

The Divinity School



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General Information

Historical Statement

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

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

Cushman was elected Dean and assumed the responsibilities of the office on October 1, 1958.

The Purpose of the Divinity School

The primary purpose of the Divinity School is to provide training for properly qualified persons planning to enter the Christian ministry. This includes not only prospective ministers in local churches, but also those preparing themselves to be missionaries at home and abroad, ministers of Christian Education, teachers of religion, and chaplains. Vital to all of these forms of service is a full understanding of the beginnings, content, and history of the Christian faith and its special pertinence for the spiritual needs of the modern world. Studies of a broad and thorough character directed toward such an understanding constitute the center of the curriculum of the Divinity School and are regarded as the basic training for all prospective Christian ministers. Specific instruction in the skills required of local ministers and of leaders in the work of Christian Education is also provided. As funds become available for the purpose and as needs appear, additional training in specialized skills and areas of knowledge will be added to the curriculum.

Bound by ties of history and obligation to The Methodist Church, the Divinity School is ecumenical in its interests and outlook. Its faculty is limited to no one denomination, but draws upon the resources of them all. Students of the several denominations are admitted on an equal basis. The Divinity School conceives its task to be one of broad service to the Church in all of its forms.

The Relation of the Divinity School to Duke University

The Divinity School is an integral part of the University and shares fully in its activities, privileges, and responsibilities. The Sunday services in the University Chapel give Divinity School students an opportunity to hear each year a number of leading ministers of the country. The University Libraries make easily accessible a rich collection of 1,750,000 volumes. Selected courses in the Graduate School of Arts and Sciences and in the professional schools are open to Divinity School students without payment of additional fees. The general cultural and recreational resources of the University are available to them on the same basis as to other students.

Courses of Study Offered by the Divinity School

The Divinity School offers three courses of study. The basic course is that which leads to the degree of Bachelor of Divinity. This is a three-

year course and is recommended to all those preparing themselves for the work of the parish ministry. Students who hold pastoral charges, or other remunerative work requiring any substantial time apart from their studies, may carry only reduced schedules of work, and, in most cases, unless work is taken in the Duke University Summer Session, will spend four years in completion of the requirements for the B.D. degree.

The Divinity School offers study leading to the degree of Master of Religious Education. This course is designed for persons who wish to take specialized positions in the work of Christian Education. The course does not provide a general preparation for the work of the regular ministry and cannot serve as a substitute for it. No exchange of credits between the two courses is permitted, nor can departmental courses taken be credited toward more than one degree.

A new program of study leading to the degree of Master of Theology (Th.M.) was instituted in the academic year 1960-1961. This course is planned to afford a limited number of superior students an opportunity for intensive theological study beyond the B.D. degree. It is a terminal professional degree, ordinarily to be completed in a year, and not to be regarded as leading toward a doctorate.

The requirements for each of these degrees are stated on pages 20 through 35 of this catalogue.

Courses of Study in Religion Offered by the Graduate School of Arts and Sciences

Students who desire to pursue studies in religion leading to the degrees of Master of Arts or Doctor of Philosophy in Religion should register in the Graduate School of Arts and Sciences. Study and research may be pursued in three fields: (1) Biblical Studies; (2) Historical Studies; and (3) Systematic and Contemporary Studies. A list of courses approved by the Graduate School faculty for work in these fields, together with general requirements for admission to the Graduate School, may be found in the *Bulletin of the Graduate School*. This Bulletin is available on application to the Dean of the Graduate School of Arts and Sciences, Duke University.

Graduate students in religion are eligible for financial support under a regular University Fellowship, a Gurney Harriss Kearns Fellowship in Religion, administered by the Graduate School, or for one of the National Foundation fellowships such as Rockefeller, Woodrow Wilson, or Danforth. Applications for fellowships administered by Duke University should be submitted to the Dean of the Graduate School by February 15.

Inquiries concerning specific requirements of the Program of Religion in the Graduate School should be addressed to Professor Waldo Beach, Director of Graduate Studies in Religion.

Facilities for Study

Library Resources

Divinity School Library

The Divinity School Library, containing a collection of more than 125,000 volumes in the field of religion and closely related disciplines, affords an unusual wealth of material for the seminary student. Although it is an integral part of the University's nine-unit library system which possesses more than 1,750,000 books, 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 room provides study facilities for students, housing space for the special reference collection in religion, and for the current numbers of the more than 460 religious periodicals to which the Library subscribes.

