

bulletin of
Duke University
1980
81

The Divinity School

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EDITOR
Judy A. Beck
SENIOR EDITORIAL ASSISTANT
Elizabeth Matheson
Office of University Publications

PHOTOGRAPHS
Thad Sparks

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Calendar of the Divinity School

1980

August	
27	Wednesday—Orientation for new students begins
28	Thursday—Orientation continues
29	Friday, 9:00 A.M.—10:30 A.M.—Registration for returning students; 10:30 A.M.—12:00 noon—Registration of all new students
September	
2	Tuesday, 8:20 A.M.—Fall semester classes begin
2	Tuesday—Drop/add period begins
2	Tuesday, 7:30 P.M.—Divinity School opening convocation
12	Friday, 12:00 noon—Drop/add period ends
October	
22	Wednesday—Registration for spring semester, 1981
24	Friday, 5:00 P.M.—Fall recess begins
27-29	Monday-Wednesday—Divinity School Convocation and Pastors' School with Gray Lectures
November	
3	Monday—Classes resume
27-28	Thursday-Friday—Thanksgiving recess
December	
1	Monday—Classes resume
10	Wednesday—Fall semester classes end
11-12	Thursday-Friday—Reading period
15	Monday—Final examinations begin
19	Friday—Final examinations end

1981

January	
8	Thursday—Orientation for new students
9	Friday—Registration for new students; registration changes for returning students
12	Monday—Spring semester classes begin
12	Monday—Drop/add period begins
23	Friday—Drop/add period ends
March	
6	Friday, 5:00 P.M.—Spring recess begins
16	Monday—Spring recess ends
25	Wednesday—Registration for fall semester, 1981
April	
17-20	Friday-Monday—Easter recess
22	Wednesday, 9:20 A.M.—Divinity School closing convocation
24	Friday—Spring semester classes end
27	Monday—Reading period
28	Tuesday—Final examinations begin
May	
4	Monday—Final examinations end
9	Saturday, 3:00 P.M.—University baccalaureate service
9	Saturday, 7:00 P.M.—Divinity School baccalaureate service
10	Sunday, 3:00 P.M.—Commencement exercises

University Administration

GENERAL ADMINISTRATION

Terry Sanford, J.D., LL.D., D.H., L.H.D., D.P.A., *President*
A. Kenneth Pye, LL.M., LL.D., D.H.L., *Chancellor*
William Bevan, Ph.D., LL.D., Sc.D., *Provost*
Charles B. Huestis, *Vice-President for Business and Finance*
William G. Anlyan, M.D., D.Sc., *Vice-President for Health Affairs*
Eugene J. McDonald, LL.M., *Vice-President for Government Relations and University Counsel*
William J. Griffith, A.B., *Vice-President for Student Affairs*
Stephen Cannada Harward, A.B., C.P.A., *Treasurer and Assistant Secretary*
J. Peyton Fuller, A.B., *Assistant Vice-President and Corporate Controller*
Rufus H. Powell, LL.B., *Secretary of the University*
Roscoe R. Robinson, M.D., *Associate Vice-President for Health Affairs and Chief Executive Officer of Duke Hospital*
Mel Ray, M.B.A., *Vice-Chancellor for Data Processing*
Joel L. Fleishman, LL.M., *Vice-Chancellor for Public Policy Education and Research*

DIVINITY SCHOOL EDUCATIONAL ADMINISTRATION

Thomas A. Langford (1956), B.D., Ph.D., D.D., *Dean of the Divinity School*
Robert L. Wilson (1970), B.D., Ph.D., *Associate Dean for Curricular Affairs*
John K. Bergland (1973), M.Div., D.D., *Associate Dean for External Affairs*
B. Maurice Ritchie (1973), B.D., *Assistant Dean for Field Education and Student Services*
Paula Elizabeth Gilbert (1980), M.Div., *Director of Admissions and Student Affairs*
Clara S. Godwin (1969), *Administrative Assistant for General Administration and Finance*
Lawrence E. Johnson (1979), M.Div., D.Min., *Director of Black Church Affairs*

Division of Special Programs

Dennis M. Campbell (1979), B.D., Ph.D., *Director of Continuing Education*
John C. Detwiler (1966), B.D., Th.M., *Director of Clinical Pastoral Education*
Richard A. Goodling (1959), B.D., Ph.D., *Director of Programs in Pastoral Psychology*
Robert L. Wilson (1970), B.D., Ph.D., *Director, J. M. Ormond Center for Research, Planning, and Development*

Division of Advanced Studies

Waldo Beach (1946), B.D., Ph.D., *Supervisor of the Master of Theology Program*
Eric M. Meyers, (1969), Ph.D., *Director of Graduate Studies in Religion*

Library

Donn Michael Farris (1959), M.Div., M.S. in L.S., *Librarian*
Harriet V. Leonard (1960), M.Div., M.S. in L.S., *Reference Librarian*
Katherine L. Dixon, A.B., M.A., *Circulation Librarian*
Linda Gard, A.B., M.Div., *Assistant Circulation Librarian*
Betty Walker, B.A., *Assistant to the Librarian*
John M. Walker III, B.A., B.D., M.A.C.E., Th.M., M.S. in L.S., *Assistant to the Librarian*

SECRETARIAL STAFF

Anita Gail Chappell, *Faculty Secretary*
Mary P. Chestnut, *Faculty Secretary*
Anne C. Daniels, *Secretary to the Director of the J. M. Ormond Center for Research, Planning, and Development and Faculty Secretary*
Sarah Freedman, *Faculty Secretary*
Maxie B. Honeycutt, *Administrative Secretary for Student Financial Aid*
Norma J. Johnson, *Secretary to the Director of Black Church Affairs and Faculty Secretary*
Minnie G. Jones, *Secretary to the Director of Admissions and Faculty Secretary*
Anne Kellam, *Faculty Secretary*
Patsy E. Martin, *Secretary to the Director of Continuing Education*
Margie M. Meeler, *Secretary to the Director of Field Education*
Jacquelyn P. Norris, *Secretary to the Director of Programs in Pastoral Psychology and Faculty Secretary*
Frances D. Parrish, *Administrative Secretary, Office of the Dean*
Stephanie Pettus, *Secretary to the Director of Admissions and Student Affairs and Faculty Secretary*
Marie Smith, *Secretary to the Associate Dean for External Affairs and Faculty Secretary*
Mary C. Tilley, *Administrative Secretary, Registry*
Ethel Mae Worsham, *Secretary to the Director of Graduate Studies*

FACULTY

- Lloyd Richard Bailey (1971), B.D., Ph.D., *Associate Professor of Old Testament*
*Waldo Beach (1946), B.D., Ph.D., *Professor of Christian Ethics*
*William David Davies (1966), M.A., D.D., F.B.A., D.Litt., *George Washington Ivey Professor of Advanced Studies and Research in Christian Origins*
Herbert O. Edwards (1974), S.T.B., Ph.D., *Associate Professor of Black Church Studies*
James Michael Efrid (1962), B.D., Ph.D., *Associate Professor of Biblical Languages and Interpretation*
Donn Michael Farris (1950), M.Div., M.S. in L.S., *Professor of Theological Bibliography*
Richard A. Goodling (1959), B.D., Ph.D., *Professor of Pastoral Psychology*
†Robert Clark Gregg (1974), S.T.B., Ph.D., *Associate Professor of Patristics and Medieval Church History*
Stuart C. Henry (1959), B.D., Ph.D., *Professor of American Christianity*
Frederick Herzog (1960), Th.D., *Professor of Systematic Theology*
Osmond Kelly Ingram (1959), B.D., *Professor of Parish Ministry*
‡Creighton Lacy (1953), B.D., Ph.D., *Professor of World Christianity*
Thomas A. Langford (1956), B.D., Ph.D., D.D., *Professor of Systematic Theology*
Richard Lischer (1979), M.A., B.D., Ph.D., *Assistant Professor of Homiletics*
§Paul A. Mickey (1970), B.D., Ph.D., *Associate Professor of Pastoral Theology*
‡Roland E. Murphy (1971), M.A., S.T.D., S.S.L., *Professor of Old Testament*
C. G. Newsome (1978), M.Div., *Instructor in American Christianity*
Jill Raitt (1973), Ph.D., *Associate Professor of Historical Theology*
McMurry S. Richey (1954), B.D., Ph.D., *Professor of Theology and Christian Nurture*
Charles K. Robinson (1961), B.D., Ph.D., *Associate Professor of Philosophical Theology*
Dwight Moody Smith, Jr. (1965), B.D., Ph.D., *Professor of New Testament Interpretation*
Harmon L. Smith (1962), B.D., Ph.D., *Professor of Moral Theology*
David Curtis Steinmetz (1971), B.D., Th.D., *Professor of Church History and Doctrine*
John H. Westerhoff III (1974), M.Div., Ed.D., *Professor of Religion and Education*
William H. Willimon (1976), M.Div., S.T.D., *Assistant Professor of Worship and Liturgy*
Robert L. Wilson (1970), B.D., Ph.D., *Research Professor of Church and Society*
Franklin Woodrow Young (1968), B.D., Ph.D., *Amos Ragan Kearns Professor of New Testament and Patristic Studies*

FACULTY, DEPARTMENT OF RELIGION

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

- Kalman Bland (1973), Ph.D., *Associate Professor of Judaic Studies*
David G. Bradley (1949), Ph.D., *Professor of History of Religions*
James H. Charlesworth (1969), B.D., Ph.D., *Associate Professor of New Testament*
Roger Corless (1970), Ph.D., *Associate Professor of History of Religions*
Wesley A. Kort (1965), Ph.D., *Professor of Religion and Literature*
Bruce B. Lawrence (1971), Ph.D., *Associate Professor of History of Religions*
C. Eric Lincoln (1976), Ph.D., *Professor of Sociology of Religion*
Charles H. Long (1974), Ph.D., *Professor of History of Religions*
Eric M. Meyers (1969), Ph.D., *Associate Professor of Judaic Studies*
Robert T. Osborn (1954), Ph.D., *Professor of Theology*
Harry B. Partin (1964), Ph.D., *Associate Professor of History of Religions*
William H. Poteat (1960), Ph.D., *Professor of Religion and Culture*
James L. Price (1952), Ph.D., *Professor of New Testament*
Orval Wintermute (1958), Ph.D., *Professor of Old Testament*

RELATED FACULTY

- John K. Bergland (1973), M.Div., D.D., *Associate Dean for External Affairs*
Joseph B. Bethea, B.D., D.D., *Visiting Instructor, Preaching*
Albert F. Fisher (1974), M.Div., *Adjunct Professor of Parish Work*
P. Wesley Aitken (1953), B.D., Th.M., *Chaplain Supervisor of Duke Medical Center and Associate in Instruction, the Divinity School*
John C. Detwiler (1966), B.D., Th.M., *Chaplain Supervisor of Duke Medical Center and Associate in Instruction, the Divinity School*
W. Kenneth Goodson, B.D., D.D., *Bishop-in-Residence*
Peter G. Keese (1973), S.T.B., Th.M., *Chaplain Supervisor of Duke Medical Center and Associate in Instruction, the Divinity School*

*Sabbatical leave, fall semester, 1981.

†Sabbatical leave, 1980-81.

‡Sabbatical leave, spring semester, 1981

§Leave of absence, 1980-81

John Kennedy Hanks (1954), M.A., *Lecturer in Sacred Music, Director of the Divinity School Choir, and Professor of Music at Duke University*

EMERITI

Frank Baker (1960), B.D., Ph.D., *Professor Emeritus of English Church History*

Robert Earl Cushman (1945), B.D., Ph.D., Litt.D., *Research Professor Emeritus of Systematic Theology*

William Arthur Kale (1952), B.D., D.D., *Professor Emeritus of Christian Education*

M. Wilson Nesbitt (1958), B.D., D.D., *Adjunct Professor Emeritus of the Work of the Rural Church*

Ray C. Petry (1937), Ph.D., LL.D., *James B. Duke Professor Emeritus of Church History*

John Jesse Rudin II (1945), B.D., Ph.D., *Associate Professor Emeritus of Liturgy and Worship*

H. Shelton Smith (1931), Ph.D., D.D., Litt.D., *James B. Duke Professor Emeritus of American Religious Thought*

William Franklin Stinespring (1936), Ph.D., *Professor Emeritus of Old Testament and Semitics*

Arley John Walton (1948), B.S.L., D.D., *Professor Emeritus of Church Administration and Director of Field Work*



General Information



History

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

In 1924 James B. Duke established a trust fund for educational and charitable purposes. The chief beneficiary was Trinity College, which became Duke University. The purpose for establishing the trust was very clear: "I have selected Duke University as one of the principal objects of this trust because I recognize that education, when conducted along sane and practical, as opposed to dogmatic and theoretical lines, is, next to religion, the greatest civilizing influence And I advise that the courses at this institution be arranged, first, with special reference to the training of preachers, teachers, lawyers, and physicians, because these are most in the public eye, and by precept and example can do most to uplift mankind" The School of Religion began its work in the academic year 1926–27, and formal exercises for its opening were held on 9 November 1926. In 1940 the name was changed to the Divinity School.

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

The Role of the Divinity School

The Divinity School represents theological inquiry and learning within the greater University. By history and indenture, it stands within the Christian tradition and recognizes its distinctive lineage in, as well as its continuing obligation to, the United Methodist Church. The Divinity School, although United Methodist in tradition and dependency, receives students from many Christian denominations and offers its educational resources to representatives of the several communions who seek an education for a church-related ministry. From its inception, it has been ecumenical in aspiration, teaching, and practice, as well as in

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

its faculty. Educational policy has consistently aspired to foster a Christian understanding "truly catholic, truly evangelical, and truly reformed."

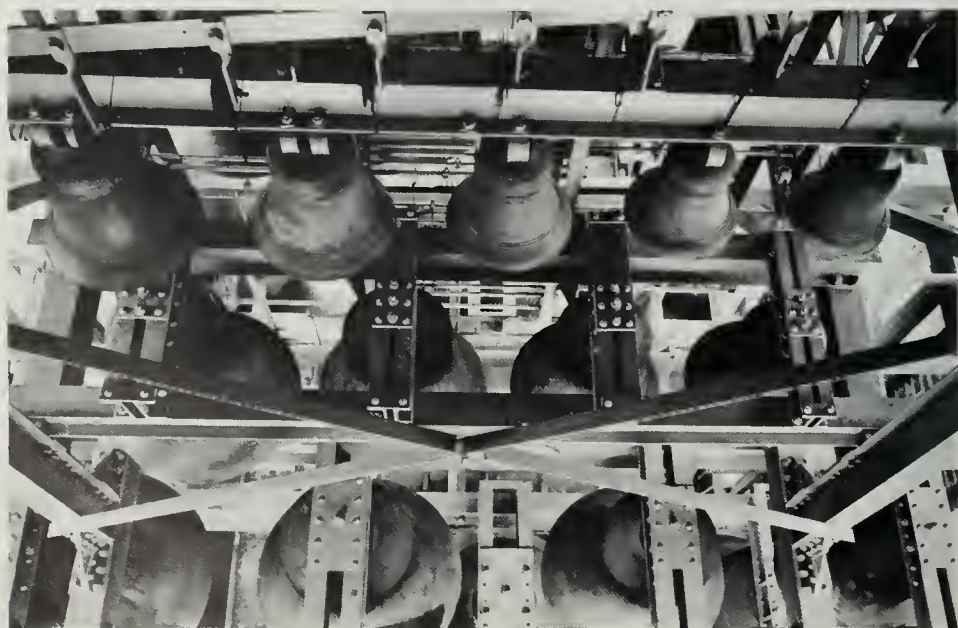
The principal purpose of the Divinity School is the professional education for the ministry, which in today's world is manifested in a variety of forms. Provision to implement these increasing variations of ministry is a part of the School's curricular resources.

