among which are forty-seven prized ancient Greek manuscripts), reference assistance, and provision for the borrowing of books not in the Duke libraries from the Library of the University of North Carolina and other institutions.

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

Avera Bible Fund. Established in 1895 by gift of Mrs. L. B. McCullers in memory of her husband, Willis H. Avera, the fund provides for the purchase of books to be used for the Divinity School Library.

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

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

Corporate Worship

One of the most important aspects of a program of training for Christian service is warm and discriminating common prayer.

The center of corporate life of the Divinity School has been its own place of worship, York Chapel. Due to current construction for renovation of library facilities, Divinity School worship is conducted in the great Chapel of the University. Regular chapel services are held, at which all students are expected to be present. Services are led by members of the faculty, by visiting ministers, and by members of the student body. Each spring, the Worship Committee invites a Duke alumnus to return to the Divinity School for a week to share, through Chapel sermons and seminar discussions, his experience of the challenges and possibilities of the parish ministry.

Public Lectures

The Committee on Lectures and Public Events presented or sponsored the following lectures during the year 1970-71: Professor R. Ninian Smart, Head of the Department of Religious Studies, Cartmel College, University of Lancaster, England; Father Vincent A. Yzermans, former Director of the U. S. Catholic Bureau of Information, now Pastor of St. Rose of Lima Parish, Freeport, Minnesota; and Dr. Ida B. Scudder, Head of Radiology, Christian Medical Center, Vellore, India.

Lectures and Symposia

The James A. Gray Lectures. These lectures, established in 1950 as part of a fund donated in 1947 by Mr. James A. Gray of Winston-Salem, North Carolina, are delivered in connection with the Divinity School Convocation and the North Carolina Pastors' School, held annually on the Duke University Campus. Last

year's lectures were given by Dr. C. Eric Lincoln, Professor of Sociology and Religion, Union Theological Seminary, New York City. His subject was "The Black Church and Black Theology."

The Divinity School Library Lectureship. In 1948 the Duke Divinity School Library Lectureship was established by the Reverend George B. Ehlhardt for the purpose of bringing to the Divinity School a succession of religious leaders.

Franklin Simpson Hickman Lectureship. The third Hickman lecturer was Dr. Richard W. Cain, minister of the First United Methodist Church, Phoenix, Arizona, who delivered two lectures on "The Misery and Majesty of Ministry" in the 1970 Convocation and Pastors' School.

Symposium of Christian Missions. Each year, the Divinity School presents a symposium on the world mission of the Church, usually including campus visits by a secretary of missionary personnel and a Duke alumnus serving overseas. The general aims are "to inform students and faculty of the philosophy and work of missions as seen through the personal experience of speakers; to educate present and future ministers so that they will have a vital concern for the promotion of missionary education in the local church; and to evaluate the missionary enterprise as a significant force in the revolutionary world."



9

Courses of Instruction

Course Enrollment

Required courses are numbered 9 to 33. Elective courses carrying credit in the Divinity School only are numbered 70 to 199. Courses approved for credit by both the Divinity School and the Graduate School are numbered 200 and above. Divinity School students seeking to enroll in such jointly approved courses must have satisfactorily passed the basic work in these fields, such as Bible, Church History, Theology and Christian Ethics. Many courses of the 200 level require permission of the instructor for enrollment by Divinity School degree candidates. All courses of the 300 level require this permission. For this prerequisite 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 each semester registration.

Courses jointly approved by the Divinity School and the Graduate School of Duke University are published in the *Bulletin of the Divinity School*. Those courses only which are published in this *Bulletin* are approved for fulfillment of requirements for degrees offered by the Divinity School, other than those authorized as cognate studies under the curriculum of this school.

Bible

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

I. Biblical Studies

OLD TESTAMENT

11. Introduction to Old Testament Interpretation. An introduction to the literature, history, and religion of ancient Israel. 4 s.h. *Bailey and Murphy*

101. Post-Exilic Prophecy. A study of the post-Exilic prophets from Ezekiel to Daniel, with special reference to Messianic prophecy and related theological problems. (Not offered in 1971-72.) 2 s.h.

106. Exegesis of the English Old Testament. Prerequisite: O.T.11 or equivalent.

106A. *Genesis.* Exegesis of the book of Genesis in English. 3 s.h. *Bailey*

106B. *Amos and Hosea.* Exegesis of Amos and Hosea in English. 3 s.h. *Bailey*

106D. *Poetry of the Old Testament.* Exegesis of selected poetical passages of the Old Testament in English. 3 s.h. *Murphy*

109. The Religion of the Old Testament. A study of the religious ideas contained in the Old Testament with special reference to their interpretation from Robertson Smith to the present. 3 s.h. *Efrid*

201. Introduction to Biblical Hebrew. Elements of phonology, morphology, and syntax. Exercises in reading and writing Hebrew. 3 s.h. *Bailey*

202. Introduction to Biblical Hebrew and Hebrew Exegesis. Study of the weak verb; exegetical treatment of the book of Jonah. 3 s.h. (Note: 201-202 not credited separately.) *Bailey*

207. Second Hebrew. Historical Hebrew grammar with reading and exegesis of Old Testament prose (Pentateuch and historical books in alternate years.) First semester. 3 s.h. *Wintermute*

208. Second Hebrew. Historical Hebrew grammar with reading and exegesis of Old Testament poetry (Prophets and Writings in alternate years). Second semester. 3 s.h. *Staff*

209. Old Testament Theology. Studies of the Old Testament in regard to theological themes and content. Prerequisite: O.T. 11 or equivalent. (Not offered in 1971-72.) 3 s.h.

223A. Exegesis of the Hebrew Old Testament: Amos and Hosea. Interpretation based upon Hebrew exegesis, stress upon hermeneutical method. Prerequisite: O.T. 201-202. 3 s.h. *Bailey*

302. Studies in the Intertestamental Literature. Selected documents of the Apocrypha and Pseudepigrapha examined exegetically and theologically in their relation to post-Exilic Judaism. Prerequisite: permission of the instructor. (Not offered in 1971-72.) 3 s.h.

304. Aramaic. A study of the Aramaic portions of the Old Testament, and selected passages from later Aramaic texts. 3 s.h. *Murphy*

305. Third Hebrew. An interpretative study of late Hebrew prose, with readings from Chronicles, Ecclesiastes, and the Mishnah. (Not offered in 1971-72.) 3 s.h. *Davies*

306. Language and Literature of the Dead Sea Scrolls. A study in inter-

pretation. Prerequisite: a knowledge of Hebrew. (Not offered in 1971-72.) 3 s.h. *Wintermute*

307. Syriac. A study of the script and grammar, with readings from the Syriac New Testament and other early Christian documents. Some knowledge of Hebrew and Aramaic is a prerequisite. 3 s.h. *Charlesworth*

309. History of the Ancient Near East. A specialized study of the civilizations of Egypt, Palestine, Syria, and Mesopotamia in the light of Biblical archaeology. (Not offered in 1971-72.) 3 s.h. *Bailey*

310. Old Testament Prophecy. The prophetic movement in Israel with special emphasis on the theological standpoint of the prophets of the eighth century B.C. Prerequisite: O.T. 11 or equivalent. (Not offered in 1971-72.) 3 s.h.