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

The Divinity School Library is adjacent to the General Library and is internally connected with it by a corridor which gives easy access to its many departments. The seminary student is permitted to withdraw books from the collection of more than 1,000,000 volumes in the General Library, and to make use of its other resources and facilities which include manuscripts, archives, public documents, newspapers, periodicals, microfilm, maps, rare materials (among which are thirty prized ancient Greek manuscripts), reference assistance, and provision for the borrowing of books not in the Duke Libraries from the Library of the University of North Carolina and other institutions.

Ormond Memorial Fund

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

Avera Bible Fund

Established in 1895 by gift of Mrs. L. B. McCullers in memory of her

husband, Willis H. Avera, the fund provides for the purchase of books to be used for the Divinity School Library.

Louis W. Bailey Memorial Fund

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

The William Arthur Kale, Jr., Memorial Fund

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

Corporate Worship

One of the most important aspects of a program of training for Christian service is warm and discriminating common prayer. The center of the corporate life of the Divinity School is its own place of worship, York Chapel. Regular chapel services are held, at which all students are expected to be present. Services are led by members of the faculty, by visiting ministers, and by members of the student body. Prayer groups are held in the dormitories weekly and special groups during the Lenten Season.

Public Lectures

The Committee on Lectures and Public Events presented the following lecturers (with their topics) during the year 1965-66: Professor Franklin W. Young, Chairman of the Graduate Department of Religion, Princeton University ("The New Testament and Worship"); Dr. Joachim Jeremias, Professor of New Testament, Göttingen University, Germany ("Some Characteristics of Jesus' Way of Speaking"); Dr. Hans Frei, Associate Professor of Religious Studies, Yale University ("The Quest for Christ's Presence in T. S. Eliot's 'Murder in the Cathedral'"); Dr. Alexander A. Di Lella, O.F.M., Professor of Old Testament and N. T. Greek, Holy Name

College, Washington, D.C. ("Conservative and Progressive Theology in the Apocrypha"); The Reverend Dr. Alan F. Geyer, Executive Secretary, the Council for Social Action of the United Church of Christ ("Christianity and Political Ethics"); Mr. William Stringfellow, Counsellor at Law, New York City ("Redemptive Love"). The fifth Faculty Lecture was delivered by Professor Frank Baker ("John Wesley's First Wife").

Lectures and Symposia

The James A. Gray Lectureship

The James A. Gray Lectures were established in 1950 as part of the fund set up in 1947 by Mr. James A. Gray of Winston-Salem, North Carolina. This lectureship was once again delivered in connection with the Ministers' Convocation, held at the University in the Fall of 1965. The lecturer was The Reverend Doctor H. Shelton Smith, James B. Duke Professor Emeritus of American Thought, Duke Divinity School. His subject was: "The Role of the Southern Churchman in the Struggle for Justice and Equality: 1820-1965." The lectures will be published.

The Divinity School Library Lectureship

In 1948 the Duke Divinity School Library Lectures were established by the Reverend George Brinkmann Ehllhardt for the purpose of bringing to the Divinity School a succession of religious leaders. The lecturer for 1965-66 was Dr. Elizabeth Sewell, author and poet, of Newnham College, Cambridge University, England.

Symposium of Christian Missions

Each year, in collaboration with the Methodist Board of Missions, the Divinity School presents a team of distinguished participants in the world mission of the Church, usually including a secretary of missionary personnel and a Duke alumnus serving overseas. The general aims are "to inform students and faculty of the philosophy and work of missions as seen through the personal experience of speakers; to educate present and future ministers so that they will have a vital concern for the promotion of missionary education in the local church; and to evaluate the missionary enterprise as a significant force in the revolutionary world." The featured speaker in 1966 was Mrs. Porter Brown, General Secretary of the Methodist Board of Missions; the alumnus was the Rev. George Ogle, '54, of Korea.

Programs of Continuing Education

Divinity School Seminars

The Divinity School, with the support of the James A. Gray Fund, conducts each year a series of extension seminars consisting of two-day study courses for Divinity School alumni and other ministers. In 1965-66 three seminars were held as follows: Columbia, S. C., in College Place Methodist Church (November 15-16, 1965); Gastonia, N. C., in First Methodist Church (January 17-18, 1966); and Goldsboro, N. C., in St. Paul Methodist Church (January 19-20, 1966). The subject presented in all three Seminars was "Moral Responsibility and the Christian."