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

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

The Relation of the Divinity School to Duke University

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





Library Resources

Divinity School Library. The Divinity School Library contains a collection of more than 200,000 volumes in the field of religion and related disciplines and affords an unusual wealth of material for the seminary student. Although an integral part of the University's ten-unit library system, which possesses more than 3,000,000 volumes, the Divinity School Library has its own separate facilities in the Divinity School Building. Its book collection is operated on the open stack system, and its reading rooms provide study facilities for students, space for the special reference collection in religion, and for the more than 600 religious periodicals to which the library currently subscribes.

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

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

Admissions



Requirements and Procedures

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

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

Application Procedures. Application forms secured from the admissions office should be filed six to twelve months in advance of the intended date of enrollment. Ordinarily, no application for a degree program will be accepted after 1 June and 1 November for September and January enrollments, respectively. Applicants who live within approximately 300 miles of Durham will be required to come for on-campus visits and interviews prior to final admission. A *minimum* of thirty days is required to process any application for a degree program.

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

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

Admission Requirements. Those persons are encouraged to apply:

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

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

Admission on Limited Program. Limited Program is a special relation between the school and the student, designed to encourage and support academic achievement. Students may be admitted on Limited Program for a number of



reasons including an undergraduate degree in a program other than liberal arts, an undergraduate degree from a non-accredited college, or an undergraduate transcript that does not fully meet Divinity School standards.

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

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

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

To complete admission students must provide a certificate of immunization and general health to the student health service. The admission office must also receive a final transcript verifying the conferral of the undergraduate degree.

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

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

Conduct of Students

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

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

Policy of Nondiscrimination

Duke University does not discriminate on the basis of age, race, color, national and ethnic origin, sex, or handicap, in the administration of educational policies, admission policies, financial aid, employment, or any other University program or activity. It admits qualified students to all the rights, privileges, programs, and activities generally accorded or made available to students. For further information, contact Dolores L. Burke, Director of Equal Opportunity, telephone 919-684-6578.

Community Life



Corporate Worship

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

Living Accommodations

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

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

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

Central Campus Apartments. Duke University operates a 500-unit housing facility known as Central Campus Apartments. The complex provides basic housing for married graduate students, and single and married students in nondegree allied health programs. Assignments are made on a first-apply, first-assigned basis.

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

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

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

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

Student Health

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

The main components of the health service include the University health service clinic, located in the Pickens Building on West Campus, and the University infirmary on the East Campus. Emergency transportation, if required, can be obtained from the Duke campus police. Residential staff personnel should be consulted whenever possible for assistance in obtaining emergency treatment.

The facilities of the University health service clinic are available during both regular and summer sessions to all currently enrolled full-time students. The facilities of the University infirmary are available during the regular sessions from the opening of the University in the fall until graduation day in the spring to all currently enrolled full-time students.

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

The University has made arrangements for a student accident and sickness insurance plan to cover all full-time students for a twelve-month period. For additional fees a student may obtain coverage for a spouse or spouse and child. Although participation in this program is voluntary, the University expects all graduate students to be financially responsible for medical expenses above those covered by the University student health program through the University accident and sickness policy, a private policy, or personal financial resources. Students who have equivalent medical insurance or wish to accept the financial responsibility for any medical expense may elect not to take the Duke plan by signing a statement to this effect. Each full-time student in residence must purchase this student health insurance or indicate the alternative arrangement. The student accident and sickness insurance policy provides protection twenty-four hours per day during the full twelve-month term of the policy for each student insured. Students are covered on and off campus, at home, or while traveling between home and school and during interim vacation periods. Term of the policy is from opening day in the fall. Coverage and services are subject to change each year as deemed necessary by the University in terms of costs and usage.

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

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

Counseling and Psychological Services. CAPS is a component of student services at Duke which was formed in July 1977 by a merger of the former Student Mental Health Service and the former Counseling Center. CAPS' purpose is to provide a comprehensive, coordinated range of counseling and psychological services to assist and promote the personal growth and development of Duke students. These services are available to all enrolled students.

The professional staff is composed of clinical social workers, psychiatrists and psychologists experienced in working with young adults. They provide direct services to students including evaluation and brief counseling/psychotherapy regarding a wide range of concerns. These include issues of self-esteem and identity, family relationships, academic performance, dating, intimacy, and sexual concerns.

This year CAPS will begin offering some small-group experiences focusing on skills development and special interests. These will explore such interests as anxiety reduction, assertiveness training, committed couples, communication skills, etc. Interested students may contact CAPS for further information.

As Duke's center for administration of national testing programs, CAPS also offers a wide variety of graduate/professional school admissions tests and professional licensure and certification examinations. Another function of CAPS is the availability of the staff to the entire University community for consultation and educational activities regarding student development and mental health issues affecting not only individual students but the campus community as a whole. The staff works with campus personnel including administrators, faculty, Student Health Staff, Religious Life Staff and student groups in meeting needs identified through such liaisons. Staff members are available to lead workshops and discussion groups on topics of interest to students.

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

There are no charges for initial evaluation and/or brief counseling or psychotherapy; however, where extended interviews are indicated, a fee commensurate with the student's financial situation will be arranged. If appropriate, referral may be made to other staff members or local resources.

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

Motor Vehicles

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

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

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

Student Activities and Organizations

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

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

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

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

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

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

1. to provide student programs and activities;

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

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

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

The Black Seminarians' Union. This is an organization of black students whose major purpose is to insure the development of a theological perspective commensurate with the Gospel of Jesus Christ and relevant to the needs of black seminarians and the black church, to improve the quality of life academically, spiritually, politically, and socially in the Divinity School.

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

Women's Office. The Women's Office seeks to serve the entire Divinity School community through a focus on the special needs and contributions of women in ministry in and to the church and society today. The office, coordinated by a divinity woman student, is a resource center for the whole community in addition to a support and action center for women in particular.

Financial Information



Fees and Expenses

Estimated Living Expenses. The total cost for a student to attend the Duke Divinity School varies according to individual tastes and requirements; however, experience indicates that a single student may expect to spend a minimum of \$6,500 per year with an average of \$7,000 and a married couple may expect to spend a minimum of \$9,500.

Housing Fees. Minimal on-campus housing cost for a single student will be \$1,180 during 1980-81. An efficiency apartment for a married couple on campus will cost \$2,081 for the academic term.

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

Rates for Central Campus Apartments will be quoted to applying students upon request to the manager of apartments and property. Refunds on housing fees will be made in accordance with the established schedules of the University.

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

	<i>Per Semester</i>	<i>Per Year</i>
Tuition—M.Div. and M.R.E.	\$1,330.00	\$2,660.00
Student Health Fee	62.50	125.00
Approximate Cost of Meals	750.00	1,500.00

Tuition will be charged at the rate of \$332.50 per course. The figures shown are for a program carrying eight courses per year. Students will be charged for additional course enrollments.

Master of Theology Candidates. A student who is a candidate for the Th.M. degree will be liable for tuition on the basis of eight courses at the rate of \$332.50 per course. All other costs and regulations for the Th.M. degree are the same as those for the M.Div. and M.R.E. degrees. Th.M. students are not ordinarily eligible for student financial aid.

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

Audit Fee. Anyone seeking to audit a course in the Divinity School must, with the consent of the instructor concerned, secure permission from the associate dean's office. In accordance with the general University practice, a fee of \$40 per

course will be charged all auditors who are not enrolled students or University employees.

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

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

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

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

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

Student Financial Aid

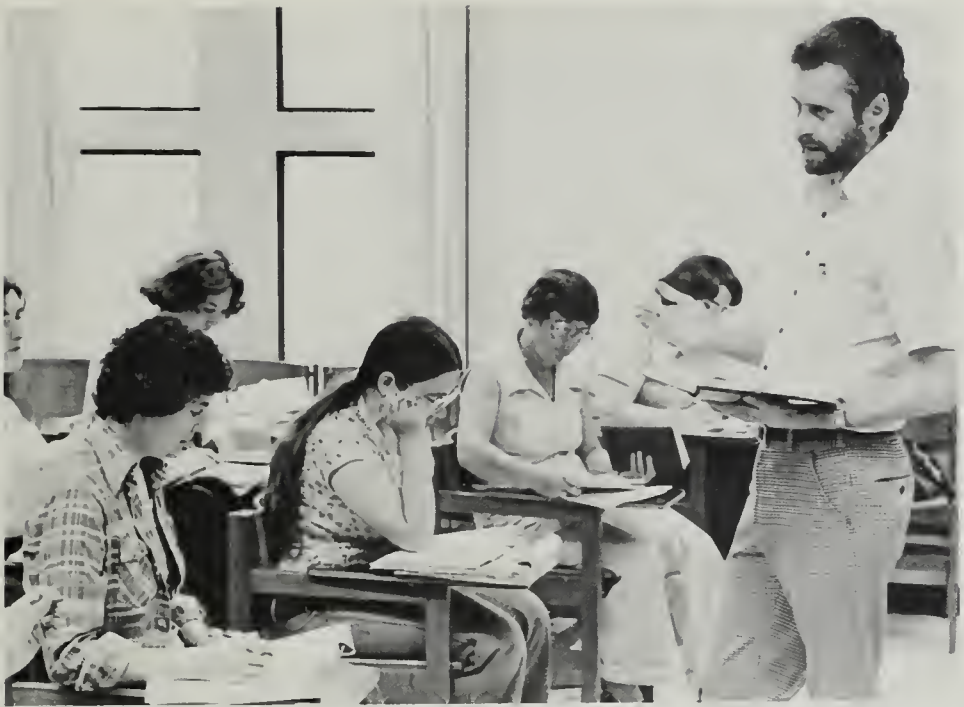
A student should select a school on the basis of educational opportunity. At the same time financial consideration will be a legitimate and often pressing concern. Each student should formulate at least a tentative plan for financing the entire seminary education. Although the exact method of financing the full theological degree may not be assured at the beginning, a student should have a clear understanding of the expenses and available sources of income for the first year and the assurance that there exist ways of financing subsequent years.

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

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

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

1. Financial aid is recommended on the basis of demonstrated need. All students must file an application which substantiates needs and provides full information on potential resources. This is essential in order to make Divinity School funds available to the greatest number of students.



2. The total amount of financial aid available to any one student cannot exceed the average demonstrated need.
3. Grants will be made within the limits of the conditions set forth governing each source.
4. The conditions at the beginning of the academic year determining financial needs shall be the governing criteria for the year. Financial aid programs are set up on a yearly basis, except for those students who may enter the second semester and/or those few whose status may change.
5. Financial aid grants are made on a one-year basis. The assistance may consist of scholarships, loans, tuition grants, grants-in-aid, field education grants, and employment, which may be worked out in various combinations on a yearly basis. A new application must be filed each year.
6. Application for financial aid may be made by entering students at time of admission or currently enrolled students by December 1. Notification will be given after committee approval. Student pastors serving United Methodist churches can be notified after the pastoral charge and Annual Conference determine salary schedules. Applications for assistance will not be accepted after June 1 for September enrollment or after December 15 for January enrollment.
7. Ordinarily financial aid is not available beyond six semesters (eight for pastors on reduced load).
8. Students who have questions about the Divinity School's response to their financial aid request should first speak with the financial aid secretary. Where desired, students may file an appeals form for full review by the financial aid appeals committee.
9. Special students and Th.M. students (with the exception of one international scholar annually) are not eligible for any form of financial assistance from the Divinity School. Th.M. students are eligible to apply for denominational and federal loans.

Financial Resources

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

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

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

Resources for tuition grants, scholarships or the like are primarily available to students with declared vocational aims leading to ordination or recognized lay ministries and supported by commendation or endorsement of appropriate church representatives. At the same time, we believe that consideration for a tuition grant may be accorded to students who adequately indicate conscientious concern to explore, through seminary studies, a recognized church-related vocation. Finally, it is our judgment that, where the above mentioned conditions are deemed to be absent respecting a candidate for admission, the decision to admit such a candidate should be without the assurance of any tuition subsidy deriving from church funds. (AUMTS *Minutes*, 15 June 1970.)

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

Merit Scholarships. Each year the Divinity School awards ten scholarships to entering junior students on the basis of academic excellence in their undergraduate programs and promise for Christian ministry. The specific amount of a merit scholarship will depend upon a student's demonstrated financial need and will not exceed a maximum \$2,000.

Ten merit scholarships are given for the middle and senior years of study on the basis of class standing, i.e., the top ten achievers in each class receive the scholarships. The scholarships pay up to \$1,500 each, depending upon a student's demonstrated financial need.

The Dean's Scholarship. The Dean's scholarships will be awarded to at least ten recipients each year. These persons must represent strong promise for Christian ministry, academic achievement and demonstrated financial need. Factors which will be taken into account are ethnic origin, missional responsibilities for the Church at home and abroad, and special denominational needs. The specific amount of the scholarship will be based upon demonstrated need and may go up to \$1,500 per year. The scholarship is renewable for two years assuming continued academic attainment, development of ministerial promise, and demonstrated financial need.

International Student Scholarships. In cooperation with the Crusade Scholarship Committee of the United Methodist Church and other authorized church agencies, students are selected and admitted to courses of study. Scholarships for such

students are provided from the Lewis Clarence Kerner Scholarship Fund and from individual churches and private philanthropy.

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

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

Field Education Grants. Varying amounts are made available through the Divinity School to students who choose to participate in the field education program. The Offices of Field Education and Financial Aid work together in determining placement and grant amount. This program includes the summer assistants, winter assistants, and student pastors. See full description under the section on Field Education.

Duke Endowment Student Pastor Grants. United Methodist students serving under episcopal appointment as student pastors in the state of North Carolina may qualify for tuition assistance up to \$1,400 through the Duke Endowment. The Financial Aid Committee will determine student eligibility for such assistance after appointments are read at the meetings of the two North Carolina United Methodist Annual Conferences.

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

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

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

Financial Aid Resources

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

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

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

Fred W. Bradshaw Fund. This fund was established by Fred W. Bradshaw of Charlotte, North Carolina, to be utilized for the enrichment of the educational program of the Divinity School, especially to support distinguished visiting scholars and outstanding students.

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

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

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

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

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

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

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

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

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

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

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

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

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

Lewis Clarence Kerner Scholarship. This fund was established in 1959 by Beatrice Kerner Reavis of Henderson, North Carolina, in memory of her brother

and designated for the assistance of native or foreign-born students preparing for service in world Christian mission.

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

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

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

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

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

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

Gilbert T. Rowe Memorial Scholarship Fund. This fund was established in 1960 through the generosity of Divinity School alumni and friends of the late professor of systematic theology.

Elbert Russell Scholarship. This scholarship was established in 1942 by the Alumni Association of the Divinity School in honor of the late dean of the Divinity School and professor of biblical theology.