350-351. Seminar in Old Testament. Research and discussion on selected problems in the Old Testament and related fields. 3 s.h. *Murphy*

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. (Not offered in 1971-72.) 6 s.h. *Bailey*

375-376. Elementary Ugaritic. Study of the elements of Ugaritic. Prerequisite: Biblical Hebrew. (Not offered in 1971-72.) 6 s.h. *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. 4 s.h. *Efrid or M. Smith*

19. Introduction to New Testament Theology. A constructive treatment of the theology of the New Testament or one of its major themes. Prerequisite: N.T. 18. (Not offered in 1971-72.) 3 s.h. *M. Smith*

103-104. Hellenistic Greek. Designed for beginners to enable them to read the Greek New Testament. 6 s.h. (Two sections.) *Efrid*

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. 3 s.h. *Efrid*

107. The Church in the New Testament. An exegetical consideration of the important New Testament texts relevant to the development of church order, ministry, sacraments, and/or other important dimensions of the primitive community and its self-consciousness. Prerequisite: N.T. 18 or equivalent. (Not offered in 1971-72.) 3 s.h. *M. Smith*

116. Exegesis of the English New Testament I. A. Luke-Acts; B. Galatians and 1 Corinthians; C. The Pastoral Epistles; D. II Corinthians. (N.T. 116A, N.T. 116B, N.T. 116C, and N.T. 116D are separate courses, offered in different semesters.) 3 s.h. *Staff*

117. Exegesis of the English New Testament II. A. The Gospel and Epistles of John; B. Romans; C. Revelation. (N.T. 117A, N.T. 117B, and N.T. 117C are separate courses, offered in different semesters.) 3 s.h. *Staff*

118. The New Testament in Greek. Readings in the Gospels. 3 s.h. *Staff*

119. The New Testament in Greek. Readings in the Epistles. (Not offered in 1971-72.) 3 s.h. *Staff*

225. Living Issues in New Testament Theology. Critical examination of major problems and issues in New Testament interpretation and Theology. Prerequisite: 6 s.h. of N.T. or the equivalent. 3 s.h. *M. Smith*

226. Exegesis of the Greek New Testament I. A. Mark and Matthew; B. Romans; C. Colossians and Ephesians; D. II Corinthians. (N.T. 226A, N.T. 226B, N.T. 226C, and N.T. 226D are separate courses, offered in different semesters.) Prerequisite: N.T. 103-104. 3 s.h. *M. Smith or F. W. Young*

227. Exegesis of the Greek New Testament II. A. Luke-Acts; B. Galatians and I Corinthians; C. The Pastoral Epistles; D. The Apocalypse. (N.T. 227A, N.T. 227B, N.T. 227C, N.T. 227D are separate courses, offered in different semesters.) Prerequisite: N.T. 103-104. 3 s.h. *M. Smith or F. W. Young*

258. Coptic. Introduction to the Sahidic dialect with selected readings from Christian and Gnostic texts. Prerequisite: at least one year of Greek. 3 s.h. *Wintermute*

312. Pauline Theology. Studies in aspects of Paulinism in the light of recent scholarship. 3 s.h. *Davies*

314. Judaism and Christianity in the New Testament. Their interaction. (Not offered in 1971-72.) 3 s.h. *Davies*

319. The Gospel According to St. Matthew in Recent Research. (Not offered in 1971-72.) 3 s.h. *Davies*

340-341. Seminar in the New Testament. Research and discussion on a selected problem in the Biblical field. (Not offered in 1971-72.) 3 s.h. *M. Smith*

345. The Epistle to the Hebrews in Recent Research. 3 s.h. *Davies*

***Greek 257.** The social and cultural history of the Hellenistic world from Alexander to Augustus. 3 s.h.

***Latin 258.** The social and cultural history of the Graeco-Roman world. 3 s.h.

II. Historical Studies

CHURCH HISTORY

13-14. History of Christianity I-II-III. History of the Christian church from its beginning until the present time. Special emphasis on selected themes from patristic, medieval, Reformation, modern, and American phases of Christianity. (Full year sequence.) 8 s.h. *Staff*

137. Religious Leaders in Christian History. Representative leaders in the early and medieval church studied in relation to contemporary churchmanship. Prerequisite: C.H. 13. 3 s.h. *Petry*

138. Great Books in Christian History. An intensive study of Augustine's *Confessions*, Thomas á Kempis' *Imitation of Christ*, Erasmus's *Complaint of Peace*,

*Course offered in the Graduate School which is credited toward the degree of Master of Divinity.

Luther's *Christian Liberty*, Calvin's *Instruction in Faith*, and Andrewes' *Private Devotions*. 3 s.h. *Petry*

139. Methodism. A study of Methodist societies in England and the developing church in America as they gave rise to such historic issues as polity, education, division, and reunion. Prerequisite: C.H. 13-14. (Not offered in 1971-72.) 2 s.h. *Baker*

140. The Rise of Methodism and the Anglican Background. The Methodist societies within the Church of England to the death of Wesley. Prerequisite: C.H. 13-14. 3 s.h. *Baker*

(Students are advised that either C.H. 139 or C.H. 140 will satisfy the United Methodist Discipline Requirement No. 344.)

141. The Classic Age of the English Hymn. See C.W. 141.

187. Pre-Reformation Preaching. See C.W. 187.

329. 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. (Not offered in 1971-72.) 3 s.h. *Baker*

331. The Social Message of the Early and Medieval Church. A study of the social teachings and contribution of the Christian church prior to the Protestant Reformation. Prerequisite: C.H. 13. 3 s.h. *Petry*

332. The Medieval Church. Outstanding characteristics of the medieval church, emphasizing theory, polity, institutions, sacraments, and worship. Prerequisite: C.H. 13. (Not offered in 1971-72.) 3 s.h. *Petry*

334. Church Reformers and Christian Unity. The work of such reformers as Marsilius of Padua, William of Ockham, Jean Gerson, Pierre d'Ailly and Nicholas of Cusa in relation to ecclesiastical schism and the search for Christian unity through representative councils. Prerequisite: C.H. 13. (Not offered in 1971-72.) 3 s.h. *Petry*

336. Christian Mysticism in the Middle Ages. Source studies, in historical perspective of such late medieval mystics as Bernard of Clairvaux, the Victorines, Ramon Lull, Meister Eckhart, Richard Rolle, Catherine of Siena, and Nicholas of Cusa. Prerequisite: C.H. 13. 3 s.h. *Petry*

339. The Radical Reformation. Protestant movements of dissent in the sixteenth century. Special attention will be devoted to Müntzer, Carlstadt, Hubmaier, Schwenckfeld, Denck, Marpect, Socinus, and Menno Simons. 3 s.h. *Steinmetz*

HISTORICAL THEOLOGY

111. History of Early Medieval Doctrine. A study of basic Christian doctrine of the early and medieval church, with special emphasis on the doctrines of God, Christ, justification, and the sacraments. 3 s.h. *Gillespie*

120. Early Medieval Theology of Grace. A study of anthropological theology in the early and medieval church. 3 s.h. *Gillespie*

121. Early Medieval Theology of the Sacraments. A study of sacramental theology in the thought and practice of the early and medieval church, with special attention to Baptism and the Lord's Supper. 3 s.h. *Gillespie*

123. Readings in Historical Theology. In-depth studies of representative figures of the early and medieval church, such as Clement of Alexandria, Irenaeus, Cyprian, Boethius, Anselm, Bonaventure, Thomas Aquinas, or others. Prerequisite: C.H. 13-14. 3 s.h. *Gillespie*

241. Problems in Reformation Theology. Topic for 1971-72: Church and Sacraments. An historical inquiry into the nature of the sacraments and their relevance for the life of the Church. Prerequisite: Permission of the instructor. 3 s.h. *Steinmetz*

251. The Counter-Reformation and Development of Catholic Dogma. An advanced survey of the main trends in Catholic theology from the death of Ockham to the Second Vatican Council. 3 s.h. *Steinmetz*

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. 3 s.h. *Baker*

261. The Theology of John Wesley. A study of the development and structure of Wesley's theology, with special reference to his doctrines of man and salvation. (Not offered in 1971-72.) 2 s.h. *Richey*

308. Greek Patristic Texts. Critical translation and study of selected Greek texts illustrative of significant aspects of patristic theology and history from the second through the fifth century A.D. Prerequisite: permission of the instructor. 3 s.h. *F. W. Young*

313. The Apostolic Fathers. A study of the religious thought in the writings of the Apostolic Fathers. 3 s.h. *F. W. Young*