Lecturers were Dr. Hans W. Frei, Associate Professor of Religious Studies in Yale University; Dr. Donald W. Shriver, Jr., Assistant Professor of Social Studies and Director of the Experimental Study of Religion and Society in North Carolina State University at Raleigh; and Dr. William H. Poteat, Associate Professor of Christianity and Culture in the Divinity School of Duke University.

Projected for 1966-67 are seminars in Florence, S.C., Charlotte, N.C., Wilson, N. C., and (for the first time) Richmond, Va. The subject will be: "The Sequel to Vatican II." Dean Robert E. Cushman, Observer at the sessions of Vatican II, will lead a team of specialists in these seminars.

The Henry Harrison Jordan Loan Library

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

Duke Divinity School Summer Clinics

Four Summer Clinics in Church Planning and Development, Pastoral Care, Preaching, and Systematic Theology will be held simultaneously on July 18-29, 1966. These are designed to supplement Seminary education through two weeks of intensive training in one selected subject. Each clinic has its own leaders and schedule. However, the four groups will be together for special features, particularly the guest lectures of the second week. Registration is open to ministers of all denominations. Participants are expected to attend the full two weeks from the opening dinner to the closing luncheon. No academic credit is given. Please address requests for information, costs and financial aid to: Dr. M. Wilson Nesbitt, Director and Registrar, Box 4814, Duke Station, Durham, North Carolina.

Church Planning and Development

This Summer Clinic is designed to acquaint church leaders with the rationale and methodology of the "planning process," applying it to such church situations as church extension, conference structure, parish planning and programming, research-survey, and cooperative work both in urban and rural settings. *Dr. Daniel M. Schores, Jr., Faculty Chairman.*

Pastoral Care

The theme is the psychological and theological dimensions of selfhood. Through lectures, discussions, hospital visitation, and verbatim conferences, aspects of the theme are explored: the meaning of selfhood, the self in crisis and the ministry of the Church to those caught in the crisis of illness, the action of God in the midst of suffering, and the personal and sacramental means of grace. Hospital visitation supervised by the

Chaplains to the Duke Medical Center forms an integral part of the program. *Dr. Richard A. Goodling, Faculty Chairman.*

Preaching

This Clinic will focus on principal and practical aspects of sermon planning, preparation, and presentation, particularly in the area of sermon construction and delivery. Opportunity is provided for each participant to preach at least twice before a small group for criticism. Matters of common concern for preachers are discussed in plenary sessions. Registration is limited to eighteen members, preferably active ministers and chaplains, who have been out of the seminary five years or more. *Dr. James T. Cleland, Faculty Chairman.*

Systematic Theology

Discussion at this Clinic will treat current and controverted issues in present-day Protestant theology as these are illustrated by "radical" and "social change" theology. There will be lectures, assigned reading, group conferences. *Dr. Frederick Herzog, Faculty Chairman.*

The School for Supply Pastors

In cooperation with the Department of Ministerial Education of the Board of Education and the Southeastern Jurisdictional Conference of The Methodist Church, Professor W. A. Kale directs for the Divinity School a School for Supply Pastors of The Methodist Church and others taking the Methodist course of study for ministers. This school is in session for approximately four weeks each summer, and the required studies for one full year can be completed in this period. This is not a part of the regular work of the Divinity School and no credit toward a seminary degree can be earned. The faculty includes representatives from the Divinity School and other church-related institutions, plus selected leaders of nearby Annual Conferences. The eighteenth session of the Supply Pastors' School is scheduled for July 11-August 5, 1966.

Other Programs

Facilities for Advanced Study in the American Schools of Oriental Research

The Divinity School of Duke University is one of the supporting members of the American Schools of Oriental Research. Accordingly, students

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

Programs in Pastoral Care

Programs in Pastoral Care beyond the studies incorporated in the B.D. curriculum are provided in cooperation with the Duke University Medical Center, Murdoch Center in Butner, and Dorothea Dix Hospital in Raleigh. The staff for these programs consists of faculty members in Pastoral Care of the Divinity School and the Chaplains of the cooperating hospitals.