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

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

The United Methodist Church. The United Methodist Church makes a substantial contribution to the Divinity School by designating a percentage of its ministerial education fund and world service offerings for theological education. The general Board of Education makes available annual two National United Methodist Scholarships having a cash value of \$750 each.

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

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

CENTER FOR STUDIES IN THE WESLEYAN TRADITION

The resources of this fund are used for teaching, research, and special projects to enhance exploration of and dissemination about the ecclesiastical tradition initiated by John Wesley.

Field Education



A Ministerial Development Program

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

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

Field Education Credit Requirements

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

The seminar required for each unit of credit will include the use of case material prepared by the student and critical reflection upon the nature and task of ministry as it is experienced in an approved field setting. Seminars will be led by faculty and ministers. The field seminars must be taken in sequence: FE I, Ministerial Development Seminar, must be *completed* by the end of the third semester of study and is prerequisite to FE II, Ministerial Practice Seminar, taken during one of the last two semesters of study. One unit of clinical pastoral education may be substituted for FE I. Students must be enrolled in the school and have full-time status to be eligible for credited field seminars.

To qualify for credit the student must preregister for the approved placement, develop and complete a learning contract with acceptable quality of work, cooperate with the supervisor, participate in the assigned seminar, and prepare an

evaluation of the experience. Evaluation and grading will be done by the field supervisor, student, and seminar leader.

Field Settings for Ministry Development

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

A wide variety of ministry settings is available for varying student interests: parish settings include rural, suburban, central urban, cluster groups, larger parish patterns, and staff team ministries; social agency settings include a half-way house, and a social service referral program; institutional settings include mental health institutions, prisons, youth rehabilitation centers, mental retardation centers, and retirement homes; campus ministry settings include positions on the campus of a variety of schools as well as internships in college teaching.

While the Divinity School offers this rich diversity of settings for personal and professional development, the backbone of the field program is the church in the small community.



Internship Program

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

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

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

Students Serving As Pastors

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

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

Students who serve in these capacities ordinarily may enroll in no more than three courses per semester, thus requiring, in most cases, four academic years to complete the Master of Divinity degree. Relaxation of this regulation requires the permission (on the appropriate form) of the supervising church official, the Assistant Dean for Field Education, and the Associate Dean for Curricular Affairs. Further, students whose residence is located more than fifty miles from the campus



will be required to live on campus during the academic week. Any departure from this requirement must be negotiated with the Assistant Dean for Field Education.

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

Field Education Seminars

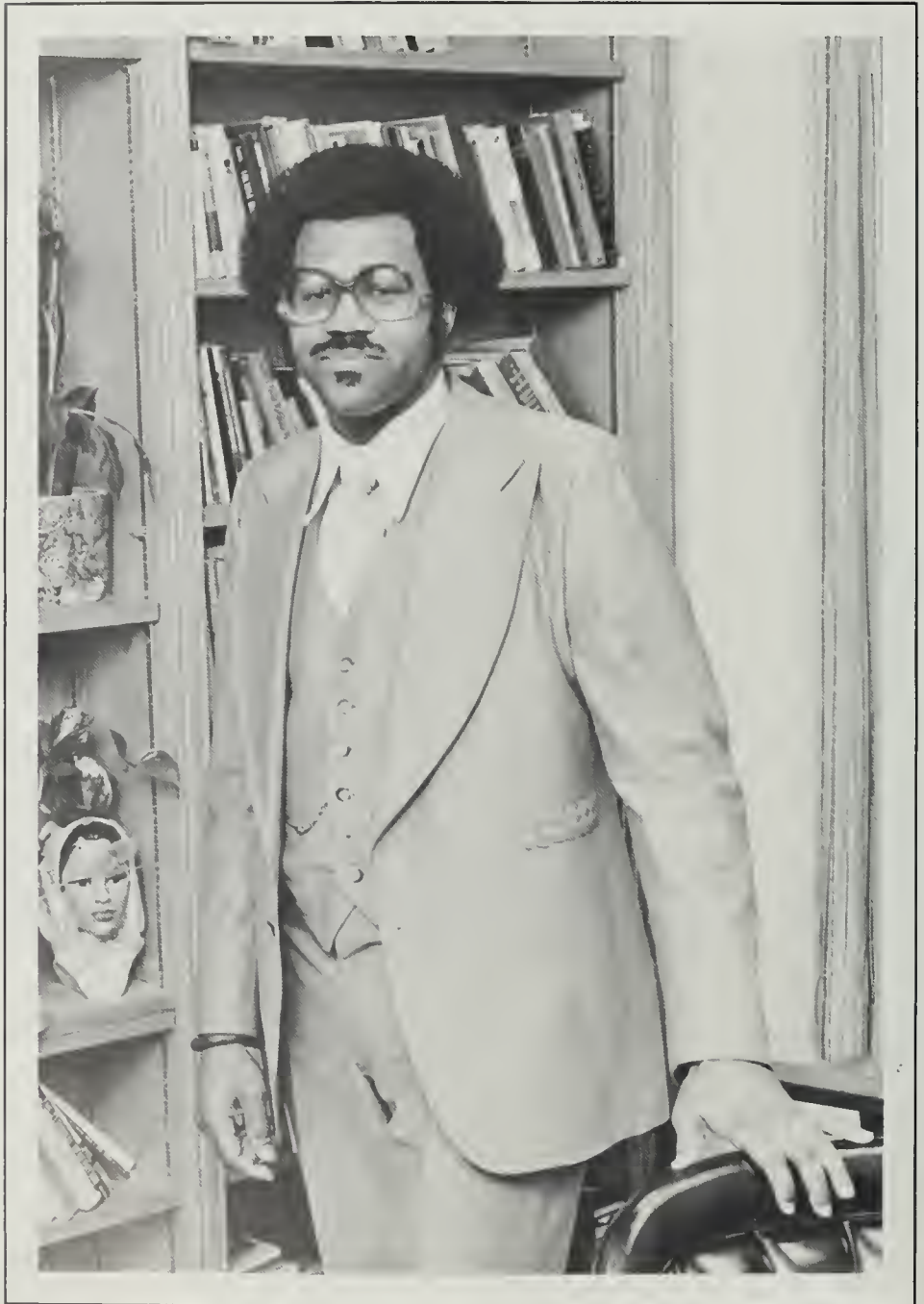
The two professional ministry units of credit required for the Master of Divinity degree may be earned by approved field placement and participation in the seminars listed below. FE I is prerequisite to FE II.

FE I. Ministerial Development Seminar. Through the use of case material, critical reflection upon the nature and task of ministry as experienced in a field context with special emphasis upon vocational development and ministerial role. Must be completed by end of third semester of study. Two hours a week. *Faculty or staff leadership*

FE II. Ministerial Practice Seminar. Case studies to develop competence in church administration, preaching and worship, pastoral care and counseling, and religious nurture and teaching. Must be completed during the last two semesters of study. Two hours a week. *Faculty, staff, and professional ministerial leadership*

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

Black Church Studies



The Black Church Studies Program

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

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

The curriculum in Black Church Studies is already being developed and staffed, and the list of current offerings may be found in this catalogue in the section on Courses of Instruction. Dr. Joseph B. Bethea served on the staff from 1972 to 1977 as Director of Black Church Studies; The Reverend Karen Y. Collier served as Acting Director of the Black Church Studies Program from August 1977 to May 1978. On 1 January 1979, Dr. Lawrence E. Johnson was appointed Director of Black Church Affairs. Dr. Herbert O. Edwards and Mr. C. G. Newsome joined the faculty in 1974 and 1978 respectively. In addition, black faculty from the religion department and from other departments of the University complement our offerings, and associates in instruction are secured as need arises.

In the 1979-80 academic year, thirty-nine black seminarians were enrolled at Duke. This constitutes between 10 and 11 percent of the total enrollment. Seven of these were graduated in May 1979, with the master of Divinity degree and Master of Religious Education degree.

The Black Church Studies Program and the Black Church Affairs Office works cooperatively. The Black Church Studies Program functions in the areas of academic studies, curriculum development and teaching, and research. The Black Church Affairs Office provides counsel and advice to prospective black seminarians in undergraduate schools, and has responsibility for continuing education for black pastors, recruiting, advising students about field education, placement, financial aid, adjustment needs, and a broad range of other student requirements. We encourage and welcome inquiries concerning a program of studies for Duke Divinity School. Further information about the Black Church Studies Program or the Black Church Affairs Office is available from the Director, Duke Divinity School, Durham, North Carolina 27706.

Continuing Education



The Continuing Education Center

Through the Continuing Education Center the Divinity School offers extensive opportunities in education for ministry. The Charles P. Bowles Continuing Education Center in the new wing of the Divinity School includes seminar rooms and spacious study carrels for ministers involved in individual study or in-residence seminars. The Divinity School Library; the Henry Harrison Jordan Loan Library; the growing collection of tape recordings of sermons, lectures, and interviews; the Pickens Communications Center; and *The Duke Divinity School Review* are also available for continuing education for ministry. The Divinity School provides a year-round program of in-residence seminars and conferences, extension seminars and consultations, and special services to ministers and churches throughout the nation.

Admission and Scholarships

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

In-Residence Seminars and Conferences

During the academic year 1979-1980 the Divinity School conducted or cosponsored a series of in-residence continuing education seminars, workshops, and conferences, with faculty and guest leaders. These included "Preaching and Worship in Lent and Easter," "Faith, Science and the Future," "Pastoral Care and Counseling in the Black Church," "Education for Spiritual Growth," "Clergy Couples in the Church," and "Theological Foundations for Ministry." In addition, special seminars have been done for many districts, young ministers preparing for ordination examinations, and special interest groups. Numerous individual ministers have been guided in special short-term and semester-long continuing education studies in the Divinity School.

The Spring Institute for Ministry was expanded to three weeks from May 5-23. First week courses included work in theology, Biblical studies, worship, management, supervision of ministry, and workshops in collegiality in ministry. The second week of the institute was devoted to the "Young Pastors' Seminar."

The third week of the institute was a major week-long conference entitled "Performing Arts and the Church: Programming the Performing Arts for the Local Congregation and Campus Ministries." The conference was designed for ministers, church program directors, Directors of Christian Education, and church musicians. The focus was the practical use of drama, dance, music, and art in the programming needs of the local church and campus ministries. This workshop involved faculty from throughout the University.

Extension Seminars, Workshops, and Lectureships

Extension services in continuing education for ministry during 1979–80 included a varied series of seminars, workshops, lectureships, and conferences held in cooperation with district and conference continuing education committees, church agencies, and institutions of higher education and professional training for ministry. The Director of Continuing Education and other Divinity School and associated resource leaders provided such services as lectureships and preaching in pastors' schools and conferences, theological schools, and Christian educators' conferences in many states. Other services included faculty leadership in district colleague group studies and in Institute for Homiletical Studies groups, and cosponsorship of seminars at the Intentional Growth Center, Lake Junaluska.

Two faculty-led "Introduction to Mexico" travel-study seminars included ministers, laity, and divinity students.

The Convocation and Pastors' School

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

The Gray Lecturer in 1979 was the Reverend Leander E. Keck, Dean of the Divinity School of Yale University. The Reverend David G. Buttrick of St. Meinrad School of Theology was the Hickman Lecturer. Other lectures, services of worship, and workshops were led by Bruce C. Birch of Wesley Theological Seminary; Bishop F. Joseph Gossman of the Raleigh Roman Catholic Diocese; Lois C. Miller of the United Methodist Board of Global Ministries; H. Shelton Smith, Emeritus Professor of Duke Divinity School; and Francis King and Perry Perkins of the Sojourners Fellowship. The Divinity School Choir led worship through music. Alumni gathered for class reunions and the general Alumni Association Luncheon, at which Dean Thomas A. Langford of the Class of 1954, received the Distinguished Alumnus Award.

Lectures and Symposia

The James A. Gray Lectures. These annual lectures, established in 1950 as part of a bequest made in 1947 by James A. Gray of Winston-Salem, North Carolina, are delivered in the context of the Divinity School Convocation and North Carolina Pastors' School. The Reverend Leander E. Keck, Dean of Yale Divinity School, gave the 1979 Gray Lectures entitled: "The Freedom of God: Reflections on Romans." The 1980 Gray Lecturer (October 27–29, 1980) will be José Míguez Bonino, Professor of Systematic Theology and Ethics at Instituto Superior Evangélico de Estudios Teológicos, Buenos Aires, Argentina.

The Franklin S. Hickman Lectureship. This lectureship was established in 1966 as part of a bequest by Mrs. Franklin S. Hickman in memory of her late husband, Dr. Franklin Simpson Hickman, Professor of Psychology of Religion, Duke Divinity School, and Dean of the Chapel, Duke University. This lectureship

enables the Divinity School to bring practicing ministers of extraordinary qualities to lecture and preach in the Convocation and Pastors' School and to participate in Divinity School classes, worship, and informal sessions with students and faculty. The Reverend David G. Buttrick, Professor of Homiletics at St. Meinrad School of Theology, was the 1980 lecturer on the topic "Principalities and Powers." The 1980 Hickman Lecturer-Preacher will be the Reverend Maurice Boyd of Metropolitan United Church, London, Ontario, Canada.

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

Ministry in the Vicinity

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

The Course of Study School

In cooperation with the Department of Ministry of the Board of Education and the Southeastern Jurisdictional Conference of the United Methodist Church, Dr. Dennis M. Campbell directs the Course of Study School for pastors of the United Methodist Church. This school is in session for approximately four weeks each summer and the required studies for one full year can be completed in this period. This is not a part of the regular work of the Divinity School degree program, and no credit toward a seminary degree can be earned. The faculty includes representatives from the Divinity School and other church-related institutions. The thirty-second session of the Course of Study School was held June 23-July 18, 1980.

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

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

The center has three purposes. First, it assists the Church in its ministry by providing research and planning services. Second, it provides training for ministerial students in church and community studies. Third, it contributes through basic

research to the understanding of the nature and functioning of the Church. Emphasis is given to research and planning studies of rural United Methodist Churches in North Carolina.

The Henry Harrison Jordan Loan Library

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

The Duke Divinity School Review

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

Other Programs

Duke Summer Session

While the Divinity School does not presently offer a regular summer program, students may enroll for intensive Biblical language courses (Greek in 1981, Hebrew in 1982) or individual directed study. Summer courses of graduate level may also be taken in other departments as cognate credits (maximum of two, see provisions under Administration of the Curriculum). Permission for such credits must be secured in advance from the instructor and from the Divinity School Registry, but official registration and payment of fees are handled in the Office of Summer Educational Programs, 120 Allen Building, Duke University, Durham, North Carolina 27706.

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

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

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

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

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

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

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

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

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

Library Funds

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

Ormond Memorial Fund. Established in 1924 by Dr. J. M. Ormond, '02, and Mrs. Ormond, in memory of his mother and father, Mr. and Mrs. J. J. Ormond, the income from the Ormond Memorial Fund is to be used for the purpose of a

collection of books on the rural church for the Divinity School Library at Duke University.