317. Seminar in the Greek Apologists. A study of the apologetic writings of the Greek Fathers in relation to the challenges of their contemporary world. Special attention will be given to leading protagonists of late Graeco-Roman culture, such as Celsus, Porphyry, Julian, *et al.* 3 s.h. *F. W. Young*

318. Seminar in the Greek Fathers. A study of selected topics from the Greek Fathers. 3 s.h. *F. W. Young*

338. Calvin and the Reformation in Switzerland. The theological development of John Calvin. A comprehensive examination of his mature position with constant reference to the theology of the other reformers. 3 s.h. *Steinmetz*

AMERICAN CHRISTIANITY

28. History of American Christianity. A consideration of the nature of Christianity in America and the history of its development. 3 s.h. *Henry*

199. The American Social Gospel. A study of Protestant social thought and action in America since 1865. (Not offered in 1971-72). 3 s.h. *Henry*

296. Religion on the American Frontier. A study of the spread of evangelical Christianity as a theological and cultural phenomenon of the American West. 3 s.h. *Henry*

384. Religious Dissent in American Culture. History and significance of dissent in the theology and culture of America. (Not offered in 1971-72.) 3 s.h. *Henry*

385. Religion in American Literature. A critical study of the meaning and value of religious motifs reflected in American literature. (Not offered in 1971-72.) 3 s.h. *Henry*

395. Christian Thought in Colonial America. Exposition of the main currents in Protestant theology. 3 s.h. *Henry*

396. Liberal Traditions in American Theology. A study of the main types of modern religious thought, beginning with the theology of the Enlightenment. 3 s.h. *Henry*

397. Contemporary American Theology. A critical appraisal of major tendencies. (Not offered in 1971-72.) 3 s.h. *Henry*

HISTORY OF RELIGIONS

158. Contemporary Non-Christian Religions. Critical consideration of contemporary conditions in major non-Christian traditions, with special reference to Hinduism, Buddhism, Islam, and African Religions. (Not offered in 1971-72.) 3 s.h.

180. Religions of the Near East. Historical and theological introduction to the major indigenous traditions of the Near East, especially Zoroastrianism and Islam. (Not offered in 1971-72.) 3 s.h. *Partin*

280. The History of Religions. A study of the methodology of the history of religions, the nature of religious experience and specific categories of religious phenomena. Permission of the instructor. 3 s.h. *Partin*

III. Theological Studies

CHRISTIAN THEOLOGY

32. Introduction to Christian Theology. The major themes of the theology of the church. 4 s.h. *Morse*

100. Introduction to Black Theology. A critical analysis of the recent rise of black consciousness in America and its significance in the theological preparation of the Christian ministry. 3 s.h. *Cousin and Richey*

108. Major Trends in Contemporary Theology. A study of recent developments in theology, such as non-religious theology, hermeneutic theology, and death of God theology, in the light of revelation and authority. 3 s.h. *Morse*

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. 3 s.h. *Robinson*

125. Theology and the Study of Man. A comparative study of representative theological and psychological interpretations of man's nature, predicament, and deliverance. 3 s.h. *Richey*

127. Contemporary Understandings of Man. A seminar on selected recent and current interpretations of human nature and the human situation. 3 s.h. *Richey*

200. The Person and Work of Christ. The problem of knowledge of Christ and formulation of a doctrine of his work and person in the light of Biblical eschatology. Prerequisite: C.T. 32. 3 s.h. *Cushman or Hall*

213. The Structure of Roman Catholic Thought. The main characteristics of Roman Catholic theology with consideration of possibilities and limitations in ecumenical conversation with Rome. Prerequisites: C.H. 13 and 14. (Not offered in 1971-72.) 2 s.h. *Herzog*

215. The Nature and Mission of the Church. Christian understandings of the church, Biblical, historical, contemporary, with a view toward ecumenical doctrinal construction. (Not offered in 1971-72.) 3 s.h. *Hall*

216. Kierkegaard Studies. Critical examination of selected works. (Not offered in 1971-72.) 3 s.h. *Robinson*

224. Conceptions of Man in Western Thought. An analysis and interpretation of important types of philosophical and theological theory. (Not offered in 1971-72.) 3 s.h. *Richey*

300. Systematic Theology. Method and structure of systematic theology, the doctrine of God, theological anthropology, and Christology. Prerequisite: C.T. 32 or equivalent. (Not offered in 1971-72.) 3 s.h. *Herzog*

303. The New Hermeneutic and the Idea of History. A critical examination of key thinkers in present-day European systematic theology (Fuchs, Ebeling, Moltmann, Ott, and Pannenberg.) in the light of Ernest Block's philosophy. Prerequisite: C.T. 32. (Not offered in 1971-72.) 3 s.h. *Herzog*

320. Hegel and Schleiermacher. A study of two makers of modern Protestant thought. (Not offered in 1971-72.) 3 s.h. *Herzog*

322. Nineteenth-Century European Theology. Protestant theology from Kant to Herrmann. (Not offered in 1971-72.) 3 s.h. *Herzog*

325. Philosophical Theology I. Main problems in the history of philosophical theology from the pre-Socratics to Descartes. Prerequisite: permission of instructor. (Not offered in 1971-72.) 3 s.h. *Robinson*

326. Philosophical Theology II. Main problems of philosophical theology in the modern period. Prerequisite: C.T. 325 or permission of instructor. (Not offered in 1971-72.) 3 s.h. *Robinson*

328. Twentieth-Century European Theology. Critical examination of the thought of selected Protestant theologians from 1900 to 1950. Prerequisite: C.T. 32 and permission of the instructor. (Not offered in 1971-72.) 3 s.h. *Herzog*

372. Theology of Paul Tillich. An examination of Tillich's philosophical theology. 3 s.h. *Robinson*

CHRISTIANITY AND CULTURE

20. Types of Religious Philosophy. Basic historical orientation of religious thought, especially in Western culture. 3 s.h. *Robinson*

102. Christian Apologetics and Modern World Views. A constructive approach to the Hebrew-Christian understanding of Creator and creature in the light of contemporary scientific knowledge. 3 s.h. *Robinson*

229. Tragedy and Christian Faith. An analytical and constructive philosophical interpretation of the fundamental tragic dimensions of human life in the light of a Christian theological understanding. 3 s.h. *Robinson*

230. The Meaning of Religious Language. An analysis of the credentials of some typical claims of theism in the light of theories of meaning in recent thought. Prerequisite: C.T. 32 or permission of instructor. 3 s.h. *Poteat*

380. Existentialist Thought. An analysis of writings of representative thinkers from Kierkegaard to Sartre. Prerequisite: C.T. 32 or permission of instructor. (Not offered in 1971-72.) 3 s.h. *Poteat*

CHRISTIAN ETHICS

All courses in Christian Ethics numbered 200 or above require a prerequisite of Ch.E. 33 or permission of the instructor.