Five such special programs are available:

1. A quarter of Clinical Pastoral Training is available to a limited number of B.D. and post-B.D. students beginning the Monday nearest June 15 and continuing for twelve consecutive weeks. This quarter of training is accredited by the Institute of Pastoral Care, Inc.
 2. The Master of Theology degree with a major in Pastoral Care is a calendar year program beginning June 15th, September 15th, or February 1st, and includes a summer quarter of clinical training full-time in one of the affiliated hospitals with such clinical training continuing on a half-time basis through the academic year. To the 14 credits the candidate receives for his clinical training are added 16 credits for course work in The Divinity School. (See pages 34 and 35 of *The Divinity School Bulletin* for 1966-67 for general requirements for the degree and course work in Pastoral Care.) Some money for tuition scholarship is available and several traineeships are provided through the cooperating hospitals.
 3. A one-year certificate or non-degree program is available for a limited number of candidates who hold the B.D. degree. These candidates are enrolled as special students in The Divinity School and may take a course or two each semester but the focus of their training is clinical.
 4. A second or residency year is available for those men who have either the Master's degree in Pastoral Care or have completed an internship year. The residency may be taken at any one of the three cooperating hospitals. Fellowships are available.
 5. A two-week clinic in Pastoral Care is provided each summer as part of the Divinity School's in-service training program. See p. 8.
- For further information concerning any of these programs write to Dr. Richard A. Goodling, Director, Programs in Pastoral Care, The Duke Divinity School.

Community Life

Divinity School Choir

A student organization of long standing is the Divinity School Choir. Membership in the Choir is open to all qualified students. The Choir sings regularly for the daily services in York Chapel and at special seasonal programs and services. New members are chosen by informal auditions held during the first week of fall classes. Auditions are arranged for all who are interested.

The Coordinating Council for Community Life

Beginning with the 1964-65 academic year, the Student Government Association was superseded by a Coordinating Council for Community Life. This Council is composed of representatives from the student body, faculty, administration, Divinity Dames, and the doctoral students in religion.

The purpose of the Council is, as the name implies, to coordinate the activities of the Divinity School community. Realizing that there are many shared interests and concerns within the community which cannot be expressed fully in a student body organization alone, the Council was

created by a joint student-faculty committee and approved by participating groups.

The shared interests and activities of the community are expressed through the several committees of the Council. The Council has coordinating, reviewing, and initiating powers in matters affecting the common life.

Student members of the Council are elected by the three B.D. classes, the M.R.E. candidates, the Th.M. candidates, and the student pastors. A student activity fee is collected at the beginning of each academic year to support the activities of the community. The fee, in recent years, has been six dollars (\$6.00). The funds are administered through committees and are spent on such projects as missions, social action, social events, and student publications.

Organizations

Divinity Dames

The wives of Divinity School students have an organization through which there is opportunity for informal fellowship during the period of the students' residency. For the past several years lecture courses, running for two-week periods in the fall and spring semesters, have provided instruction in various aspects of parish life and in theological and Biblical subjects and issues. The Dean and faculty are concerned to assist the wife to understand her husband's vocation and to participate appropriately.

The Duke Endowment Student Association

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

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

Publications

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, scholarly articles by faculty members and others, and book

reviews. The *Review* is circulated free of charge to a mailing list of some 2,600, one-half of whom are alumni of the School and the other half are interested friends, campus ministers, teachers, administrators, and librarians.

Directory and Response

In cooperation with the Dean's Office, students publish a faculty and student *Directory*. A monthly paper entitled *Response* is published under their editorship.

Admission and Requirements for Degrees

Requirements and Procedures for Admission

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

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

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

In addition to an adequate academic preparation, applicants must satisfy the faculty as to their Christian character and purpose. A formal application blank may be secured from the office of the Divinity School. This must be filled out and returned by all candidates for admission. Applications received after May 1 cannot be assured of dormitory rooms for the ensuing academic year. *A minimum of thirty days is required to process any application, in many cases longer.*

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

Entering students are also required to take certain diversified tests administered by the Bureau of Testing and Guidance and by the Divinity School.

Persons who do not matriculate at the time for which they were originally admitted forfeit admission and must be formally readmitted. A student who withdraws from the Divinity School and desires to return at a later date must file with the Dean a written request for a leave of absence.

Applicants are expected on notification of admission to signify their acceptance within three weeks, and to pay an admission fee of \$30.00. (Make check payable to Duke University and send to the Office of the Dean of the Divinity School.) This fee is applied to the regular first-term bill if the student matriculates; if he fails to do so, the fee is forfeited. This does not apply to the Summer Session.

Under the terms of the Selective Service Act, as it now stands, pre-enrollment for later formal admission may be granted to persons who meet the Divinity School standards and requirements for admission. Applications for pre-enrollment may be addressed to the Office of the Dean. Pre-enrolled students must send transcripts of each year's college work by June 15th of each year in which they are pre-enrolled. Pre-enrollment does not guarantee final admission, and a person who has been pre-enrolled for any length of time must send a transcript of work by February 1 of the year in which admission is sought. This must be accompanied by a letter from the college dean or other approved reference certifying to continued academic acceptability and good character and conduct.