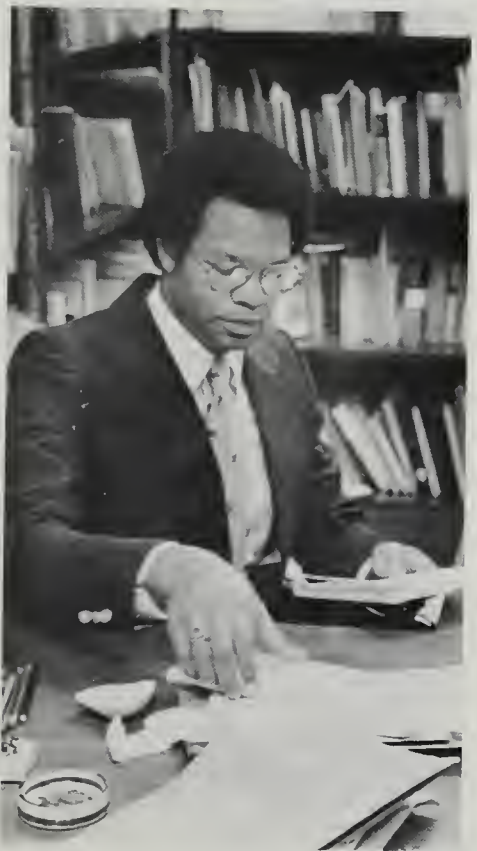
Avera Bible Fund. Established in 1895 by gift of Mrs. L. B. McCullers in memory of her husband, Willis H. Avera; the income to be used for the purchase of books for the Divinity School Library and for the support of the Avera Bible Lectures.

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

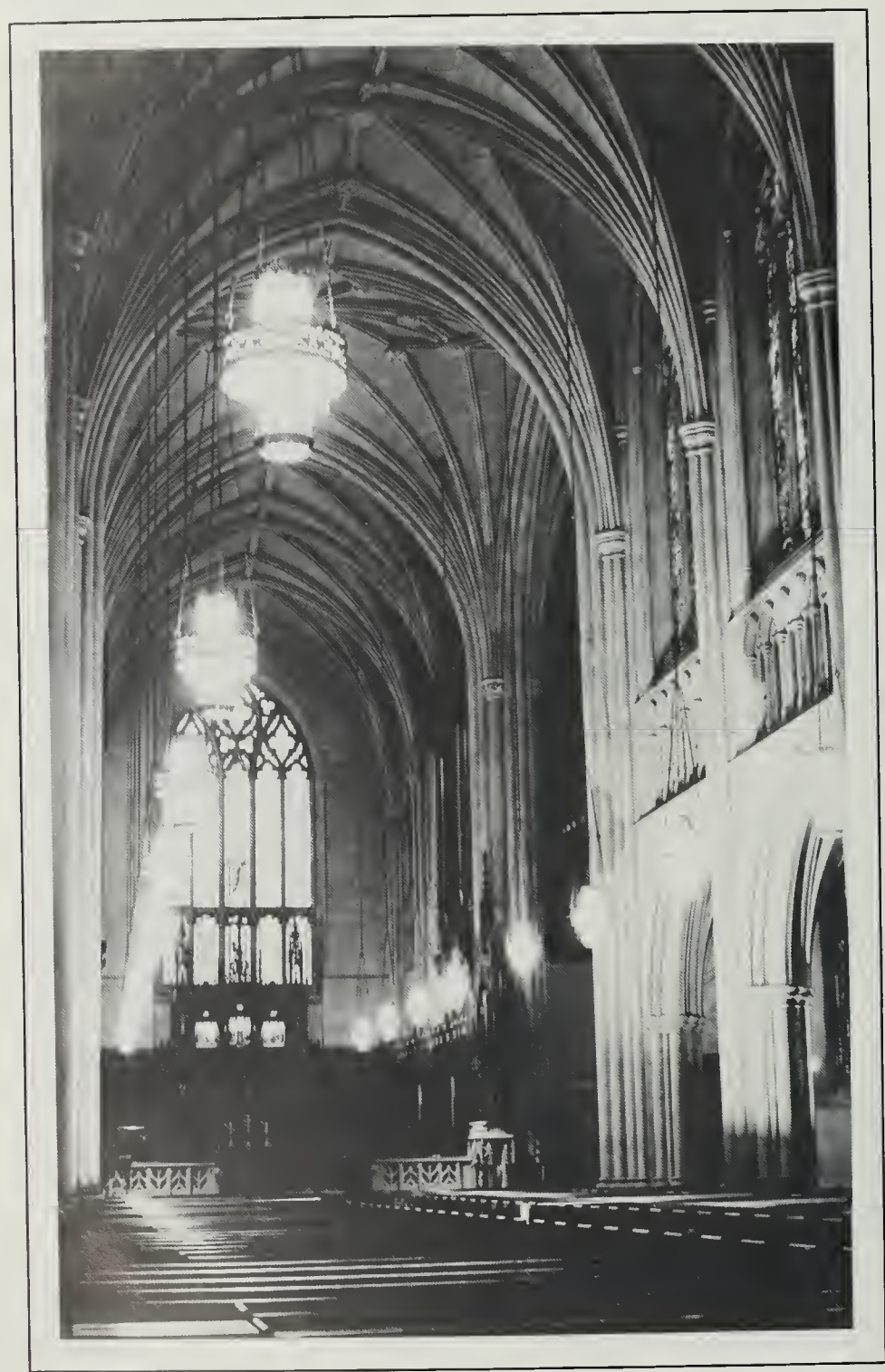
Stuart C. Henry Collection Endowment Fund. This fund was established by the Class of 1975 in honor of Professor Henry with income to be used to purchase books in the collection on American Christianity.

The William Arthur Kale, Jr. Memorial Fund. William Arthur Kale, Jr. was a member of the Duke University Class of 1958, a lover of sacred art and music, and a member of the University Chapel Choir. In 1964 his parents, Professor and Mrs. William Arthur Kale, Sr., established a fund in his memory for the purchase of books and other materials in the area of fine arts and religious musicology for the perpetual enrichment of the holdings of the Divinity School Library.

The Walter McGowan and Minnie Daniel Upchurch Fund. Established in 1971 by W. M. Upchurch, Jr., an alumnus of Duke University and a member of its Board of Trustees, the fund, honoring Mr. Upchurch's mother and father, is used for the purchase of materials in the area of sacred music and is supplementary to a collection of materials given by Mr. Upchurch to the Divinity School Library. This collection includes 1,487 anthems and other compositions of sacred music, along with sixty-two disc recordings of the Duke University Summer Chapel Choir for the years 1937-41, at which time Mr. Upchurch was director of the choir.



Curriculum



Degree Programs

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

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

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

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

Doctoral Studies Accredited by the Graduate School

The Divinity School provides a substantial body of course offerings at an advanced level in Biblical, historical, and systematic and contemporary theological disciplines that are accredited alike by the Graduate School and the faculty of the Divinity School, and lead to the Doctor of Philosophy degree. Sharing responsibility with the University Department of Religion for staffing and curricular

provision of this course of study, the Divinity School is the principal contributor to the program of graduate studies in religion. However, since the Ph.D. in religion is certified and awarded under the Graduate School, the doctoral student's admission and matriculation are administered under that division of Duke University.

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

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

Administration of the Curriculum

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

Grading System. The Divinity School employs the grading scale with the following letters, *A*, *B*, *C*, *D*, and *F* which have been defined as follows: *A*, excellent; *B*, good; *C*, satisfactory; *D*, passing; *F*, failure; *WI*, withdrew illness; *W*, withdrew, discretion of the Dean; *I*, incomplete; *P*, passed; *NC*, noncredit; *Z*, year course. At the discretion of the instructor, individuals or classes may in certain instances be graded simply as pass or fail. Such *P/F* grades shall be limited to no more than 25 percent of a student's total curriculum at Duke and will not be figured in the grade point average.

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

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

Incompletes. A student may petition the Associate Dean for Curricular Affairs to receive a grade of incomplete in a course. This petition must be filed in writing on the prescribed form with the registry on or before the last official day of classes of the semester in question. Such permission may be granted when a student, through some circumstances beyond control, such as illness, has been hindered from meeting the course requirements. Adjudication of the petition will rest with the Associate Dean and the instructor concerned. The Associate Dean will communicate in writing to the student regarding the joint decision and any conditions attached thereto. An incomplete becomes an *F* unless it is removed through completion of assigned work by the following dates: for incompletes incurred in fall semester courses, February 1; for incompletes incurred in spring semester courses, September 15.

Change of Courses or Withdrawal. Students are permitted to change their course registrations, without incurring a penalty, during the prescribed drop/add

period at the beginning of each semester. However, any alteration in the total number of courses previously registered must be recorded during the official registration day prior to the opening of classes. No refunds will be granted after that date. The adding of a course requires the permission of the instructor of that course as well as the student's faculty adviser.

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

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

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

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

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

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

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

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

The Basic Theological Degree—Master of Divinity

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

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

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

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

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

The Basic Curriculum—General Description. Graduation requirements for the Master of Divinity degree consist of satisfactory completion of twenty-four courses, including the eight basic courses or their equivalent, with an overall grade point average of C (2.0) or better, plus satisfactory completion of two units of approved field education with appropriate seminars.

The basic curriculum provides for foundational courses in Biblical, historical, theological, and ministry studies, representative of the tradition and regarded as indispensable background for subsequent elective work and individual program information. These required courses total eight of the twenty-four courses necessary for graduation. They are Old Testament 11, New Testament 18, Church History 13 and 14, American Christianity 28, Christian Theology 32, Christian Ethics 33, and Black Church Studies 124. The opportunity of advanced standing adds further variability to the academic program, depending upon the nature and quality of the student's undergraduate academic work. Sixteen courses, two-thirds of the required total, are available for working out an individualized program of studies leading to specialized preparation in academic depth and for purposes of professional ministerial competence.

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

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

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

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

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

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

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

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

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

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

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

Students are encouraged to elect at least one course in each of the following areas or subdivisions of the curriculum beyond the required courses: American Christianity; history of religion; Christian education; world Christianity and ecumenics; Biblical exegesis; pastoral psychology; Christian ethics; worship and preaching; care of the parish (including church and community). Such advanced courses should be selected with a view to the individual's vocational and

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

A SUGGESTED CURRICULAR PARADIGM

Junior Year

Fall Semester

Old Testament 11
Church History 13
Elective
Elective

Spring Semester

New Testament 18
Church History 14
Elective
Elective

Middler Year

Fall Semester

Systematic Theology 32
American Christianity 28
Elective
Elective

Spring Semester

Christian Ethics 33
Black Church Studies 124
Elective
Elective

Senior Year

Fall Semester

Four elective courses

Spring Semester

Four elective courses

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

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

supervision of the Assistant Dean for Field Education, and if their field duties involve no more than fifteen hours per week.

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

Transfer Credits. Transfer of credit to the Divinity School of Duke University, leading to candidacy for the degree of Master of Divinity, will normally be limited to one-third and may not exceed one-half of the academic credits (in proportional evaluation) required for fulfillment of degree candidacy (see the chapter, Admissions).

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

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

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

United Methodist students must fulfill educational requirements in the *Discipline*, either by completing Polity (CP 155–A) and one or more courses in Wesleyan doctrine and history, or by enrolling in the two courses on Methodism (CP 159 and 160). Most annual conferences also require one or more courses in preaching and worship and/or clinical pastoral education.

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

Time Limit. Ordinarily it is expected that the work for the Master of Divinity degree be completed in three academic years (four for students who are on limited program, who serve as pastors, or who serve internship years). Extension of the student's work beyond six years from initial matriculation requires the approval of the faculty.

The Master of Religious Education Degree

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

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

prerequisite studies for theological education and the procedures to be followed in applying for admission.

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

1. Sixteen courses, twelve of them limited electives and four free electives, selected by the candidate in consultation with the academic adviser.
2. An overall grade point average of C (2.0) or better in those courses receiving letter grades.
3. A final comprehensive examination.

Program of Study for M.R.E. Degree

Limited electives	12
Four courses in Christian Education Two courses in the Biblical Division Two courses in the Historical Division Two courses in the Theological Division Two courses in the Ministerial Division (other than Christian Education)	
Free electives (which may include one cognate course in another department of the University)	4
	16
Final Comprehensive Examination	

The Master of Theology Degree

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

Inquiries on admission may be addressed to the director of admissions for referral to the director of the Th.M. program.

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

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

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

The Program of Study. At least four of the required eight courses must be taken in one of the basic divisions of study (Biblical, historical, theological, or ministerial) which shall be designated as the candidate's major, and at least two courses in another of the divisions which shall be designated as the candidate's minor. Ordinarily, no more than two units may be taken through directed reading, and no more than one of these in any one semester. In the area of pastoral

psychology, up to four course units may be taken through clinical pastoral education.

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

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

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

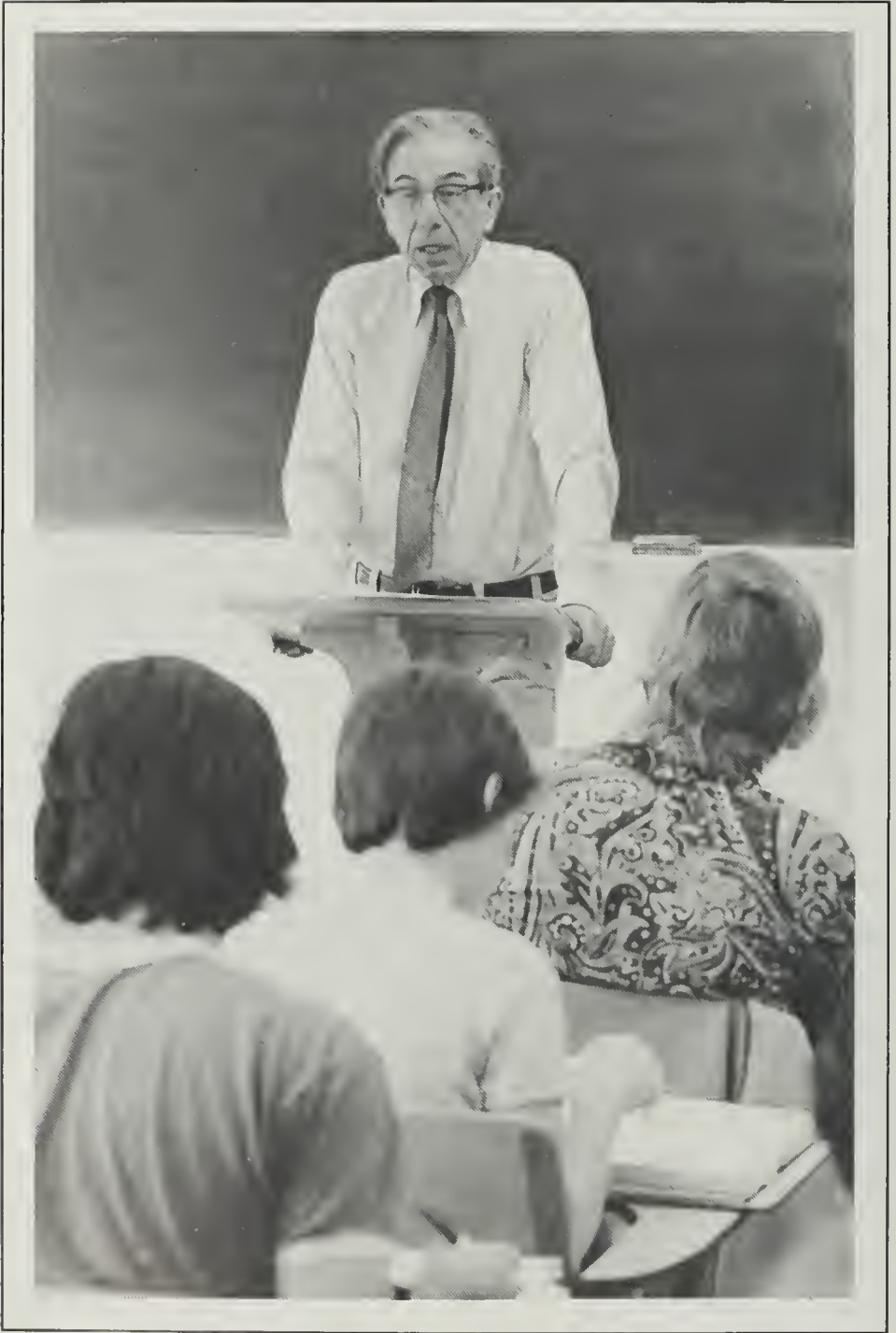
Financial Aid. Please note in the pertinent sections of the chapter on Financial Information that the charges for tuition and general fee for the Th.M. degree are combined and are made on the basis of the number of courses taken, and that in order to be eligible for medical care a student must be taking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

Special Programs

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

The joint degree program between the Divinity School and the Institute of Public Policy Sciences at Duke has been discontinued because of the difficulty in coordinating different courses on different schedules with different grading systems. However, students interested in policy sciences are encouraged to select cognate courses in the institute and to explore the possibility of earning a Master of Arts in Policy Sciences during a fourth year at Duke, either on leave during their seminary course or after the completion of the Master of Divinity degree.