33. Introduction to Christian Ethics. Theological assumptions, ethical principles, and their application to contemporary issues of Christian social policy. 3 s.h. *Beach, Lacy, and H. Smith*

113. Contemporary Issues in Christian Morals. Constructive examination of selected areas of public and private morality. 3 s.h. *Beach or H. Smith*

115. Christian Social Action in the Local Church. Christian ethical principles, resources, procedures, and programs for pastoral leadership in parish social action. (Not offered in 1971-72.) 2 s.h. *H. Smith*

122. Moral Theology in the Nineteenth Century. Critical and comparative examination of ethical theory as exhibited in the work of representative theologians. (Not offered in 1971-72.) 3 s.h. *H. Smith*

190. The Christian Critique of Communism. Analysis of and alternatives to the dynamic secular ideology from a religious standpoint. (Not offered in 1971-72.) 3 s.h. *Lacy*

194. The Protestant Church and American Culture. Analysis from the perspective of Christian ethics of current problems in the interpenetration of Church and culture with explicit reference to the parish setting. (Not offered in 1971-72.) 3 s.h. *H. Smith*

292. Christian Ethics and International Relations. An examination of Christian attitudes toward such issues as war and peace, the rule of law, foreign aid, and human rights; and the Church's contribution to international policies and institutions. 3 s.h. *Lacy*

333. Seminar: Marxist Ideology and Christian Faith. Comparative study of Communist and Christian doctrines of man, society, sin, history, ethics, and eschatology. Prerequisite: Ch.E. 190 or equivalent. (Not offered in 1971-72.) 3 s.h. *Lacy*

383. Moral Theology in the Twentieth Century. Critical and comparative examination of ethical theory as exhibited in the work of selected contemporary theologians. (Not offered in 1971-72.) 3 s.h. *H. Smith*

388. Ethics and Medicine. A critical study of selected aspects of modern biomedical technology with special reference to the ethical assumptions informing their development and practice. 3 s.h. *H. Smith*

389. Christian Ethics and Contemporary Culture. A study of the interaction between Christian thought and current secular social theory. Prerequisite: permission of the instructor. (Not offered in 1971-72.) 3 s.h. *Beach*

390. Current Problems in Christian Ethical Theory. A critical study of dominant issues in Christian Ethics: love, justice, community, conscience, contextualism, power, violence, and technology. Prerequisite: permission of the instructor. (Not offered in 1971-72.) 3 s.h. *Beach*

391. Historical Types of Christian Ethics I. A critical study of representative statements of Christian ethical theory through the early Reformation. Prerequisite: permission of the instructor. 3 s.h. *Beach*

392. Historical Types of Christian Ethics II. A continuation of Ch.E. 391, from the Reformation through current Christian ethical theory. 3 s.h. *Beach*

394. Christianity and the State. The relation of the Christian theory of the State to political problems with special consideration of the religious assumptions underlying democratic theory and practice, and of the relationship of Church to State. Prerequisite: permission of the instructor. (Not offered in 1971-72.) 3 s.h. *Beach*

WORLD CHRISTIANITY AND ECUMENICS

24. The Christian World Mission. A study of theological foundations, guiding principles, and contemporary problems of the World Christian Community. 3 s.h. *Lacy*

133. The Expansion of Christianity. A survey of the spread of Christianity and the growth of the church with special emphasis on nineteenth and twentieth century Protestantism in the non-Western World. (Not offered in 1971-72.) 3 s.h. *Lacy*

135. Area Studies of the Christian Church. The cultural setting and current programs and policies of the Church in one of the following areas: (a) Latin America, (b) India and Pakistan, (c) Africa, (d) Southeast Asia, (e) Japan-Korea-Philippines, (f) Moslem Lands, or (g) United States Home Missions. (One of these areas may be taken as an independent reading course, WC 399, when not offered as a seminar.) 3 s.h. *Lacy and Others*

156. The Ecumenical Movement. Its contemporary development, structures, activities, and problems, against the background of Church unity and disunity. 3 s.h. *Lacy*

386. Seminar: Christianity in Dialogue with Other Faiths. Contemporary currents of Christian thought as they relate to resurgent non-Christian religions and involve new formulations of a theology of mission. (Not offered in 1971-72.) 3 s.h. *Lacy*

See also: Ch.E. 190, Ch.E. 292, and Ch.E. 333.

IV. Ministerial Studies

THE CARE OF THE PARISH

9. Church and Ministry I. Contemporary views of the nature and normative function of the Church in modern society and some implied conceptions of the ministry. (Course offered in two sections.) 2 s.h. *Beach and Cousin*

10. Church and Ministry II. Exposure to and reflection upon various contexts of present-day Christian ministry with a view to integration of contexts with

the work of the Church, its nature, and appropriate styles of ministry. (Course offered in two sections.) 3 s.h. *Goodling and Mickey*

146. Church Building. The role of the pastor in planning and executing building programs in the local church: architectural consideration and counsel, building requirements and plans. 2 s.h. *Nesbitt*

148. Christian Stewardship and Church Finance. A seminar to consider the principles of stewardship education, budget-making, enlistment in church support. (Not offered in 1971-72.) 2 s.h. *Ingram*

150. Church and Community. The structure and dynamic factors shaping the present-day community together with their import for the work of the Church. 2 s.h. *Wilson*

151. The Town and Country Church. The small church, the circuit church, circuit administration, larger parish and group ministry, and the Town and Country movement. 2 s.h. *Nesbitt*

152. Evangelism and the Local Church. A study of the nature, purposes, and methods of contemporary Christian evangelism with special attention to the local church. (Not offered in 1971-72.) 2 s.h. *Kale*

153. Comparative Polity and Ecumenics. A study of selected examples of church polity as represented in the Catholic and Protestant traditions in relation to present-day developments. (Not offered in 1971-72.) 3 s.h. *Ingram*

154. The Urban Church. The function, nature, program, and administration of the effective city church and of the urban minister's distinctive task. (Not offered in 1971-72.) 2 s.h. *Ingram*

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

A. *The United Methodist Church.* A study of the history of Methodist government and contemporary polity. 3 s.h. *Ingram*

B. *The Baptist Churches.* 2 s.h.

C. *The United Church of Christ.* 2 s.h.

D. *The Presbyterian Churches.* 2 s.h.

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. 3 s.h. *Wilson*

159. The Church and Extremism. A study of extremist groups, including their ideology, activities, and methods of operation. Particular attention will be given to ways by which the congregation and clergyman can deal with such organizations in the local community. (Not offered in 1971-72.) 2 s.h. *Wilson*

160. Church Administration. An introduction to the principles of church administration, supervised experience in parish settings, and reflection on selected case studies. (Not offered in 1971-72.) 3 s.h. *Ingram*

179. A, B. Seminar on 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. 3 s.h. *Wilson*

189. The Multiple Staff Ministry. Group work, leadership and organiza-

tional theories as applied to staff ministries in large church and cooperative parish settings. (Not offered in 1971-72.) 3 s.h. *Ingram*

CHRISTIAN EDUCATION

22. Faith and Nurture. Foundations in theology and educational theory for the teaching ministry of the Christian community. 3 s.h. *Richey*

25. The Church and Christian Nurture. A constructive survey of the local church as a community of Christian nurture. Statement of evaluation of objectives, leadership and resource materials, structural patterns and administrative and supervisory procedures for the church school. 3 s.h. *Kale*

149. The Ministry to the Campus. An examination of the circumstances which have produced, and the unique problems which confront, the ministry on the campus, considered from the perspective of the Christian idea of higher education. (Not offered in 1971-72.) 3 s.h. *Staff*

161. Method in Teaching-Learning. Basic teaching procedures required by professional and lay workers in the local church. Opportunities are arranged for observation and guided practice. Usually required for candidates for the M.R.E. degree. 3 s.h. *Kale*

162. Curriculum Building in the Local Church. An examination of influential theories of and contemporary trends in curriculum construction, together with an evaluation of existing curricula. Actual designing of short units for use in the local church. 3 s.h. *Kale*

164. Christian Education of Children. The organization and administration of the work of the church with pre-school and elementary-age children. 2 s.h. *Kale*

165. Christian Education of Youth. The organization and administration of the youth program in the local church. (Not offered in 1971-72.) 2 s.h. *Kale*

166. Christian Education of Adults. A study of the needs of adults, the materials, methods, and principles of organization for the Christian education of adults. 2 s.h. *Kale*

167. Theology and the Laity. A study of contemporary lay movements and centers, the ministry and mission of the laity in Church and world, and the ministry of teaching in the lay renewal of the Church. 3 s.h. *Richey*

169. Major Issues in Christian Education. Critical examination of selected issues in Christian Education. (Not offered in 1971-72.) 3 s.h. *Richey*

M.R.E. Thesis or Project. Required of all candidates for the Master of Religious Education degree. 3 s.h. *Kale and Others*