Recommended Pre-Seminary Curriculum

The following is regarded by the Association of American Theological Schools as a minimum list of fields with which it is desirable that a student

should have acquaintance before beginning study in seminary. These fields of study are selected because of the probability that they will lead in the direction of such results as have been indicated.

It is desirable that the student's work in these fields of study should be evaluated on the basis of his mastery of these fields rather than in terms of semester hours or credits. So that this recommendation may help the student faced with the practical problem of selecting courses, however, it is suggested that he take 30 semester courses or 90 semester hours or approximately three-fourths of his college work in the following specific areas:

English—literature, composition, speech, and related studies. At least 6 semesters.

History—ancient, modern European, and American. At least 3 semesters.

Philosophy—orientation in history, content, and method. At least 3 semesters.

Natural Sciences—preferably physics, chemistry, and biology. At least 2 semesters.

Social Sciences—psychology, sociology, economics, political science, and education. At least 6 semesters, including at least 1 semester of psychology.

Foreign languages—one or more of the following linguistic avenues to man's thought and tools of scholarly research: Latin, Greek, Hebrew, German, and French. Students who anticipate postgraduate studies are urged to undertake these disciplines early in their training as opportunity offers. At least 4 semesters.

Religion—a thorough knowledge of the content of the Bible is indispensable, together with an introduction to the major religious traditions and theological problems in the context of the principal aspects of human culture outlined above. The pre-seminary student may well seek counsel of the seminary of his choice in order most profitably to use the resources of his college. At least 3 semesters.

Of the various possible areas of concentration, where areas of concentration are required, English, philosophy, and history are regarded as the most desirable. (from *A.A.T.S. Bulletin*, 1964)

Transfer of Credit

Transfer of credit from theological schools accredited by the American Association of Theological Schools is provided for by the faculty of the Divinity School under certain conditions. Applications for transfer of credit will be ruled upon by the Committee on Admissions, and will be subject to evaluation in terms of the prevailing requirements of the Divinity School for graduation. *Ordinarily, credit from another institution will not be granted in amount exceeding one-half of the total credits*

required by the Divinity School for graduation. A student applying for transfer of credit in excess of this amount may be required to pass such examinations as the Committee on Admissions may prescribe. In each case a letter of honorable dismissal from the school from which transfer is made is required along with transcript of academic credits.

Advanced Standing

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

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

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

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

The core requirement for the entering junior student with advanced standing is ordinarily satisfied by one of the following substitutions:

For Old Testament 11: O.T. 101; 106 A, B, C, D; 196; 201; 202.

For New Testament 18: N.T. 103; 104; 105; 107; 109; 116 A, B, C; 117 A, B; 118; 119.

For Types of Religious Philosophy: C.C. 16.

For Church History 13: C.H. 137; 138; 331; 332.

For Church History 14: C.H. 85; 250; 330.

Admission on Probation

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

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

Probation means:

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

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

Ministerial and Professional Qualifications

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

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

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

As a graduate professional school of theology, the Divinity School expects, on the part of the student, an increasing manifestation of maturity and professional purposiveness in discharge of personal and academic responsibilities appropriate to the level of advanced academic work lead-

ing to the high and exacting demands of the Christian ministry. Since personal and professional qualifications for the ministry will be considered in evaluating the candidacy of all students for degrees, students whose persons, progress, or development indicate that they are not suited to the work of the ministry will not be allowed to continue in the School.

English Deficiency

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

Faculty Advisers

Each entering student is assigned to a faculty adviser at the time of registration and must report to his adviser. A student must consult with his adviser in order to determine his course and cannot complete his registration without the signature of his adviser. It is understood that all students will continue to consult their advisers at the time of registration throughout the period of their academic work.

Requirements for Degree of Bachelor of Divinity

Course requirements are of three kinds: Those of the core curriculum, professional courses, and practicums related to field work. Courses of the core curriculum are required of all students; the professional courses required vary with the prescription of the six Vocational Groups. Practicums are required of students engaged in regular or summer field work.

Requirements for the Junior Year

Courses of the Core Curriculum

	<i>s.h.</i>
O.T. 11. Introduction to the Old Testament I	3
C.H. 13. History of the Church to the Protestant Reformation	3
C.H. 14. History of Modern European Christianity	3
N.T. 18. Early Christian Life and Literature	3
T.S. 20. Types of Religious Philosophy*	3
H.T. 21. Theology of the Protestant Reformation	3

Professional Courses

P.S. 10. I. The Church and the Minister's Vocation	1
P.C. 26. II. Introduction to Pastoral Care	3

*Advanced standing entitles the student to elect C.C. 16 *Contemporary Western Culture*.