Courses of Instruction



Course Enrollment

The required courses of the curriculum are: Old Testament 11, New Testament 18, Church History 13 and 14, American Christianity 28, Christian Theology 32, Christian Ethics 33, and Black Church Studies 124. Other courses numbered through 199 are elective courses for Divinity School students only. Most courses numbered 200 and above are approved for credit by both the Divinity School and the Graduate School, and require the permission of the instructor. For other prerequisites the student should consult the roster of courses of instruction in this bulletin and should also refer to published registration advices at the time of registration for each semester.

Courses jointly approved by the Divinity School and the Graduate School of Duke University are published in the *Bulletin of the Divinity School*. Courses offered in the Department of Religion of Duke University, or as cognate courses in other departments, must be of graduate level (numbered 200 or above) in order to fulfill requirements for degrees in the Divinity School.

Projected Course Offerings

The following list of proposed course offerings for the 1979–80 academic year is tentative and subject to change. Detailed listings are available at the time of preregistration in the middle of the preceding semester, and more distant plans may be ascertained by consulting the divisional representative or the instructors concerned.

Fall Semester 1980

- Old Testament (OT): 11, 115, 209, 350.
- New Testament (NT): 103, 105, 114, 116–D, 117–C, 226–A.
- Church History (CH): 13, 126, 339.
- Historical Theology (HT): 252, 308.
- American Christianity (AC): 28, 199, 384, 395.
- Christian Theology (CT): 32, 102, 108, 226, 303.
- Christian Ethics (CHE): 33, 387.
- World Christianity (WC): 135.
- Care of the Parish (CP): 128, 142, 148, 151, 152, 159.
- Christian Education (CED): 105, 169, 185, 231.
- Pastoral Psychology (PP): 70, 170, 176–C, 177, 271, 277, 281.
- Preaching (PR): 30, 162, 183.
- Church Worship (CW): 166, 178.

Spring Semester 1981

Old Testament (OT): 116, 130, 351.

New Testament (NT): 104, 117-A, 119, 18, 116-A, 226-D.

Church History (CH): 14, 206.

Historical Theology (HT): 141, 241, 261, 317.

American Christianity (AC): 127, 385, 396.

Christian Theology (CT): 110, 210, 212, 215, 216, 220, 229, 328, 352.

Christian Ethics (CHE): 33, 130, 244, 290.

Black Church Studies (BCS): 100, 124.

I. Biblical Studies

OLD TESTAMENT

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

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

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

106A. Genesis. *Bailey*

106B. Amos and Hosea. *Bailey*

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

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

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

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

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

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

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

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

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

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

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

223B. Job. *Murphy*

223C. Exodus. *Bailey*

223D. Song of Songs. *Murphy*

223E. Ecclesiastes. *Murphy*

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

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

302. Studies in the Intertestamental Literature. Selected documents of the Apocrypha and Pseudepigrapha examined exegetically and theologically in their relation to postexilic Judaism. *Staff*

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

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

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

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

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

NEW TESTAMENT

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

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

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

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

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

116A. Luke-Acts

116B. Galatians

116C. The Pastoral Epistles

116D. I and II Corinthians

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

117A. The Gospel and Epistles of John

117B. Romans

117C. Revelation

117D. Mark

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

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

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

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

226A. Mark and Matthew

226B. Romans

226D. I and II Corinthians

226E. Gospel and Epistles of John

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

227A. Luke-Acts

227B. Galatians

227C. The Pastoral Epistles

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

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

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

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

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

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

II. Historical Studies

CHURCH HISTORY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HISTORICAL THEOLOGY

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

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

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

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

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

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

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

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

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

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

252. Nineteenth- and Twentieth-Century Roman Catholic Theology. Examination of Roman Catholic Theology from Vatican I to the present, with special attention to "modernism" and the work of Vatican II. *Raitt*

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

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

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

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

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

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

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

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

AMERICAN CHRISTIANITY

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

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

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

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

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

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

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

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

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

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

HISTORY OF RELIGIONS

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

See other courses offered in the Department of Religion.

III. Theological Studies

CHRISTIAN THEOLOGY

32. Christian Theology. The major themes of the theology of the church. *Herzog, Langford, and Robinson*

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

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

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

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

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

200. The Person and Work of Christ. The problem of knowledge of Christ and formulation of a doctrine of his work and person in the light of Biblical eschatology. *Staff*

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

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

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

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

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

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

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

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

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

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

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

303. **Philosophical Method in Religious Studies.** European hermeneutic (Gadamer) and American process philosophy (Whitehead and Hartshorne) as applied to Christian theology. *Herzog*

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

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

325. **Philosophical Theology I.** Selected readings from Plato and Aristotle which helped to shape philosophical theology from Origen through Augustine and Aquinas. *Herzog*

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

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

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

CHRISTIAN ETHICS

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

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

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

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

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

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

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

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

230. **Moral and Value Education.** A critical, theological investigation of Durkheim, Dewey, Simon, Kohlberg, Bull, Rokeach, and implications for educa-

tion in church and society. Prerequisites: CHE 33 and CED 105. *H. Smith and Westerhoff*

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

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

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

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

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

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

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

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

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

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

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

BLACK CHURCH STUDIES

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

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

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

195. Theological Ethics of Howard Thurman. An examination of the theology and ethics of Howard Thurman, with particular attention to the possible

social utility of a theological ethics based on a form of Christian mysticism.
Edwards

See also CHE 198. Ethics from a Black Christian Perspective.

WORLD CHRISTIANITY AND ECUMENICS

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

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

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

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

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

IV. Ministerial Studies

THE CARE OF THE PARISH

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

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

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

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

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

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

151. The Town and Country Church. The small church, the circuit church, circuit administration, larger parish and group ministry, and the town and country movement. *Wilson*

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

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

155. Church Polity.

155A. The United Methodist Church. A study of the history of Methodist government and contemporary polity. *Ingram*

155B. The Baptist Churches

155C. The United Church of Christ

155D. The Presbyterian Churches

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

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

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

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

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

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

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

CHRISTIAN EDUCATION

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

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

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

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

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

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

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

191. Planning and Designing Education in the Parish. An investigation of models, strategies, methods, and resources for the church's educational ministry, with special attention to the Church School. *Westerhoff*

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

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

220. Colloquium in Religious Education. *Staff*

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

231. Pastor as Spiritual Guide. An introduction to spirituality and spiritual formation as aspects of the church's educational ministry. *Westerhoff*

PASTORAL PSYCHOLOGY

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

164. Pastoral Counseling in a Parish Setting. Group supervision of pastoral counseling in a local parish setting. Verbatim materials from counseling sessions will be utilized. Prerequisite: permission of instructor. *Mickey*

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

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

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

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

174. Theology and Personality Processes. Theological and religious interpretations of basic human experiences; psychodynamic meanings of theological relationships, religious practices, and personality development. *Mickey*

175. Pastoral Care Ministries in Critical Human Situations. A seminar utilizing lectures by visiting professionals, case materials, resource films, and readings, to inform ministers on the casual factors, behavioral patterns, preventive and treatment programs, and the role of the church and minister in such problems

as alcoholism, drug addiction, dying and death, juvenile offenses, marital crisis, suicide, mental retardation, sexual deviation, psychiatric disorders. *Goodling*

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

176. Pastoral Care and Persons in Institutions.

176B. Lectures by staff and ward visits at the Murdoch Center for the Mentally Retarded and the facilities in the Butner, North Carolina, complex (state hospital, alcoholic rehabilitation, training school). *Staff*

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

176D. The church's ministry to the elderly and homebound explored through lectures, case conferences, and visits to the elderly and homebound parishioners of local Durham churches. *Goodling*

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

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

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

271. Marriage and Family. The psychodynamics of marital conflict and family problems; principles and procedures in marriage and family counseling. (For seniors and Th.M. candidates.) *Staff*

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

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

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

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

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

PREACHING

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

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

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

163. Theologies of Preaching. A survey of significant theories of preaching from Augustine to the present, including analysis of the theological and rhetorical components of the sermon as they are described in representative treatises on preaching. Prerequisite: PR 30 or permission of instructor. *Lischer*

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

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

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

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

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

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

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

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

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

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

WORSHIP AND CHURCH MUSIC

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

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

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

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

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

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

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

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

V. Clinical Training and Internships

CLINICAL TRAINING IN PASTORAL PSYCHOLOGY

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

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

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

INTERNSHIPS

In consultation with the director of field education and the associate dean for curricular affairs, an individually designed internship may be developed in a particular ministry vocational area of interest. Under certain circumstances it may be possible to earn one unit of field education and two course credits through such internships. Such programs must be formulated and recorded in advance in the offices of both field education and curricular affairs.

125-126. Special Ministry Internship. When a student needs to develop professional competencies in a highly specialized form of ministry, the director of field education will assist in designing an appropriate learning contract and in

negotiating for a suitable placement setting, provided the arrangements meet the basic criteria approved by the Field Education Committee.

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

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

143-144. Campus Ministry Internship. A nine-to twelve-month placement in approved locations designed to provide special learnings in delivering a ministry to college students under qualified guidance and utilizing a learning contract which specifies seminars, a personal journal, directed reading, and consultations to develop competency in these functions.

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

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

Department of Religion—Graduate Courses

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

- 212. Policy-Making and Theological Ethics
- 217. Islam in India
- 218. Religion in Japan
- 221. Reading in Hebrew Biblical Commentaries
- 228. The Theology of the Gospel and Epistles of John
- 230. The Meaning of Religious Language
- 231. Seminar in Christianity and Contemporary Thought
- 232. Religion and Literature: Perspectives and Methods
- 233. Modern Narrative and Religious Language
- 238. Jewish Responses to Christianity
- 239. Introduction to Middle Egyptian
- 244. The Archaeology of Palestine in Hellenistic-Roman Times
- 248. The Theology of Karl Barth
- 258. Coptic
- 280. The History of Religions
- 281. Phenomenology and Religion
- 282. Myth and Ritual
- 284. The Religion and History of Islam
- 287. The Scriptures of Asia
- 288. Buddhist Thought and Practice
- 289. World Religions and Social Change

- 302. Studies in Intertestamental Literature
- 304A. Targumic Aramaic
- 306. Language and Literature of the Dead Sea Scrolls
- 307. Syriac
- 323 A-B. Comparative Semitic I-II
- 324. Readings in the History of Religion
- 360. Special Problems in Religion and Culture
- 361. Language and Biblical Criticism
- 380. Existentialist Thought



Appendix

ENROLLMENT SUMMARY 1979-80

Divinity School Students, total 374

335	M Div.	(253 men, 82 women)
8	M.R.E.	(0 men, 8 women)
8	Th.M.	(6 men, 2 women)
23	Special Students	(11 men, 12 women)

Graduate Division of Religion Students, total 50

1	M.A.
49	Ph.D.

Total: 424

DENOMINATIONS REPRESENTED 1979-80

United Methodist	270	Lutheran Church in America	2
Southern Baptist	13	Quakers	2
United Church of Christ	12	United Holiness	2
Episcopal	10	African Methodist Episcopal Zion	1
Presbyterian Church, U.S.	10	Apostolic	1
Missionary Baptist	8	British Methodist	1
United Presbyterian	8	Christian Methodist Episcopal	1
American Baptist	7	Christian Missionary Alliance	1
Unaffiliated or undeclared	7	Evangelische Kirche der Union	1
Baptist	5	Free Will Baptist	1
Pentecostal Holiness	5	Moravian Church	1
Roman Catholic	5	Progressive Baptist	1
African Methodist Episcopal	4	United Presbyterian (United Church of North India)	1
Disciples of Christ	4	Wesleyan	1
National Baptist	3		
Presbyterian	3		

GEOGRAPHICAL DISTRIBUTION 1979-80

North Carolina	181	California	2
Virginia	33	Colorado	2
South Carolina	26	Connecticut	2
Florida	16	Kentucky	2
New York	12	Minnesota	2
Pennsylvania	11	Washington	2
West Virginia	11	Delaware	1
Arkansas	9	Idaho	1
Indiana	8	Maine	1
Alabama	7	Mississippi	1
Tennessee	6	Montana	1
Iowa	5	New Hampshire	1
Ohio	5	New Mexico	1
Oklahoma	5	Foreign:	
Unknown	5	Bermuda	1
Illinois	4	England	2
Maryland	4	Ghana	1
Michigan	4	India	1
Georgia	3	New Zealand	1
Massachusetts	3	South Africa	1
New Jersey	3	West Germany	1
Texas	3		

DEGREES CONFERRED SEPTEMBER 1, 1979

Master of Divinity

Gregory Davis
Benjamin Lewis Hall III

James Ernest Hinshaw
Thomas Maurice Huntley

Ruth Mook Harper

William Wellington Snotherly, Jr.

Master of Theology

George Wilson Gunn, Jr.