PASTORAL PSYCHOLOGY

70. Group Process and Personal Identity. A small group experience to enhance personal growth and explore personal identity and interpersonal styles of relating. 2 s.h. *Staff*

170. Pastoral Conversation. A consideration of the nature of the pastor's conversation with people in his total caring ministry grounded in the person-centered understanding of personality processes and human relationships, using textual and conversational materials. 3 s.h. *Goodling*

171. Pastoral Counseling. Consideration of the structures and processes of pastoral counseling: pastoral evaluation, referral, intake, contract, goals, transference, termination, and other special problems. Prerequisite: P.P. 177. (Not offered in 1971-72.) 3 s.h. *Staff*

172. Pastoral Care in Marriage and Family Life. Pastoral care in marriage and family life with special emphasis on premarital guidance within the context of the local church's program of family life education. (Not offered in 1971-72.) 2 s.h. *Goodling*

173. Psychotherapy and Sanctification. An analysis of structuring and growth processes in psychotherapy in the light of a Christian understanding of sanctification. (A research seminar. Open to seniors and Th.M. students, by permission of the instructor.) 3 s.h. *Mickey*

174. Religion and Personality Processes. Psychological and religious interpretation of man's basic experiences; personality factors in religious development; psycho-dynamic meanings and uses of religious beliefs and practices. Prerequisite: P.P. 170. 3 s.h. *Goodling or 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. A, B, C, D. Pastoral Care and Persons in Institutions.**

A. Lectures by staff and ward visits at the Dorothea Dix State Hospital in Raleigh (and related facilities: Alcoholic Rehabilitation). (Not offered in 1971-72.) 3 s.h. *Staff*

B. Lectures by staff and ward visits at the Murdoch Center for the Mentally Retarded and other facilities in the Butner, North Carolina complex (State Hospital, Alcoholic Rehabilitation, Training School). 3 s.h. *Staff*

C. Lectures by staff and ward visits at the Central Prison in Raleigh (and related correctional facilities). 3 s.h. *Staff*

D. The church's ministry to the elderly and the homebound explored through lectures, case conferences, and visits to the elderly and homebound parishioners of local Durham churches. 3 s.h. *Goodling*

***177. Pastoral Care in the General Hospital Setting.** An examination, through intensive individual and group supervision, of the student's pastoral ministry to the ill, the dying, and the bereaved in the general hospital setting. Prerequisite: P.P. 170. 3 s.h. *Staff*

178. Power and Restraint in the Parish. An analysis of psychopolitical dynamics of the local church. Open to juniors with consent of the instructor. 3 s.h. *Mickey*

271. Advanced Counseling: Marriage and Family. The psychodynamics of marital conflict and family problems; principles and procedures in marriage and family counseling. (For Th.M. candidates.) 2 s.h. *Staff*

274. Research Problems in Pastoral Psychology. Research methods and areas of investigation in pastoral psychology. 2 s.h. *Goodling*

*The Pastoral Psychology Staff suggests that a student elect no more than one of the institutional courses (176A, B, C, D, or 177). Students interested in institutional training beyond one such course are encouraged to apply for a CPE quarter.

275. Individual Study in Pastoral Psychology. Selected readings in major issues in pastoral psychology issuing in a research or honors paper. 2 s.h. *Staff*

277. A, B, C. Clinical Pastoral Education. CPE in accredited training centers.

A. Summer Quarter of CPE. 4 s.h.

B. Fall Semester of CPE. 4 s.h.

C. Spring Semester of CPE. 4 s.h.

278. Psychological Theories of Personality. Systematic review of personality theories (psychoanalytic, social psychological, organismic, existential self-theory) with special reference to their relevance for the pastoral ministry. 2 s.h. *Staff*

279. The Caring Ministry of the Laity Through Personal Groups. Personal experience in a group counseling process to develop a methodology for training lay leadership in the ministry of pastoral care through group experience. (Not offered in 1971-72.) 2 s.h. *Staff*

281. A, B. Pastoral Counseling Practicum. Individual and group supervision of several types of pastoral counseling with people in different crisis and growth situations. The student will be working part time as a minister of counseling in a local church situation. Admission by permission of the instructor. 4 s.h. *Staff*

282. A, B. Pastoral Psychology Literature Seminar. Critical and constructive reviews of pertinent literature in the field (Th.M. students only.) A full-year course. 2 s.h. *Mickey*

THE CHURCH AT WORSHIP

34. Workshop in Communication. Intensive drill in voice, diction, speaking, and reading. Enrollment by recommendation by teaching faculty. 1 s.h. *Rudin*

PREACHING

30. Theory and Practice of Preaching. The development of a theory of preaching and methods of sermon construction, including clinical experience in preaching sessions or local church settings. 3 s.h. *Hall*

181. Advanced Sermon Analysis Seminar. A critical study, on the basis of selected sermons and student presentations, of principal and practical problems facing the contemporary preacher. 3 s.h. *Hall*

183. Preaching in Context. An analysis of preaching done in the context of the Black religious experience based on audio-video-taped sermons and observations done by students. 2 s.h. *Cousin*

185. Preaching Values in Non-Biblical Sources. A critical examination of select samples of contemporary drama, poetry, and fiction, for homiletical purposes. 3 s.h. *Hall and Staff*

186. Twentieth-Century Preaching. A study of contemporary preaching based on printed, recorded, audio- and video-taped sermons of leading homileticians of our age. 3 s.h. *Hall*

187. Pre-Reformation Preaching. Sermons, handbooks, and other historical sources studied in relation to Biblical preaching and the liturgical church, the

problem of popular ministry and the issues of Christian reform. Prerequisite: C.H. 13. 3 s.h. *Petry*

188. Post-Reformation Preaching. A study of the theological trends and significant personalities in the preaching tradition from the sixteenth century to the present. 3 s.h. *Carlton*

192. Homiletical Authenticity and the Communications Arts. A study of recent developments in the understanding of communications media and the arts with a view to identifying significant contributions to homiletical theory and practice. 3 s.h. *Hall*

193. Theology and Preaching. An examination of the relation of systematic theology and homiletical presentation. 3 s.h. *Hall*

196. Pastoral Preaching. A field related summer course designed to help students presently serving as Student Pastors develop their vision of, commitment to, and skills for the week-by-week ministry of preaching in the parish setting. 3 s.h. *Hall*

WORSHIP AND CHURCH MUSIC

134. Liturgical Reading. Practice in reading the liturgical materials of the pastoral ministry: Scriptures, prayers, and the rites and services in the *Methodist Book of Worship*. 2 s.h. *Rudin*

141. The Classic Age of the English Hymn. Eighteenth century development of the English hymn with special reference to Watts and the Wesleys, their precursors and successors. (Not offered in 1971-72.) 2 s.h. *Baker*

178. Corporate Worship. Study of the liturgical life of the church, celebrated in sacraments, worship, and the church year. Field experiences and vocational application of theory. 3 s.h. *Rudin*

180. Church Music. A two-fold study including: (1) a survey of the great monuments of church music; (2) musicianship, songleading, and basic conducting; with an emphasis upon the selection and use of hymns and other music, from the *Methodist Hymnal*, in public worship. 3 s.h. *Hanks*

Chapel Choir. Students who successfully complete C.W. 180 before graduation may qualify for credit (to the limit of 2 s.h.) of ½ s.h. for each semester of effective participation in the Chapel Choir. Choir membership (granted by audition) affords opportunity for study of the history and background of church music, and practical consideration of it in the context of public worship. *Hanks*

Field Education Projects, Clinical Training, and Internships

Field Education Projects. Each project involves the quality of preparation and participation commensurate with one semester hour of academic credit. Participation in any project must have the approval of the supervising professor and the Field Education Office before work is begun. Registration for projects must be at the time of normal Divinity School registration, though work on the project may extend over varying lengths of time. A student may receive credit for a maximum of three projects during his seminary career. Projects in other areas may

be proposed by professors or students for consideration by the Field Education and Curriculum Committees.