Field Work Practicums

Field Work Practicum I (For Student Pastors)	1
Field Work Practicum II (For Summer Endowment)	1

Requirements for the Middler Year

Courses of the Core Curriculum

O.T. 12. Introduction to the Old Testament II	3
N.T. 19. Introduction to New Testament Theology	3
W.C. 24. Philosophy of the Christian World Mission*	2
C.E. 27. Christian Ethics	3
A.C. 28. History of American Christianity	3
C.T. 32. Introduction to Christian Theology I	3
C.T. 33. Introduction to Christian Theology II	3

Professional Courses

Pr. 29. III Sermon Construction—Theory	2
Pr. 30. V Sermon Construction—Practice	1

Professional Courses III and V required of all students in Vocational Groups I, III, IV, VI, and, on occasion, II and V.

Requirements for the Senior Year

I. Professional Courses

C.Ed. 22. IV Theology and Christian Nurture	3
C.P. 23. VI The Care of the Parish	3
Pr. 31. VIII Preaching (Practice)	1

Professional Course IV required of all students in Vocational Groups, I, II, III, and VI.

Professional Course VI is required of students in Vocational Groups I, II, and IV.

Professional Course VIII is required of students in Vocational Group I.

II. Vocational Groups

Each student, not later than the end of the junior year, shall choose one of the six Vocational Groups listed on pages 25 to 27 and will meet the vocational requirements of the group chosen.

III. Vocational Qualifying Finals

Each senior student shall complete his academic program during his senior year by registering for and fulfilling the requirements of the

*Required of Vocational Groups I, II and III.

qualifying final discipline pertaining to his chosen vocational group.
(Not applicable to Group VI.)

IV. *Free Electives*

The student will choose a sufficient number of courses to make up the total of 90 semester hours required for graduation. Language courses count as free electives.

V. *English Bible*

A knowledge of the content of the English Bible requisite to the discharge of the teaching and preaching task of the Christian ministry is required and will be tested. Such proficiency must be demonstrated by the end of the student's senior year. Successful completion of Old Testament English Bible I and New Testament English Bible II (see pp. 49, 51) fulfill this requirement. A student may, however, sit for the final examinations in these courses and by passing them fulfill the requirement, in which latter case he receives no academic credit.

Suggested Distribution by Semesters of Required Courses

*First (Junior) Year**

Fall Semester

<i>Required in this Semester</i>	<i>s.h.</i>
10. I The Church and Minister's Vocation	1
11. Introduction to the Old Testament I	3
13. History of the Church to the Protestant Reformation	3
18. Early Christian Life and Literature	3
20. Types of Religious Philosophy†	3
Field Work Practicum I (Student Pastors)	1

Spring Semester

<i>Required in this Semester</i>	<i>s.h.</i>
14. Modern European Christianity	3
21. Theology of the Protestant Reformation	3

*15 hours is the normal program, not over 16 hours may be scheduled in either semester.

†Students with Advanced Standing may enroll in C.C. 16, Contemporary Western Culture.

26. II Introduction to Pastoral Care	3
Field Work Practicum II (Summer Field Work)	1

Second (Middler) Year*

Fall Semester

<i>Required in this Semester</i>	<i>s.h.</i>
19. Introduction to New Testament Theology	3
24. Philosophy of the Christian World Mission†	2
28. History of American Christianity	3
29. III Sermon Construction—Theory	2
32. Introduction to Christian Theology	3

Spring Semester

<i>Required in this Semester</i>	<i>s.h.</i>
12. Introduction to the Old Testament II	3
27. Christian Ethics	3
30. V Sermon Construction—Practice	1
33. Introduction to Christian Theology	3

Third (Senior) Year

Fall Semester

<i>Required in this Semester</i>	<i>s.h.</i>
22. IV Theology and Christian Nurture	3
C.P. 23. VI The Care of the Parish	3
Pr. 31. VIII Preaching (Practice)	1

Schedule of Required Courses

First Year—Fall Semester

Hour	Monday	Tuesday	Wednesday	Thursday	Friday
8:10					
9:10		N. T. 18	N. T. 18	P. S. 10	N. T. 18
10:10		Chapel	Chapel	Chapel	Chapel
11:00		C. H. 13	Assembly	C. H. 13	C. H. 13
12:00	C. C. 16		C. C. 16		C. C. 16
	T. S. 20		T. S. 20		T. S. 20
2:00	O. T. 11	Practicum	O. T. 11		O. T. 11

*Professional Courses I and II required of all students. Professional Course III, required of Vocational Groups 1, 3, 4, 6, and on occasion 2 and 5. Professional Course V, required of all students in Vocational Groups 1, 3, 4, and 6, and on occasion 2 and 5. Professional Course IV, required of all students in Vocational Groups 1, 2, 3, and 6.