DEGREES CONFERRED DECEMBER 30, 1979

Master of Divinity

Henry Warren Casiday
Stephen Charles Compton
Preston LeMont Floyd

Susan Clayton Lindblade
Nancy Reynolds Pagano
Pamela Leigh Porter

Master of Religious Education

Wanda Elliott Hillman

DEGREES CONFERRED AT COMMENCEMENT 1980

Master of Divinity

Carl Leo Arrington
Calvin Jerome Banks
Russell Thomas Belcher
Larry Lee Blackwell
Alan Ray Broadwell
James O. Brooks Jr.
Karen Brown
Donald E. Burns, Jr.
Benjamin F. Chavis, Jr.
Delmer Lowell Chilton
Ellen Marriotte Churchill
Rowan D. Crews, Jr.
Roger Lee Crim
Laura Ashley Crowder
Richard Lee Dake
John Michael Eason
Carl M. Eller
Alyce Mundi Fowler
Robert Edwin Friend, Jr.
William Motley Gardner
Reaves Phillips Geist
Brian Charles Hacklander
William Augustus Haddock, Jr.
William Robert Hairston, Jr.
Cheryl Diane Harrell
Johnny O'Neil Haynes
James Richard Hebel
Michael Dean Hightower
Edward Felix Hill II
Edward Hines, Jr.
Barbara Ann Parker Jenkins
Paul Jones Johnson III
Bruce Marvin Jones
Finley Oneal Jones
James Edward Lilly, Jr.
John Warren Livick-Moses
Vance Wright Lowe
M. Kenneth Lyon
Miriam S. Maloney
Lafayette Maxwell
Elaine Marie McDuff
David Joseph McNitzky

Skip Sterling Mericle
Jeffrey Paul Mickle
Brian Theodore Miller
Jeffrey L. Morris-Hendrix
M. Mochel Morris-Hendrix
John Robert Nations, Jr.
Lynn Angus Unger Nelson
Richard Scott Nowlan
David Michel Oliver
Timothy Jay Patterson
James W. Payne
Harold Eugene Peacock, Jr.
Barbara Whisnant Pegg
Michael R. Pinner
William Rickman Pinner
Stephen Carle Porter
Stephen Brent Rhoades
Jeannette Green Rodenbough
Nancy L. Rosebaugh
Kathleen Suzanne Ross
Robert Henry Roth, Jr.
Jerry Michael Sanders
William Alexander Schweiker III
Phillis Jean Lambeth Scott
David Maurice Seymour
Charles Stewart Shaw
Dennis Roy Sheppard
Michael Bland Simmons
Roy Patterson Smith
Jill Snively-Thomas
Karen Patrice Snyder
George Donald Speake, Sr.
Leonard Ingram Stadler, Jr.
Julia Ross Strobe
Barbara Lee Thomas
Susan Virginia Thomas
Rudolph Edward Tucker, Jr.
Jeffrey David Weenink
Pearl G. West
Roger Edward Wilborn
Raymond Karl Wittman
Ellen April Younker

Master of Religious Education

Rebecca Ann Peeler
Cassandra Faybian Young

Master of Theology

Randall Davis Chesnutt
 Charles Leroy Daniels
 Scott Nelson Field
 Norman David Godfrey

Ralph B. Goodman, Jr.
 Mary Ross McMahon
 Franklin Lawrence Overton III
 Jennifer Van Vickle

INSTITUTIONS REPRESENTED

A and T State University	1	Forsyth Technical Institute	1
Adrian College	1	Francis Marion College	3
Agnes Scott College	2	Furman University	5
Agra University	1	Gardner-Webb College	1
Alabama Christian College	1	Georgetown College	1
Albion College	1	Georgia Southern College	1
Alma College	1	Georgia State University	1
American University	2	Gettysburg College	1
American University of Beirut	1	Greensboro College	4
Antioch College	1	Guilford College	1
Asbury College	1	Harding Graduate School of Religion	1
Asbury Theological Seminary	1	Harvard Divinity School	1
Atlantic Christian College	4	Hendrix College	7
Auburn University	1	High Point College	12
Averett College	1	Hiram College	1
Baldwin Wallace College	1	Hollins College	4
Barber-Scotia College	1	Hope College	1
Bates College	1	Houghton College	1
Beaver College	1	Howard University	1
Benedict College	1	Huntingdon College	3
Bethany Nazarene	1	Indiana Central University	2
Bluefield State College	1	Indiana University	2
Boston College	1	International College	1
Boston University	2	Iowa Wesleyan	3
Brevard College	4	Kenyon College	1
Bryn Mawr College	1	LaSalle College	1
California State College	1	Lebanon Valley College	1
California State University	2	Lenoir-Rhyne College	1
Campbell College	1	Lincoln University	1
Carleton College	1	Lock Haven State	1
Carson Newman College	1	Louisburg College	1
Case Western University	1	Loyola College	1
Central University of Iowa	1	Lycoming College	1
Central Wesleyan College	1	Mars Hill	4
Christopher Newport College	2	Marshall University	1
College of Charleston	1	Methodist College	11
College of Idaho	1	Meredith College	3
College of Wooster	1	Michigan State University	2
Converse College	1	Middle Tennessee State University	1
Davidson College	4	Millersville State College	1
Denver University	2	Mississippi State University	1
DePauw University	3	Morningside College	1
Drew University	1	Morris College	1
Duke University	26	Morris Brown College	1
Duke University-Divinity School	5	Morris Harvey	1
East Carolina University	5	Mount Union College	1
Eastern Mennonite College	1	Muhlenburg College	1
Eastern Nazarene College	1	Norfolk State College	1
Edinburgh, New College	1	North Carolina State University	6
Elon College	5	North Carolina Wesleyan College	14
Emmanuel College	2	Northwestern University	1
Emory and Henry	3	Oberlin College	1
Erskine College	1	Ohio Northern University	1
Fairmont State College	1	Ohio Wesleyan University	1
Ferrum College	3	Oklahoma Baptist University	1
Florida Atlantic	2	Oklahoma City Southwestern University	2
Florida Southern College	3	Oklahoma City University	1
Florida State University	4	Oral Roberts University	3
Fordham University	1	Pacific School of Religion	1

Paine College	1	University of Delaware	1
Palm Beach Atlantic	1	University of Durham	1
Pembroke State College	2	University of Evansville	1
Pfeiffer College	3	University of Florida	3
Potsdam State University	1	University of Georgia	1
Purdue University	1	University of Illinois	1
Queen's University-Northern Ireland	1	University of Lancaster	1
Radford College	1	University of North Carolina-Asheville	2
Randolph-Macon College	3	University of North Carolina-Chapel Hill	30
Randolph-Macon Women's College	1	University of North Carolina-Charlotte	8
Richmond College	1	University of North Carolina-Elizabeth City	1
Saint Leo College	1	University of North Carolina-Greensboro	5
Salem College	1	University of North Carolina-Wilmington	1
Shaw University	1	University of Pittsburgh	1
Shelton College	1	University of Redlands	1
Simpson College	3	University of Southern Alabama	1
Southeastern Baptist Seminary	1	University of Southern California	3
Southern Arkansas University	1	University of Texas-Austin	1
Southern Methodist University	1	University of Virginia	6
Southwestern University	2	University of Virginia-Clync Valley College	1
Springfield College	1	University of Washington	1
St. Augustine's College	2	University of Western Cape	1
St. Paul's College	1	Valdosta State College	1
State University of New York-Brockport	1	Vassar College	1
State University of New York-Fredonia	1	Virginia State University	1
Stetson University	1	Virginia Tech	1
Syracuse	2	Virginia Wesleyan College	5
Taylor University	1	Wagner College	1
Tennessee Tech University	1	Wake Forest University	7
Tennessee Wesleyan College	2	West Virginia Tech	1
Texas Tech University	1	West Virginia University	2
Toronto Conservatory of Music	1	West Virginia Wesleyan College	3
Towson State University	1	Western Carolina University	3
Trident Technical College	1	Western Illinois University	1
Union Bible Seminary	1	William and Mary	3
University of Alabama	2	Wingate College	1
University of Alberta	1	Winston-Salem State University	3
University of Arkansas	1	Wittenburg University	1
University of California	1	Wofford College	8
University of Chicago	1	Yale University	1
University of Colorado	1	Young Harris College	1
University of Connecticut	2		

ENROLLMENT 1979-80

Candidates for the Master of Divinity Degree

Albert, Timothy Mark (B.A., High Point College), High Point, North Carolina
Aldridge, Rebecca J. (B.A., DePauw University), Greencastle, Indiana
Alewine, Barrett Thomas (B.A., M.A., Furman University), Greenwood, South Carolina
Allen, Clyde Wayne (B.A., High Point College), Pinnacle, North Carolina
Allen, Mark Gordon (B.A., University of North Carolina-Chapel Hill), Winston-Salem, North Carolina
Alspach, Steven Ray (B.A., Muhlenberg College), East Stroudsburg, Pennsylvania
Amos, William Henry (B.Th., Union Bible Seminary; B.A., Shaw University), Durham, North Carolina
Anderson, Gary Alan (A.B., Albion College), Dearborn, Michigan
Andrews, Martha Anne Hills (B.S., Furman University), Columbia, South Carolina
Armstrong, Ralph Martin, III (B.S., North Carolina State University), Macon, North Carolina
Arnold, Ralph Wayne, Jr. (B.A., Emmanuel College), Newport, North Carolina
Arrington, Carl Leo (B.S., University of North Carolina-Chapel Hill), Enfield, North Carolina
Austin, Deborah Lawrence (B.A., Salem College), Gastonia, North Carolina
Ayres, Carol Ann (B.A., Agnes Scott College), Lynbrook, New York
Bagwell, Joy (B.A., Christopher Newport College), Newport News, Virginia
Banks, Calvin Jerome (B.A., Winston-Salem University), Winston-Salem, North Carolina
Baucom, Robert Malon (A.B., High Point College), Monroe, North Carolina
Beal, Roger Keith (B.A., Hendrix College), Conway, Arkansas

Belcher, Russell Thomas (B.A., Florida Southern College), Jacksonville, Florida
 Bell, Dennis Lee (B.A., University of Evansville), Logansport, Indiana
 Bell, James Douglas (A.A., Louisburg College; B.A., Eastern Mennonite College), Roanoke Rapids,
 North Carolina
 Black, Michael Alec (B.A., Wofford College), Murrells Inlet, South Carolina
 Blackwell, Larry Lee (B.A., Elon College), Burlington, North Carolina
 Blanchard, Randy Coy (B.A., Methodist College), Durham, North Carolina
 Boley, William Hope (B.A., University of Virginia), Lynch Station, Virginia
 Booth, Susan A. (A.B., Duke University), Durham, North Carolina
 Boykin, William Alton (A.S., Mount Olive College; B.A., North Carolina Wesleyan College),
 Smithfield, North Carolina
 Bozeman, Michael Lewis (B.S., Florida Southern College), Haines City, Florida
 Broadwell, Alan Ray (B.S., East Carolina University), Kinston, North Carolina
 Brooks, James Orlando, Jr. (B.A., Saint Leo College), Smithfield, Virginia
 Brooks, Linwood Cohn (B.A., University of North Carolina-Chapel Hill), Monroe, North Carolina
 Brower, Neal Franklin (B.A., University of North Carolina-Charlotte), Asheboro, North Carolina
 Brown, Donnie Wade (B.S., University of Alabama), Lanett, Alabama
 Brown, Karen Louise (B.A., Southern Arkansas University), Magnolia, Arkansas
 Brown, Larry Edwards (B.A., Francis Marion College), Florence, South Carolina
 Buchanan, H. Ray (A.A., Martin College; B.S., Tennessee Tech University), Waverly, Tennessee
 Buckner, Eldon Kirk (B.A., Mars Hill), Winston-Salem, North Carolina
 Burke, Paul Lee (A.B., Morris Harvey), Charleston, West Virginia
 Burns, Donald Earl (A.B., High Point College), Robbins, North Carolina
 Bushong, Robert B. (B.A., Stetson University; M.S.W., Florida State University), DeLand, Florida
 Butner, Rufus Ernest, III (B.A., University of North Carolina-Wilmington), Wilmington, North
 Carolina
 Byrum, Evelyn Adele (B.M., University of North Carolina-Greensboro), High Point, North Carolina
 Canady, Brian Lee (A.A.S., Trident Technical College; B.S., College of Charleston), Charleston, South
 Carolina
 Carefoot, David Rollins (B.A., Florida State University), Tallahassee, Florida
 Carefoot, Mary Soka (B.A., Florida State University), Key West, Florida
 Cartwright, Michael Glen (B.A., Hendrix College), Arkansas
 * Casiday, Henry Warren (B.A., Oral Roberts University), Laurinburg, North Carolina
 Casper, Patricia Ann Craig (A.B., Georgia State University), Hillsborough, North Carolina
 Chakoian, Karen Jean (B.S., University of Illinois), Mount Prospect, Illinois
 Chandler, Philip Malcolm (A.B., Oklahoma City Southwestern), Blanchard, Oklahoma
 Charles, Norma Sylvia (B.A., Agra University; M.T.S., Drew University), Ludhiana, Punjab, India
 Chilton, Delmer Lowell (A.B., University of North Carolina-Chapel Hill), Mount Airy, North
 Carolina
 Christianson, Diane Marie (B.A., Carleton College), Saint Paul, Minnesota
 Christie, John F. (B.A., Hendrix College), Conway, Arkansas
 Christie, Susan Gladin (B.A., Hendrix College), Conway, Arkansas
 Churchill, Ellen Marriotte (A.A., Colby Junior College; B.A., M.A., University of North Carolina-
 Chapel Hill), Durham, North Carolina
 Cloninger, John Scott (B.S., Wingate College), Blackstock, South Carolina
 Cochran, Earl William (B.S., West Virginia Tech; M.A., Marshall University), Charleston, West
 Virginia
 Coleman, Cynthia Lynn (B.A., Emory and Henry College), Norfolk, Virginia
 * Compton, Stephen Charles (A.B., University of North Carolina-Chapel Hill), Efland, North Carolina
 Conner, John Edward (B.S., Ferrum College), Radford, Virginia
 Conover, Gary Ray (B.S., North Carolina State University), Boydton, Virginia
 Cooney, Donald Ross (B.A., Gettysburg College), Bel Air, Maryland
 Cousin, Philip Robert (A.B., University of North Carolina, Chapel Hill), Durham, North Carolina
 Craven, James Braxton, III (A.B., University of North Carolina-Chapel Hill; J.D., Duke University),
 Durham, North Carolina
 Craw, Jeffrey Gregg (B.A., Springfield College), Acworth, New Hampshire
 Crews, Rowan D., Jr. (A.B., Davidson College), Myrtle Beach, South Carolina
 Cribb, Henry David, Jr. (A.S., Lake City Community College; B.S., University of Florida), Trenton,
 Florida
 Crim, Roger Lee (B.A., Fairmont State College), Fairmont, West Virginia
 Crowder, Laura Ashley (B.A., Duke University), Charlotte, North Carolina
 Cummings, Simeon Dufrene (B.A., Pembroke State University), Pembroke, North Carolina
 Cummings, William Edward (Methodist College), Fayetteville, North Carolina
 Dake, Richard Lee (B.A., Adrian College), Montrose, Michigan
 Daniels, Walter Clifton (A.B., University of North Carolina-Chapel Hill), Kenly, North Carolina
 Darr, Stephen Emmett (B.A., University of Arkansas), Little Rock, Arkansas