195. A, B, C, D, E, F, G. Field Education Projects.

A. *Pastoral Psychology Practicum*. Small group seminar to explore personal and professional identity and role performance based on written reports of field encounters. Enrollment limited to students currently engaged in field work situations with separate seminars for student pastors and student assistants. 1 s.h. *Staff*

B. *Community Studies*. Planning and execution of a community religious census, church and community survey, or field research study in consultation with the faculty supervisor. Includes background reading, planning sessions, use of volunteer help where needed, tabulation, interpretation, and overall evaluation. 1 s.h. *Staff*

C. *Leadership Training*. Preparation, teaching, and evaluation of a leadership training course under faculty supervision in collaboration with denominational boards of education. Can be taught in any field location approved by faculty supervisor. 1 s.h. *Kale and Staff*

D. *Christian Education Laboratory*. Controlled educational experience in a local church setting, under supervision, approximating 28-32 hours of participation in planning, leading, observing, and evaluating actual teaching-learning projects related to specific age groups. 1 s.h. *Kale and Staff*

E. *Research in Experimental Ministries*. Assembling data and preparing papers for the use of groups engaged in specialized urban ministries. (Not offered in 1971-72.) 1 s.h. *Ingram and Staff*

F. *Community Center Practicum*. Seminar to assist students to integrate work and learning experiences in a community center and to develop a vocational style which displays special relevance for ministry in an inner-city neighborhood. Enrollment limited to those currently engaged in community center experiences. (Not offered in 1971-72.) 1 s.h. *H. Smith and Staff*

G. *Sermon Preparation Seminar for Student Pastors*. Designed to assist student pastors in the week-by-week work of sermon preparation and presentation. 1 s.h. *Hall*.

CLINICAL TRAINING IN PASTORAL PSYCHOLOGY

1. Clinical credit may be allowed to students for a quarter (10 or 12 weeks) of training in programs accredited by the Association for Clinical Pastoral Education (ACPE).

2. Credit for clinical training in programs not accredited by ACPE will be on an individual basis only upon the recommendation of the Director of Programs in Pastoral Psychology and approval of the Dean.

3. Students involved in clinical training under the direct supervision of members of the pastoral psychology staff shall register for credit under PP 277A for 4 semester hours of credit.

4. Students involved in clinical training in other programs shall register with the ACPE and upon receipt of a supervisor's report at the end of the training period will receive 4 s.h. of transfer credit.

5. Grades for clinical training are to be reported as either P or F.

INTERNSHIPS

Interseminary Church and Society

The Interseminary Church and Society Program is an experiment in the theo-

logical education of students, professors, and leaders in some of the major institutions of our time. Sponsored jointly by Duke Divinity School, Union Theological Seminary in Virginia, and Virginia Theological Seminary, the Program currently permits students to enroll for an academic year in residence at one of the participating schools and to undertake work and study in business and industry, government and politics, science and technology or urban affairs. Major features of the program include specific job placement, professional and academic supervision, and regular seminars and colloquia. For further information concerning this Program, consult the Director of Field Education.

Ch.E. 131-132. Interseminary Intern Seminary. Development and personal projection of a style of special ministry through understanding, appreciation, involvement in and critical reflection upon environment, structures, values, and decision-making processes in: (a) business and industry; (b) science and technology; (c) government and politics; (d) urban affairs. 6 s.h. *H. Smith and Others*

Other Internships

C.P. 143-144. Campus Ministry Internship. A nine- to twelve-month position in approved locations designed to provide professional experience, under qualified guidance, in ministering to college students. Academic seminars, a personal journal, directed readings, and evaluative reports will aid the intern in clarifying his vocational choice and professional identity as a campus minister. Open to students who have completed at least two full years of seminary and who seriously contemplate a ministry to the campus following graduation. 3 s.h. each semester. (Placement arranged through the Office of Field Work Placement.)

W.C. 197-198. World Mission Internship. A twelve-month position under assignment by the World Division, United Methodist Board of Missions, in selected overseas locations. Designed to enrich personal and professional growth through study and involvement in the actual context of mission, the program includes directed reading, evaluation reports, and supervised field experience. 3 s.h. each semester. *Lacy*

(Other internships in the local church and specialized ministries may be arranged in consultation with the Director of Field Education with the approval of the Educational Affairs Council.)



Appendix

DEGREES CONFERRED AT COMMENCEMENT, 1970

Master of Divinity

Larry Elliott Adams
John Carl Bensinger
Rubert Junior Blankenship
Robert Lindsey Blackwell
William Elzie Bolen
Dannye Olin Bragdon
Robert Allen Brenner
William August Breytspraak
Ronald William Browning
Stephen Webb Burgess
Ray Willis Chamberlain, Jr.
Larry Raymond Churchill
James Paul Clodfelter, Jr.
William Daniel Clodfelter
Robert Fulton Cofield, Jr.
James Henry Coile
James Cameron Coltharp, Jr.
Abram Jones Cox, III
Roy David Cox
Robert Steven Crandall
James Edward Creech
Roy Oren Creech, Jr.
John William Michael Daly
Gregory Robert Dell
Donald Nelson Dial
Melvin Dunford Dowdy
Darris Kenton Doyal
Robert Neil Dunn
George W. Ennis
Richard Bruce Fife
Howard James St. George Freeman
Milton Heath Gilbert
Albert Eugene Goldfinch, Jr.
Henry Sterling Green
Ronald L. Hall
William Morris Hall
J. Edwin Heathcock
Bayard Preston Herndon, III
Joyce Herndon

Blaine Steven Hudson
Durwood Douglas Jessee
Nerius Fred Jordan, Jr.
Karl Wesley Judy
Larry Leslie Kimel
John Anderson Larsen
Happy James Lawrence
Robert Shannon Leeds
John Martin Mann
Richard Merle Martin
Russell Earl Martin
Edgar Bornman McColgan
Lionel Powers McLeod, Jr.
John Henry McMullen, Jr.
Joseph Crowell McMurry
John Teague Miller
Jerry Wayne Moore
Robert Wayne Moore
Jerry McArthur Morris
William Walter Omansiek
Lewis Lowe Poag
James Lee Powell
Robert Huff Rhode
Richard Porter Richards
Harry Andrew Sagar, III
James F. Shumake
James Thomas Trollinger
Alan John Walker
John William Walker
Richard K. Walker, II
John Wesley Wallace, II
Hugh Ashley Westbrook
Carson Olin Wiggins
John E. Williams
John Christian Wilson
Martha Montague Wilson
Charles Edwin Woodruff
Carl McGhee Worthy, Jr.
John Kenneth Young

Master of Theology

David Lewis Blackwelder
Gordon A. Delaney
Joseph Robert Frazier
Edmund Fritz
David Lee Hilton
John Paul Jaquette, Jr.
Fritz Lutz

John Chilton Mott
Charles Morgan Peterson
Edward Joseph Reidy
Maxine Feliks Walaskay
John Gary Waller
Grady Clarence Winegar