†Required of students in Vocational Groups 1, 2, and 3.

First Year—Spring Semester

<i>Hour</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>
8:10					
9:10		C. H. 14	C. H. 14		C. H. 14
10:10		Chapel	Chapel	Chapel	Chapel
11:00			Assembly		
12:00					
2:00	H. T. 21	*Practicum	H. T. 21		H. T. 21
3:00	II P. C. 26		II P. C. 26		II P. C. 26

Second Year—Fall Semester

<i>Hour</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>
8:10					
9:10		C. T. 32	C. T. 32		C. T. 32
10:10		Chapel	Chapel	Chapel	Chapel
11:00		A. C. 28	Assembly	A. C. 28	A. C. 28
12:00		III Preach- ing 29		III Preach- ing 29	
2:00	O. T. 12		O. T. 12		O. T. 12

Second Year—Spring Semester

<i>Hour</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>
8:10					
9:10		C. T. 33	C. T. 33	V Preach- ing 30	C. T. 33
10:10		Chapel	Chapel	Chapel	Chapel
11:00		C. E. 27	Assembly	C. E. 27	C. E. 27
12:00					
2:00	N. T. 19	W. C. 24	N. T. 19	W. C. 24	N. T. 19

Third Year—Fall Semester

<i>Hour</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>
8:10					
9:10					
10:10		Chapel	Chapel	Chapel	Chapel
11:00		IV C. Ed.	Assembly	IV C. Ed.	IV C. Ed.
		22		22	22
12:00		VI C. P.	VIII Pr.	VI C. P.	VI C. P.
		23	31†	23	23
2:00					

*For Duke Endowment Students, additional sections of Practicum are available. Professional Courses I and II required of all students.

†Sections to be arranged.

Vocational Groups

In recognition of the existing and growing diversity of function within the 20th century Protestant Christian ministry, the program of studies leading to the B.D. degree has been designed to afford variability of emphasis within a basic unity. The core curriculum of basic theological studies provides uniform requirements for all. Variability of emphasis derives from the carefully tailored requirements peculiar to each vocational group. Election of a vocational group is election of a cluster of required courses regarded as providing adequate conversancy with a range of subject matter most pertinent to the special emphasis of the vocational group.

Each student shall choose his vocational group during the second semester of his first or junior year and give notice of his choice to the Office of the Dean of Students not later than May 1.

The student is urged to consult his faculty adviser in making his selection of a vocational group. Students electing Vocational Group I will be certified for that group by the Dean of Students. Students electing Vocational Group II shall have the approval of Professor Kale; those electing Vocational Group III, the approval of Professor Lacy; and those electing Vocational Group IV, the approval of Professor Goodling. Students electing Vocational Group V shall have the approval of the Dean and must offer an average of "B minus" for the academic record of their junior year. Students electing Vocational Group VI must have the approval of the Dean of Students. Choice of a vocational group is regularly subject to review of the Dean, and to the right to require alteration of election is reserved.

A qualifying final discipline is attached to each vocational group and constitutes a requirement for graduation. Open to students in their senior year, it carries two semester hours of credit. See page 27.

Electives in sufficient amount to complete 90 hours for graduation will be taken.

I. The Parish Ministry

A student electing Vocational Group I shall plan his program to include one course at a level higher than the core requirement from six of the following areas:

Biblical Studies	Pastoral Care
Care of the Parish	Church at Worship
Christian Education	Theological Studies
Historical Studies	

This Vocational Group requires the following Professional Courses: III, IV, V, VI, VIII, and Philosophy of Christian World Mission.

II. The Ministry of Christian Education

A student should plan his courses so as to include three of the following Christian Education courses: 125, 126, 161, 162, and 169 and at least one course from among the following: 164, 165, and 166.

In addition the student is required to take P.C. 170 and the following Professional Courses: IV, VI, and Philosophy of Christian World Mission. Each student who selects this group will be guided in distributing the electives among the four major divisions of the curriculum.

Those students planning to pursue the Ministry of Christian Education within the Parish Ministry may also in certain circumstances be advised to take Professional Courses III and V.