*Completed graduation requirements in December, 1979

Davis, William Ambrose, Jr. (B.A., Randolph-Macon), Amherst, Virginia
Dawson, John David (B.A., Towson State University), Hollywood, Maryland
Dennis, James Dickerson, Jr. (B.S., B.A., Wofford College), Myrtle Beach, South Carolina
Denny, Phil Walton, Jr. (A.A., Surry Community College; B.A., Greensboro College), Pilot Mountain, North Carolina
Disher, Eric Dean (B.A., University of North Carolina-Charlotte), Franklinton, North Carolina
Dollar, Penny Elizabeth (B.A., University of North Carolina-Charlotte), Burlington, North Carolina
Dunbar, James Edward (B.A., St. Augustine College), Raleigh, North Carolina
Dunker, Barbara Diane (B.A., Elon College), Trinity, North Carolina
Dunston, Earl Marvin (B.A., St. Augustine's College), Raleigh, North Carolina
Eason, John Michael (B.A., North Carolina State University), Fuquay-Varina, North Carolina
Edwards, Stephen Orville (A.B., Duke University), Tampa, Florida
Eller, Carl Mitchell (A.A., Craven Community College; B.S., East Carolina University), North Carolina
Ellis, Michael S. (B.A., Methodist College), Richmond, Virginia
Ellis, Steven Bruce (B.S., University of North Carolina-Chapel Hill), Greensboro, North Carolina
Eskridge, Clyde Clingman, III (B.A., University of North Carolina-Chapel Hill), Shelby, North Carolina
Farish, Karen Elizabeth (B.S., Southern Methodist University), Tulsa, Oklahoma
Faulkner, Rebecca June (B.A., University of Virginia), Erwin, Tennessee
Felton, Gayle Carlton (B.A., North Carolina Wesleyan), Pinetops, North Carolina
Ferguson, Nancy Gail (B.A., University of Virginia), Virginia Beach, Virginia
Finley, Ruthenia H. (B.A., Fordham University), Bronx, New York
Fitch, Michael Gibson (B.A., Ohio Wesleyan University; M.A., Case Western Reserve University), Westfield, New Jersey
*Floyd, Preston LeMont (B.A., Virginia State University), Conway, South Carolina
Fogleman, Shelley Abbey (B.S., Florida Atlantic University), Sanford, North Carolina
Forbes, Kathleen E. (B.A., Hollins College), Beaver, Pennsylvania
Ford, Geraldine D. (B.S., Northwestern University; M.A., Hollins College), Roanoke, Virginia
Fowler, Alyce Mundi (B.A., Bryn Mawr College), New Cumberland, Pennsylvania
Fox, Dennis Edward (B.A., Clinch Valley College of University of Virginia), Williamston, North Carolina
Friend, Robert Edwin, Jr. (B.A., Virginia Wesleyan College), Virginia Beach, Virginia
Gardner, William Motley (B.A., Mars Hill College), Durham, North Carolina
Gasswint, Marilyn K. (B.A., University of Kansas), Durham, North Carolina
Geist, Reaves Phillips (B.A., Duke University), Greensboro, North Carolina
Gibson, Kenneth Earl (A.B., High Point College), Greensboro, North Carolina
Gilbert, Floyd Renot (B.A., Paine College), Hodges, South Carolina
Giles, Sanford Lee, Jr. (B.B.A., University of Georgia), Macon, Georgia
Giragos, John Garabed (B.S., American University of Beirut; M.D., American University of Beirut Medical School), Durham, North Carolina
Gitlin, David Ernest (B.S., Western Carolina University), Hickory, North Carolina
Goff, James Rudolph, Jr. (A.A., Emmanuel College; B.A., Wake Forest University), Goldsboro, North Carolina
Golden, Gregory Daun (B.S., California State College), Clover Hill, Pennsylvania
Golden, Jonathan Lohr (B.A., Duke University), Lake Junaluska, North Carolina
Gorsuch, Frances Ann (B.A., Loyola College), Baltimore, Maryland
Graham, Beth McWhorter (A.B., University of North Carolina-Chapel Hill), Durham, North Carolina
Grant, Henry Boone, Jr. (B.A., Methodist College; M.A., East Carolina University), Hillsborough, North Carolina
Gray, Nellie Claire (N.E.A., Lycoming College), Pennsylvania
Green, Wilsonnia Louise (B.A., Barber-Scotia College), Seagrove, North Carolina
Guy, Charles Ray (A.B., Pfeiffer College), Harrisburg, North Carolina
Gyamfi, Henry Gofi (B.A., St. Andrews College), Ghana
Hacklander, Brian C. (B.A., Oral Roberts University) Blue Earth, Minnesota
Haddock, William Augustus, Jr. (A.B., University of North Carolina-Chapel Hill), Vanceboro, North Carolina
Hagins, Angus Mack (B.A., University of Virginia), Lancaster, South Carolina
Haire, William David (A.A., Brevard College; A.B., Pfeiffer College), Lincolnton, North Carolina
Hairston, William Robert (A.A.S., Forsyth Technical Institute; B.A., Winston-Salem State University), Winston-Salem, North Carolina
Hall, Stephen Blair (B.A., Methodist College), Candor, North Carolina
Hall, Winifred Louise C. (B.A., University of North Carolina-Greensboro; M.Ed., University of North Carolina-Chapel Hill), Durham, North Carolina
Hanway, William H. (B.A., Duke University), Durham, North Carolina

Hardt, Otto Henry Carl (B.S.C., International College; B.A., North Carolina Wesleyan), Seven Springs, North Carolina
 Harrell, Cheryl Diane (B.S., Georgia Southern College), Savannah, Georgia
 Haverly, Richard Burke, Jr. (A.B., Duke University), Delmar, New York
 Haynes, Johnny O'Neil (B.S., Western Carolina), Lattimore, North Carolina
 Haynes, William Marcus, Jr. (B.A., West Virginia Wesleyan), Charleston, West Virginia
 Hebel, James Richard (B.A., Ohio Northern University), Lima, Ohio
 Helms, Suzanna Ross (A.B., Hollins College), Durham, North Carolina
 Hemstreet, Francis Kay (B.S., SUNY-Fredonia), Buffalo, New York
 Hightower, Michael Dean (B.A., University of North Carolina-Chapel Hill), Durham, North Carolina
 Hildreth, Paul Patrick, Jr. (B.A., High Point College), High Point, North Carolina
 Hill, Edward Felix, II (B.S., North Carolina Wesleyan College), Richmond, Virginia
 Hill, Oliver T. (B.A., Morris College), Greenville, South Carolina
 Hill, Richard Meredith (B.A., Millersville State College), Mechanicsburg, Pennsylvania
 Hillman, Edgar Lafayette, III (A.B., Wofford College), Charlotte, North Carolina
 Hines, Edward, Jr. (B.A., University of North Carolina-Charlotte), Durham, North Carolina
 Holland, Arthur Robert (B.A., High Point College), Polkville, North Carolina
 Holler, Adlai Stephen (B.A., Wofford College), Columbia, South Carolina
 Holley, Howard Frank (A.B., Duke University), Virginia Beach, Virginia
 Hooper, Kay (B.A., Iowa Wesleyan College), Indianola, Iowa
 Horne, Alvin Matthew (B.S., North Carolina Wesleyan; M.A., East Carolina University), Elm City, North Carolina
 Howell, Robert Joseph, Jr. (B.A., University of South Carolina), Bethune, South Carolina
 Hubbard, Norman Andrew (B.S., Western Carolina University), Seagrove, North Carolina
 Huff, George Elmer (B.R.E., Shelton College), Trafford, Pennsylvania
 Huffines, Terry Lynn (A.A., Brevard College; B.A., Pfeiffer College), Mebane, North Carolina
 Huffman, Julian Dwight (A.A., North Carolina State University; B.A., North Carolina Wesleyan), Richlands, North Carolina
 Hull, Kim Allen (B.A., Virginia Wesleyan), South Boston, Virginia
 Hunt, Bradford Donald (A.A., Jefferson Community College; B.A., Potsdam State University), Vernon Center, New York
 Johnson, Lawrence Edward (B.A., Greensboro College), Brown Summit, North Carolina
 Johnson, Paul Jones (B.A., University of North Carolina-Chapel Hill), Raleigh, North Carolina
 Johnson, Thomas Halliburton, Jr. (A.F.A., Young Harris College; B.F.A., Valdosta State College), Perry, Georgia
 Jones, Bruce Marvin (A.B., High Point College), Winston-Salem, North Carolina
 Jones, Diana Bradley (B.S., Winston-Salem State University), Greensboro, North Carolina
 Jones, Finley O. (B.S., Norfolk State College), Chesapeake, Virginia
 Jones, Logan Carroll (A.B., Davidson College; M.A., University of Alabama-Birmingham), King, North Carolina
 Jones, Mark Alan (B.A., Indiana University), LaPorte, Indiana
 Jones, Robert Willard (B.A., University of Connecticut), Enfield, Connecticut
 Kasper, J. Mark (B.A., North Carolina State University), Roanoke Rapids, North Carolina
 Key, Mark Joel (B.A., Oral Roberts University), Charlotte, North Carolina
 Kimbrough, Timothy Edward (A.B., Duke University), Durham, North Carolina
 Kopp, Sandra Jean (B.A.; M.Ed., Converse College), Huntington, West Virginia
 Kowalski, Thomas Joseph, Jr. (B.S., Palm Beach Atlantic), Fort Myers, Florida
 Ladr, Brian Douglas (B.F.A., University of Connecticut), West Willington, Connecticut
 Lanier, Roy Sidney (A.A., Mitchell College; B.A., University of North Carolina Charlotte), Statesville, North Carolina
 Lantz, Steven Edward (B.A., Indiana Central University), Anderson, Indiana
 Lawyer, Dennis M. (B.A., Simpson College), Indianola, Iowa
 Ledbetter, Tony Mark (B.A., Auburn University), Tallassee, Alabama
 Lee, Roger Wayne (B.A., Wake Forest University), Alexandria, Virginia
 Levin, Dennis Patrick (B.A., Eastern Nazarene College; M.Ed., North Carolina State University), Henderson, North Carolina
 Lewis, Jerry Dean (B.A., Methodist College), Morehead City, North Carolina
 Lewis, Thomas J. (B.S., Erskine College), North Myrtle Beach, South Carolina
 Lilly, James Edward, Jr. (B.S., LaSalle College; A.S., Pierce Junior College), Philadelphia, Pennsylvania
 *Lindblade, Susan Clayton (B.A., North Carolina Wesleyan College), Rocky Mount, North Carolina
 Lindley, William Giles (B.A., Mississippi State University), Jackson, Mississippi
 Livick-Moses, John Warren (A.F.A., Ferrum College; B.A., Greensboro College), Waynesboro, Virginia
 Lloyd, David Richard (A.B., East Carolina University), Fayetteville, North Carolina
 Lofsvold, Laurel Ann (B.A., Denver University), Denver, Colorado
 Lowe, Vance Wright (A.B., University of North Carolina-Chapel Hill), McLeansville, North Carolina

Luckeydoo, Charles William (B.A., B.S., West Virginia University), Point Pleasant, West Virginia
 Lusk, Timothy Franklin (B.A.S.S., Bluefield State College), Northfork, West Virginia
 Lyon, Marvin Kenneth (B.S., High Point College), Welcome, North Carolina
 Lyons, Robert Craig (B.A., University of Tennessee), Durham, North Carolina
 Mason, Joel Clark (A.A., Hiwassee Junior College; B.S., University of Tennessee-Chattanooga),
 Chattanooga, Tennessee
 Maxwell, Lafayette (B.S., University of Florida), Jacksonville, Florida
 Mays, Dwight Ralph (B.A., M.Ed., University of North Carolina-Charlotte), Charlotte, North
 Carolina
 McCaskill-Baker, Louise Yvonne (B.A., Meredith College), Greensboro, North Carolina
 McCullough, Lujet Clements (B.A., University of Texas-Austin), Burnet, Texas
 McDuff, Doyle Stephen, III (A.B., University of North Carolina-Chapel Hill), Greensboro, North
 Carolina
 McDuff, Elaine Marie (A.B., University of North Carolina-Chapel Hill), Greensboro, North Carolina
 McEntire, William David (B.A., Florida State University), Pompano, Florida
 McManus, Gary Beau (A.B., A.M., Indiana University), Bloomington, Indiana
 McNeer, Dorothy Lynne (B.M., Meredith College), Chester, Virginia
 McNitzky, David Joseph (B.A., Southwestern University), Corpus Christie, Texas
 Melvin, Benjamin Ray (B.A., Methodist College), Stedman, North Carolina
 Melvin, Thomas Greene (B.A., Methodist College), Coats, North Carolina
 Mercer, Thomas Lee (B.A., Atlantic Christian), Chesapeake, Virginia
 Mericle, Skip Sterling (A.B., Duke University), Chapel Hill, North Carolina
 Mickle, Jeffrey P. (B.A., University of Pittsburgh-Johnstown), Johnstown, Pennsylvania
 Miller, Brian Theodore (B.A., Morningside College), Boone, Iowa
 Miller, Perry Stanton (A.B., Duke University), Charlotte, North Carolina
 Miller, Shirley Joyce (B.A., Oklahoma City University), Midwest City, Oklahoma
 Mills, Mary Lou (B.A., Huntingdon College), Huntsville, Alabama
 Mitchell, Bass Michael (A.S., Mount Olive Junior College; B.A., Atlantic Christian College),
 Bridgeton, North Carolina
 Monroe, Douglas James (B.A., California State University-Fresno), Durham, North Carolina
 Montfort, Leslie Ann (A.B., Duke University), Charlotte, North Carolina
 Moody, Marie Montene (B.S., Texas Tech University), Lovington, New Mexico
 Moore, Betty Pearl (A.A., Fullerton Junior College; B.A., University of California-Santa Cruz), Santa
 Cruz, California
 Moore, John Albert (B.S., University of North Carolina-Greensboro), High Point, North Carolina
 Morris-Hendrix, Jeffry Leonard (B.A., DePauw University), Huntertown, Indiana
 Morris-Hendrix, Mary Mochel (B.A., University of Virginia), Richmond, Virginia
 Moseley, Charles Kay (B.A., University of North Carolina-Chapel Hill), Goldsboro, North Carolina
 Moss, Samuel Lewis (B.A., West Virginia University), Oak Hill, West Virginia
 Murphy, Larry Dallas (A.S., Wytheville Community College; B.A., Radford College), Galax, Virginia
 Myers, John Robert (B.A., Purdue University), Marion, Indiana
 Nanney, Phillip Mark (B.A., Taylor University), Durham, North Carolina
 Nations, John Robert, Jr. (A.B., Duke University), Canton, North Carolina
 Neblett, Emma Lou (B.A., Elon College), Durham, North Carolina
 Nelson, Lynn Unger (B.A., The College of Wooster), Ahoskie, North Carolina
 Nicholson, Charles H., Jr. (B.A., Francis Marion College), Charleston, South Carolina
 Noe, Melanie Sue (A.B., Duke University), Morehead City, North Carolina
 Norrell, Thomas Harmon (B.A., Furman University), Simpsonville, South Carolina
 Nowlan, Richard Scott (B.A., Wake Forest University), Greensboro, North Carolina
 Oakley, William Joseph (B.A., Florida Atlantic University), Pompano Beach, Florida
 Oates, Helen Rachael (B.A., West Virginia Wesleyan), Augusta, West Virginia
 Oliver, David Michel (B.S., Syracuse University), Martha's Vineyard, Massachusetts
 Oliver, Jane Hoyt (A.A., Pine Manor College; B.A.; M.S.W., Syracuse University)
 Osborn, Thomas James (B.A., Simpson College), Seattle, Washington
 Osborne, John Nathaniel (B.A., Georgetown College), Charlotte, North Carolina
 *Pagano, Nancy Reynolds (B.A., Antioch College), Chapel Hill, North Carolina
 Pappendick, George Dilworth (B.B.A., Wake Forest University), Roanoke Rapids, North Carolina
 Pate, Susan Lynn (A.B., Duke University), Fayetteville, North Carolina
 Patterson, Timothy Jay (B.A., Duke University), Wellesley, Massachusetts
 Payne, James Walton (B.A., Randolph-Macon College), Arlington, Virginia
 Peacock, Harold Eugene, Jr. (B.A., Davidson College), Charlotte, North Carolina
 Pee, Charles Milton (B.S., Francis Marion College), Mullins, South Carolina
 Pegg, Barbara Whisanat (B.A., Mars Hill College), Alexander Co., North Carolina
 Pendleton, Cynthia Jay (B.A., Wake Forest University), Gastonia, North Carolina
 Pernell, Leon Jackson, Sr. (A.B., University of North Carolina-Chapel Hill), Henderson, North
 Carolina
 Perry, Roger Dale (B.A., Iowa Wesleyan College), Macomb, Illinois