Master of Religious Education

E. Ellen Foglesong
Gloria Jean Foster
Won Yong Na
Chuan-Ching William Peng

Suzanne Gayle Thomas
Dorothy Sibley Walker
Myung Ok Yun

ENROLLMENT 1970-71

Candidates for the Master of Divinity Degree

Adkins, David William (B.A., Furman University), Pelzer, South Carolina
Adkins, Lowell Earl (A.B., Marshall University), Huntington, West Virginia
Aitcheson, Archie Brian (A.B., Elon College), Watertown, Connecticut
Alger, Kay Daughtry (B.A., North Carolina Wesleyan College), Dudley, North Carolina
Alger, Robert Linwood (B.A., Mount Union College), Aliquippa, Pennsylvania
Allen, Arthur Lewis (B.A., Simpson College), Mt. Ayr, Iowa
Allred, James Grant, Jr. (A.B., Pfeiffer College), Albemarle, North Carolina
Backus, Howard Gene (A.B., West Virginia Wesleyan College), Morgantown, West Virginia
Bailey, Joseph David (A.B., Wofford College), Sumter, South Carolina
Barclay, Joan Ruth (B.A., Mount Union College), North Madison, Ohio
Barnhardt, Roland Taylor (A.B., Duke University), Winston-Salem, North Carolina
Baucum, Burvin Lee (B.A., Western Carolina University), Reidsville, North Carolina
Belton, Katherine Ann (A.B., Duke University), Houston, Texas
Binkley, Keith Bretch (B.A., Yale University), Durham, North Carolina
Blackwell, Richard Thomas (B.S., University of North Carolina), Chapel Hill, North Carolina
Bowie, William Keith (B.A., Furman University), Ware Shoals, South Carolina
Boyd, Charles Lane (B.A., McMurry College), Dumas, Texas
Brogdon, John Treadway, Jr. (B.A., University of Houston), Houston, Texas
Brooks, Rex Eugene (B.S., Appalachian State University), Hagerstown, Indiana
Brookshire, Joseph William (B.S., University of Georgia), Radford, Virginia
Brunson, Jerry (B.A., Pembroke State University), Latta, South Carolina
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Dulaney, Earl George (B.S., University of Cincinnati), Dayton, Kentucky
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 Smith, Roger Lee (A.B., West Virginia Wesleyan College), Parkersburg, West Virginia
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 Watson, Thomas Richard (A.B., Duke University), Wilson, North Carolina
 Watts, Steven Miles (B.A., Appalachian State University), Cherryville, North Carolina
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 Williams, Charles Patrick (B.S., University of South Carolina), Branchville, South Carolina
 Williams, Phillip Eldridge (A.B., Guilford College), Greensboro, North Carolina
 Williams, Richard Keith (B.S., Adrian College), Fremont, Michigan
 Wilson, Benjamin Franklin (B.A., Appalachian State University), Grayson, North Carolina
 Wilson, Earl, Jr. (B.A., Shaw University), Raleigh, North Carolina
 Wilson, Victor Otis, Jr. (B.A., Furman University), Sumter, South Carolina
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 Wittig, Richard Andrew (B.A., Randolph-Macon College), Maplewood, New Jersey
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 Wolfe, Charles William (A.B., Atlantic Christian College), Asheville, North Carolina
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 Lowry, James Hughes (A.B., Asbury College; M.Div., Asbury Theological Seminary), Atlanta, Georgia
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 Mann, John Martin (B.A., Clarion State College; M.Div., Duke Divinity School), Irwin, Pennsylvania
 Martin, Russell Earl (A.B., Baldwin-Wallace College; M.Div., Duke Divinity School), Lakewood, Ohio
 Morrison, Paul Charles (A.B., Case-Western Reserve University; B.D., Bexley Hall Divinity School), Durham, North Carolina
 Olney, Willard Winston, III (B.A., Randolph-Macon College; B.D., Union Theological Seminary of Virginia), Hillsborough, North Carolina
 Sample, James Preston, III (A.B., Duke University; B.D., Union Theological Seminary of Virginia), Charlotte, North Carolina
 Squire, James Richard (B.S., West Chester State College; S.T.B., Berkeley Divinity School), Conshocken, Pennsylvania
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 Stone, William Denver (B.A., Columbia Bible College; B.S., Concord College; B.D., Duke Divinity School), Singapore
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 Wallace, Robert Louis (B.A., University of Southern Mississippi; B.D., Duke Divinity School), Orwell, Ohio
 Wilson, John Christian (A.B., Duke University; M.Div., Duke Divinity School), Winston-Salem, North Carolina

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Dunbar, Juanice Edwards (B.S., University of Southwestern Louisiana), Opelousas, Louisiana
Goodman, Jennie Elizabeth (A.B., Queen's College), Salisbury, North Carolina
Stevens, Sharon Anne (B.A., Southwestern University), Waco, Texas
Stuart, Christine Shaw (B.Sc., University of Wales; Princeton Theological Seminary), Wrexham, Wales
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Hadley, Martha Jane (A.B., High Point College), Asheboro, North Carolina
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Shoemaker, Steven R. (B.A., Wheaton College; B.D., S.T.M., McCormick Seminary), Urbana, Illinois

Simpson, William C. (B.A., Huntingdon College; B.D., Emory University), Cantonment, Florida

Taylor, Lewis J., Jr. (B.S., U.S. Naval Academy; B.D., Seabury-Western Theological Seminary), Virginia Beach, Virginia

- Wiviano, Benedict T. (B.A., M.A., Aquinas Institute), Dubuque, Iowa
 Walasky, Paul W. (B.A., Wayne State University; B.D., Colgate-Rochester Divinity School), Dearborn, Michigan
 Wallace, Charles I., Jr. (B.A., Bowdoin College; B.D., Yale Divinity School), Annapolis, Maryland
 Wappler, Edwin G. (B.A., Northwestern University; B.D., S.T.M., Seabury-Western Theological Seminary), Des Plaines, Illinois
 Weaver, J. Denny (B.A., Goshen College; M.Div., Goshen Biblical Seminary), Kansas City, Kansas
 White, C. Denny, Jr. (B.A., Duke University; M.Div., Duke Divinity School), Gastonia, North Carolina
 White, Leland J. (B.A., St. Mary's Seminary and University; S.T.B., S.T.L., Pontificia Universitas Gregoriana, Rome, Italy), Charleston, South Carolina
 Wilson, John W. (N.S.W., Australia, Teachers Certificate; B.D., University of London; S.T.M., Yale Divinity School), Harbord, N.S.W., Australia

ENROLLMENT SUMMARY 1970-71*

Divinity School Students, 299 (254 M.Div., 19 Th.M., 10 M.R.E., 16 Special); Graduate Division of Religion Students, 54; Total, 353.

(The statistics below do not include students of the Graduate Division of Religion.)

INSTITUTIONS REPRESENTED

Abilene Christian College.....	1	College of William and Mary.....	2
Adrian College.....	3	College of Wooster.....	1
Agricultural and Technical State University of North Carolina.....	2	Columbia Bible College.....	1
American University.....	2	Columbia University.....	1
American University of Beirut.....	1	Concord College.....	1
Andover-Newton Theological School...	1	Converse College.....	1
Appalachian State University.....	4	David Lipscomb College.....	1
Arkansas Agricultural and Mechanical College.....	1	Davidson College.....	3
Asbury College.....	1	Denison University.....	1
Asbury Theological Seminary.....	1	DePauw University.....	1
Ashland College.....	1	Drury College.....	1
Ashland Theological Seminary.....	1	Duke Divinity School.....	12
Atlantic Christian College.....	1	Duke University.....	21
Austin College.....	1	East Carolina University.....	3
Baldwin-Wallace College.....	1	Edinburgh University.....	1
Baylor University.....	1	Elon College.....	2
Berkeley Divinity School.....	1	Emory and Henry College.....	5
Bethel College.....	1	Emory University.....	1
Bexley Hall Divinity School.....	1	Fairmont State College.....	1
Birmingham-Southern College.....	2	Florida Atlantic University.....	1
Boston University.....	1	Florida Southern College.....	2
Brown University.....	1	Florida State University.....	1
Campbell College.....	4	Furman University.....	10
Candler School of Theology.....	1	Garrett Theological Seminary.....	1
Carson-Newman College.....	1	Georgetown College.....	1
Case-Western Reserve University.....	1	Glasgow University.....	1
Centenary College of Louisiana.....	3	Greensboro College.....	2
Central Michigan University.....	1	Grinnell College.....	1
Central Methodist College.....	2	Grove City College.....	1
Centre College.....	1	Guilford College.....	2
Chicago Theological Seminary.....	1	Hanover College.....	1
Clafin University.....	1	Harding College.....	1
Clarion State College.....	1	Hendrix College.....	2
Colgate University.....	5	High Point College.....	7

*Includes each student other than auditors who registered.

Hiram College.....	1	Southwestern at Memphis.....	2
Hope College.....	1	Southwestern University.....	2
Huntingdon College.....	3	State University of New York at Albany	1
Illinois Wesleyan University.....	1	Stetson University.....	1
Iowa Wesleyan College.....	1	Texas Wesleyan College.....	1
Johnson C. Smith University.....	1	Trevecca Nazarene College.....	1
Lambuth College.....	1	Trinity College.....	1
Lee College.....	1	Tulane University.....	1
LeMoyne College.....	1	Tusculum College.....	1
Livingstone College.....	2	Union College.....	1
Longwood College.....	1	Union Theological Seminary of New York.....	1
Louisiana Polytechnic Institute.....	1	Union Theological Seminary of Virginia	2
Lutheran Theological Southern Seminary	1	United Theological College of the West Indies.....	1
Lynchburg College.....	3	University of Alabama.....	3
McMurry College.....	4	University of Arkansas.....	2
Marshall University.....	2	University of Cincinnati.....	1
Mars Hill College.....	2	University of Colorado.....	1
Medical College of Virginia.....	1	University of Delaware.....	1
Mercer University.....	1	University of Florida.....	1
Methodist College.....	4	University of Georgia.....	4
Middlebury College.....	1	University of Houston.....	1
Midwestern Baptist Theological Seminary	1	University of Illinois.....	1
Mississippi State University.....	1	University of Kentucky.....	1
Morehead State University.....	1	University of London.....	1
Morris Harvey College.....	1	University of Miami.....	1
Mount Union College.....	7	University of North Carolina.....	16
Nebraska Wesleyan University.....	2	University of Northern Iowa.....	1
Newberry College.....	1	University of Richmond.....	1
North Carolina State University.....	3	University of South Alabama.....	3
North Carolina Wesleyan College.....	5	University of South Carolina.....	2
North Texas State University.....	1	University of Southern Mississippi....	1
Northwestern State College.....	1	University of Southwestern Louisiana...	2
Ohio Wesleyan University.....	2	University of Tennessee.....	4
Oklahoma City University.....	1	University of Texas.....	1
Old Dominion University.....	1	University of Virginia.....	2
Oxford University.....	1	University of Wales.....	1
Paine College.....	1	University of Wisconsin.....	2
Pembroke State University.....	2	Ursinus College.....	1
Pfeiffer College.....	5	Virginia Commonwealth University.....	1
Princeton Theological Seminary.....	2	Virginia Episcopal Theological Seminary	2
Quachita Baptist University.....	1	Virginia Military Institute.....	1
Queen's College.....	1	Virginia Polytechnic Institute.....	2
Randolph-Macon College.....	8	Virginia Union University.....	1
Roanoke College.....	1	Wake Forest University.....	6
Rutgers University.....	1	Warsaw University.....	1
Saint Andrew's Presbyterian College..	1	Washington and Lee University.....	1
Saint Andrew's University.....	2	Wesley Theological Seminary.....	1
Scarritt College.....	1	West Chester State College.....	1
Shaw University.....	1	Western Carolina University.....	1
Simpson College.....	3	Western Maryland College.....	1
Smith College.....	1	Westminster Choir College.....	2
Southeastern Baptist Theological Seminary	2	West Virginia University.....	3
Southern Baptist Theological Seminary	5	West Virginia Wesleyan College.....	2
		William Jewell College.....	1
		Wofford College.....	4
		Yale University.....	2

DENOMINATIONS REPRESENTED—1970-71

United Methodist	217	Roman Catholic	2
Baptist	27	United Holy Church of America	2
Presbyterian	13	African Methodist Episcopal	1
United Church of Christ	12	African Methodist Episcopal Zion	1
Episcopal	6	Moravian	1
Lutheran	4	Nazarene	1
Disciples of Christ	3	Pentecostal Holiness	1
Church of Christ	2	Reformed Church in America	1
Church of God	2	Society of Friends	1
Church of Scotland	2		

GEOGRAPHICAL DISTRIBUTION—1970-71

North Carolina	103	Arkansas	3
Virginia	25	Kentucky	3
South Carolina	18	Connecticut	2
Alabama	13	Delaware	2
Texas	13	Maryland	2
Florida	12	Scotland	2
Pennsylvania	12	Wisconsin	2
Ohio	10	Canada	1
West Virginia	10	Colorado	1
Georgia	8	Germany	1
Louisiana	6	Jerusalem	1
New Jersey	6	Mississippi	1
Michigan	5	Nebraska	1
New York	5	New Mexico	1
Tennessee	5	Oklahoma	1
Illinois	4	Republic of Singapore	1
Indiana	4	Wales	1
Iowa	4	Washington, D.C.	1
Massachusetts	4	West Indies	1
Missouri	4		

MAP OF DUKE UNIVERSITY

East Campus

- | | | | | |
|---|-------------------------|----|----------------------|------------------|
| A | Baldwin Auditorium | O | Pegram House | |
| B | Bassett House | P | Duke Press | |
| C | Brown House | Q | Infirmery | |
| D | Union Building | R | Ark | |
| E | Faculty Apartments | S | Crowell Building | |
| F | Art Museum, Geology | T | Epworth Inn | |
| G | Aycock House | U | Gilbert-Addoms House | |
| H | East Duke Building | V | Southgate Hall | |
| I | West Duke Building | W | Campus Center | |
| J | Jarvis House | X | Woman's College | |
| K | Carr Building | Y | Gymnasium | |
| L | Giles House | Z | Asbury Building | |
| M | Woman's College Library | AA | Bivins Building | |
| N | Alspaugh House | BB | Art Building | |
| | | | BB | Branson Building |



West Campus

- | | | | | | | | |
|---|--|---|--|---|-------------------------------------|----|--|
| A | Duke Chapel | H | Hospital Main Entrance | O | Craven Quadrangle | V | Card Gymnasium |
| B | Divinity School | I | Gerontology, D & T,
Clinical Research | P | Wannamaker Hall | W | Indoor Stadium |
| C | Gray Building | J | Duke Hospital | Q | Crowell Quadrangle | X | School of Law |
| D | Perkins Library | K | Sociology, Psychology | R | Clock Tower Court | Y | Gross Chemical Laboratory |
| E | Language Center | L | Social Sciences | S | Kilgo Quadrangle | Z | Biological Sciences |
| F | Old Chemistry Building | M | Allen Building | T | Union Building | AA | Plant Environment
Laboratory |
| G | Dasovon Building
School of Medicine | N | Few Quadrangle | U | Flowers Building
Page Auditorium | BB | Physics Building |
| | | | | | | CC | Nuclear Laboratory |
| | | | | | | DD | School of Engineering |
| | | | | | | EE | Army Research |
| | | | | | | FF | Medical Center Research
Buildings |
| | | | | | | GG | Nanaline H. Duke Medical
Sciences Building |
| | | | | | | HH | Warehouse, Shop |
| | | | | | | II | Bell Building |
| | | | | | | JJ | Hanes House |
| | | | | | | | School of Nursing |
| | | | | | | KK | Hanes House Annex |
| | | | | | | LL | Pickens Rehabilitation
Center |
| | | | | | | MM | Graduate Center |
| | | | | | | NN | Alumni House |
| | | | | | | OO | Commonwealth-Studies
Center |
| | | | | | | PP | Personnel Office |
| | | | | | | QQ | International House |
| | | | | | | RR | Personnel Office |
| | | | | | | SS | Education Improvement
Program,
A Better Chance Program |
| | | | | | | TT | International Studies
Center |
| | | | | | | UU | Campus Stores Office |
| | | | | | | VV | Office of Institutional
Advancement |
| | | | | | | WW | Information Services
Visitors Bureau |
| | | | | | | XX | Admissions Office |
| | | | | | | YY | Edens Quadrangle |
| | | | | | | ZZ | Wade Stadium |



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