Phelps, Kenneth William (B.S., Wofford College), Bennettsville, South Carolina
 Phillips, Michael Donnell (B.A., University of North Carolina-Asheville), Shelby, North Carolina
 Pickard, Jamie Earl (B.A., Randolph-Macon College), Montgomery, Alabama
 Pinner, Mike R. (A.A., Brevard College; B.A., Central Wesleyan College), Asheville, North Carolina
 Pinner, William Rickman (B.A., North Carolina Wesleyan College), Durham, North Carolina
 Porter, Pamela Leigh (B.A., University of North Carolina-Chapel Hill), Walnut Cove, North Carolina
 Porter, Stephen Carle (B.S., SUNY at Brockport), Rochester, New York
 Porter, Timothy Richard (A.A., Hiwassee Junior College; B.A., Tennessee Wesleyan College), Greensboro, North Carolina
 Price, James E. (B.S., University of North Carolina-Elizabeth City), Durham, North Carolina
 Privette, Bobby Lee (B.A., North Carolina Wesleyan College), Roxboro, North Carolina
 Pruette, Henry Wolfe (B.A., University of North Carolina-Chapel Hill), Durham, North Carolina
 Pullins, Charles A. (B.B.A., Marshall University), Huntington, West Virginia
 Raglin, Roger Lee (A.A.; B.A., Oklahoma City Southwestern; M.A., Bethany Nazarene), Wagoner, Oklahoma
 Raines, Gregory Allen (B.A.A.S., University of Delaware), Wilmington, Delaware
 Rawlings, James A. (B.A., Western Illinois University), Franklin, Illinois
 Reese, Jonathan Roy (B.A., Baldwin-Wallace College), Berea, Ohio
 Reeves, George David (A.B., Greensboro College), Waynesville, North Carolina
 Reeves, William Orien (B.A., Hendrix College), Sheridan, Arkansas
 Reppert, Stephen Reed (B.A.; M.A. Wake Forest University), Bridgeport, West Virginia
 Rhoades, Stephen Brent (B.A., West Virginia Wesleyan), Sanford, North Carolina
 Riggs, Dianne M. A. (B.A., Emory and Henry College), Asheville, North Carolina
 Robinson, Ronald Ray (B.A., Wofford College), Waynesville, North Carolina
 Rodenbough, Jeannette Green (B.A., Randolph-Macon Woman's College; M.A., University of North Carolina-Greensboro), Madison, North Carolina
 Rollins, Robert William, Jr. (A.S., Wingate College; B.M., University of North Carolina-Greensboro), Hamlet, North Carolina
 Rose, Vernon Julius (B.A., University of Western Cape), Cape Town, South Africa
 Rosebaugh, Nancy Louise (B.A., Oberlin College), Durham, North Carolina
 Roth, Robert Henry, Jr. (B.A., Michigan State University), Vassar, Michigan
 Rowe, Beth Marie (B.A., Virginia Wesleyan), Hampton, Virginia
 Rowley, Ralph W. (B.A., Virginia Wesleyan), Portsmouth, Virginia
 Sanders, Jerry Michael (B.A., Benedict College), Charlotte, North Carolina
 Sayre, Wayne Austin (B.A., DePauw University), Owensboro, Kentucky
 Scarlett, Kenneth Byron (B.A., Gardner-Webb College), Daytona Beach, Florida
 Schantz, David Hartranft, Jr. (B.A., Bluefield State University), Haddonfield, New Jersey
 Schwartz, Richard Alan (A.B., Duke University), Durham, North Carolina
 Schweiker, William Alexander, III (B.A., Simpson College), Des Moines, Iowa
 Scott, Phillis Lambeth (B.A., Wake Forest University), Browns Summit, North Carolina
 Scott, Robert Keith (B.S., Mars Hill College), Murphy, North Carolina
 Seymour, David Maurice (B.A., University of North Carolina-Charlotte), Durham, North Carolina
 Shaw, Charles Stewart (B.A., Furman University), Greenville, South Carolina
 Sheppard, Dennis Roy (A.A., Sandhills Community College; B.A., Methodist College), Aberdeen, North Carolina
 Shillady, William Scott (B.A., Lebanon Valley College), Reading, Pennsylvania
 Showers, Jeffrey Bruce (B.A., Huntingdon College), Huntsville, Alabama
 Simmons, Michael Bland (B.A., University of Southern Alabama), Bayou LaBatre, Alabama
 Sladky, Leslie Ellen (A.B., Duke University), Cuyahoga Falls, Ohio
 Smith, Charles Cooper (B.A., Virginia Wesleyan), Beaufort, North Carolina
 Smith, Cheryl Jones (B.A., University of Alberta; A.R.C.T., Toronto Conservatory of Music), Louisburg, North Carolina
 Smith, Francis Ronald (B.A., University of North Carolina-Charlotte), Charlotte, North Carolina
 Smith, Gary Miles (A.B., Duke University), Charlotte, North Carolina
 Smith, Haywood Allan (B.A., North Carolina Wesleyan College), Pink Hill, North Carolina
 Smith, Roy Patterson (B.A., Hendrix College), Little Rock, Arkansas
 Smith, Stuart Randolph (B.S., University of South Carolina), Columbia, South Carolina
 Snyder, Karen P. (B.A., Davidson College), Ashville, New York
 Speake, George Donald (B.A., North Carolina Wesleyan College), Rocky Mount, North Carolina
 Stadler, Leonard Engram, Jr. (B.A., Elon College), Reidsville, North Carolina
 Starr, Karen Elizabeth (B.A., University of South Carolina), Columbia, South Carolina
 Stewart, Lee Scot (B.A., Mount Union College), Mentor, Ohio
 Stokes, Douglas Levin (B.A., Atlantic Christian College), Ayden, North Carolina
 Stone, Richard Leon (A.B., Pembroke State University), Hamlet, North Carolina
 Strock, Stephen F. (B.A., Hiram College), Burlington, North Carolina
 Strobe, Julia Ross (B.A., Houghton College), Chapel Hill, North Carolina

Stroud, Robert Levi, Jr. (A.S., Danville Community College; B.A., Averett College), Danville, Virginia

Surratt, Raymond Lee (B.A., Elon College), Denton, North Carolina

Swartz, Alan Ples (B.A., Methodist College), Salemburg, North Carolina

Taylor, Peter Jon (A.B., High Point College), Asheboro, North Carolina

Taylor, William Comfort, III (B.S., Wofford College), Greenville, South Carolina

Terpenning, Peter Andrew (B.A., Wittenberg University), Cleveland, Ohio

Thomas, Barbara Lee (B.A., Denver University), Manhasset, New York

Thomas, Susan Virginia (B.A., North Carolina Wesleyan College), Clinton, Maryland

Thompson, Charles Sydnor, III (A.B., Duke University), Charlotte, North Carolina

Thompson, David Bruce (B.A., College of Idaho), Gooding, Idaho

Tolbert, Michael Randall (A.A.S., Gaston College; B.E.T., University of North Carolina-Chapel Hill), Trinity, North Carolina

Tucker, Rudolph Edward, Jr. (B.A., William and Mary), Virginia Beach, Virginia

Turner, Kevin Roshell (B.A., University of North Carolina-Chapel Hill), Waynesville, North Carolina

Tyson, Viola C. (B.S., Lock Haven State), Lock Haven, Pennsylvania

Umbarger, Donald Lee (B.A., Tennessee Wesleyan), Bland, Virginia

Unger, Rosemary Jean (B.A., Duke University), Durham, North Carolina

Wade, David Carlton (A.A., Brevard College; B.A., Methodist College), Bonlee, North Carolina

Walker, Lee Conklin (A.B., University of North Carolina-Chapel Hill), Morganton, North Carolina

Weakley, Jeffrey Barton (B.A., Christopher Newport), Yorktown, Virginia

Weathers, James Frederick, Jr. (A.B., Wofford College), Summerville, South Carolina

Webb, James Thomas (B.A., University of North Carolina-Chapel Hill), Huntersville, North Carolina

Weenink, Jeffrey David (B.A., Alma College), Battle Creek, Michigan

Weller, William Allen, III (B.S., Middle Tennessee State University; M.Ed., University of Florida), Jacksonville, Florida

West, Pearl Gooding (B.A., Campbell College), Beaufort, North Carolina

Whitaker, Karen R. (A.B., High Point College), Durham, North Carolina

White, Bobby Dean (B.A., Atlantic Christian College), Bluefield, Virginia

White, David Franklin, III (A.A., Anderson College; B.A., Furman University), Pendleton, South Carolina

Wier, Margaret Anne (B.S., Emory and Henry College), Lynch, Kentucky

Wike, Antoinette Ray (B.A., Guilford College; J.D., University of North Carolina) Raleigh, North Carolina

Wilborn, Roger Edward (B.S., Ferrum College), Danville, Virginia

Williams, Susanna Lynn (B.A., North Carolina Wesleyan College), Wanchese, North Carolina

Wilson, Marion Heaton (B.A., Vassar College), Chapel Hill, North Carolina

Wilson, Tony D. (B.A., Oklahoma Baptist University), Lindsay, Oklahoma

Wimmer, John Richard (B.A., Indiana Central University), New Castle, Indiana

Winstead, Michael Ernest (A.A., Mount Olive College; B.A., Duke University), Winston-Salem, North Carolina

Wittman, Raymond Karl (B.A., Florida Southern College), Venice, Florida

Woodham, Randal Mack (B.A., Huntingdon College), Dothan, Alabama

Wright, Bruce (A.A.S., Bronx Community College; B.S., Richmond College), New York, New York

Wright, Cliff Calvin, Jr. (B.S., University of Tennessee-Martin), Union City, Tennessee

Wyckoff, Sarah Hart (B.A., Beaver College), Geneva, New York

Yeary, Candice Kay (B.A., Southwestern University), Beaumont, Texas

Yunker, Ellen April (B.S., Michigan State University), Charleston, South Carolina

Candidates for the Master of Religious Education Degree

Crocker, Janie Long (B.A., Lenoir-Rhyne College), Cherryville, North Carolina

*Hillman, Wanda E. (B.M., American University), Leasburg, North Carolina

Mason, Wendy (B.A., University of Lancaster; P.G.C.Ed., University of Durham), Stafford, England

McAdoo, Gina Delise (B.A., B.S., Bennett College), Efland, North Carolina

Mills, Ernest Lee, Jr. (B.A., University of North Carolina-Asheville), Flat Rock, North Carolina

Peeler, Rebecca Ann (A.B., High Point College), Asheville, North Carolina

Schroder, Kay Marie (B.A., Central University of Iowa), Galt, Iowa

Swofford, Cynthia Louise (B.A., Hendrix), Fort Smith, Arkansas

Young, Cassandra Faybian (B.A., Morris Brown College), Pleasantville, New Jersey

Candidates for the Master of Theology Degree

Chesnutt, Randall Davis (A.A., Freed Hardeman College; B.A., Alabama Christian; M.Th.; M.A., Harding Graduate School of Religion), Memphis, Tennessee

Daniels, Charles Leroy (A.B., University of Redlands; M.A.; M.Div., Pacific School of Religion), Bakersfield, California

Field, Scott Nelson (A.B., Hope College), Blue Island, Illinois
 Foland, Robert Wayne (B.A., Carson-Newman College; M.Div., Southeastern Baptist Seminary),
 Knoxville, Tennessee
 Goodman, Ralph B. (B.S., William and Mary; M.Div., Duke Divinity School), Richmond, Virginia
 McMahon, Mary Ross (B.A., Queen's University-Northern Ireland; D.P.S., New College-
 Edinburgh), Aberdeen, Scotland
 Overton, Frank L. (A.B., William and Mary; M.Div., Duke Divinity School), Suffolk, Virginia
 Pagano, Nancy Reynolds (B.A., Antioch College; M.Div., Duke Divinity School), Chapel Hill, North
 Carolina
 Van Vickle, Jennifer Sue (A.B., University of Chicago; M.Div., Duke Divinity School), Saint Joseph,
 Missouri

Special Students

Curtis, Nicholas George (B.S., California State University), Durham, North Carolina
 Daniels, Walter Clifton (A.B., University of North Carolina-Chapel Hill), Kenly, North Carolina
 Dealtrey, Dale Elizabeth (B.A., Hollins College), Bethlehem, North Carolina
 Faison, Ruth Watkins (B.A., Duke University), Clearwater, Florida
 Haines, Susan Ellan (B.S., Bates College; M.Phil., Yale University), Vassalboro, Maine
 Henderson, Martha (B.S.N., M.S.N., Duke University), Chapel Hill, North Carolina
 Hunter, Rodney McKinley (B.S., St. Paul's College; M.Div., Harvard Divinity School), Newport
 News, Virginia
 Inskip, Robert G. (Virginia Tech), Raleigh, North Carolina
 Karmiol, Linda Joyce (B.S., Duke University), Garden City, New York
 Kerr, William Verdery (B.A., University of North Carolina-Chapel Hill), Durham, North Carolina
 Lambert, Colin M. (B.A., Howard University), Devonshire, Bermuda
 Lint, Lewis Eugene (B.A., Iowa Wesleyan; M.Div., Boston University), Wilson, North Carolina
 Lohr, Gebhard (Wagner College), Bonn, West Germany
 Moroney, Margaret Mary (B.S., Boston College), Boston, Massachusetts
 Neal, George Francis (B.A., Lincoln University), Durham, North Carolina
 Paige, Joseph Clemon (B.S., A & T State University; Ed.M., Boston University; Ed.D., American
 University), Siler City, North Carolina
 Peters, Cynthia Ann (A.B., Agnes Scott College), Durham, North Carolina
 Pickard, Barbara Guinard (B.A., Randolph-Macon College), Alexandria, Virginia
 Price, James E. (B.S., University of North Carolina-Elizabeth City), Durham, North Carolina
 Riley, James Foster (B.A., Kenyon College), Christ Church, New Zealand
 Sanford, Thomas John (B.S., Xavier University), Burlington, North Carolina
 Shipman, Marilyn K. (B.S.N., University of Colorado; M.Div., Duke Divinity School) Fort Lupton,
 Colorado
 Thompson, John Lee (B.A., University of Washington), Tacoma, Washington
 Turner-Sharpston, William Patrick (B.A., Asbury College; M.Div., Asbury Theological Seminary),
 Plant City, Florida
 Williams, June Carol (B.A., Meredith College), Garner, North Carolina