This Vocational Group requires the following Professional Courses: IV, VI, VII, and Philosophy of Christian World Mission.

III. The Ministry of Missions

The student should plan his course so as to include the following courses in Missions and related subjects: W.C. 24, 133, and 156; H.R. 158; and C.E. 190. In addition he should take at least one of the following courses, depending on his field of anticipated service: H.R. 179, 180, and 182 or C.T. 213 (with appropriate substitutions if these are not offered).

Professional Courses III, IV, and V are required of this group.

IV. The Ministry of Pastoral Care

In addition to the required course in Pastoral Care, P.C. 26, the student should plan his program so as to include the following: P.C. 170; 171 or 172; 177; 174 or 188; C.T. 125 or T.S. 102; and H.T. 121 or one advanced course in Church History. Students must also take one advanced course in each of the following areas: Christian Theology; Christian Ethics or Christianity and Culture; and Biblical Studies.

Professional Courses III, V, and VI* are required of this group.

V. The Ministry of Teaching

A student electing Vocational Group V shall declare his major during the second semester of his first or junior year and shall select for concentration five of the areas listed below of which one shall be the designated major in which he shall take not less than nine semester hours. He shall in addition, ordinarily, take not less than five semester hours in each of the other four areas. Normally, the above requirements are met by courses of advanced level; however, introductory courses of the core curriculum, not already taken as standard requirements of the junior and

*C.Ed. 161 or 162 may be substituted for Professional Course VI.

middle years may be included as fulfilling the major and minor areas of study.

American Christianity	History of Religions and
Christian Education	World Christianity
Christian Ethics	New Testament
Christianity and Culture	Old Testament
Church History	Theology and Philosophy of Religion
Historical Theology	
Professional Courses III and V (or IV).	

VI. The Ministry to the Campus

Students electing this group are required to take at least one advanced course in Christianity and Culture, and one advanced course in Pastoral Care. They are also required to take C.Ed. 149. In addition, they are advised to select electives in consultation with the director of Vocational Group VI in such fashion to maintain balance between the several disciplines.

Students of this group are required to serve an apprenticeship which may be accomplished in either of two ways:

1. A student may work part-time for one academic year as commuting active staff member of a denominational college chaplaincy program currently operating on one of the campuses within a fifty-mile radius of Duke University. Specific assignments and terms of employment as permitted by the academic load of the students would, in such cases, be arrived at in consultation with the director of Vocational Group VI.

2. A student may apply to an appropriate foundation (or other comparable agency) for grant to work full time for a year as a Seminary intern in a college campus situation and, if he is awarded such a grant, fulfill in this way the apprenticeship requirement. Students of Group VI are encouraged to apply for such a grant before proceeding otherwise.

A student's association as intern or member of a chaplain's staff will be recorded on his transcript. Regular reports of the student's activity and performance are to be made by the student and by his immediate supervisor during the term of his work as intern or staff member.

Professional Courses III, IV, and V are required of this group.

Senior Vocational Qualifying Finals

Students of Groups I and V normally fulfill the above requirements during their fifth or sixth semester of residence. Students of Groups II and III normally receive assignments early in the fifth semester of resi-

dence and complete the assignment before graduation, although the date by which assignments must be completed may be set at the discretion of the student's committee. Students of Group IV normally take their seminar in the sixth semester of residence. The qualifying discipline for each group carries, when successfully completed, two semester hours of credit.

Each student must, as a requirement for graduation, complete the qualifying discipline of his chosen Vocational Group as described in the following paragraphs.

For Vocational Group I. On the basis of materials designated by instructors and developed according to methods and standards described in exemplary lectures given by a faculty panel, a student of this group is to write the following: (a) a complete, critical exegesis of an assigned Biblical text, (b) an analysis of a given theological theme related to the passage, showing both the Christian consensus and the student's assessment of it, and (c) a discussion of the problems involved in the homiletical presentation of the theme as uncovered by (a) and (b).

For Vocational Groups II and III. A student of either of these groups presents to a specified committee of the faculty an essay on an assigned subject. For credit the essay must, in the opinion of the committee, demonstrate the relation of the student's choice of particular field to his total program of study.

For Vocational Group IV. Each student electing this group must complete the seminar in the Theology of Pastoral Care, staffed by an interdisciplinary committee of the faculty, and present to the committee a paper on an assigned subject during the course of the seminar.

For Vocational Group V. A student electing this Group must satisfy the following Senior Vocational Qualifying Final requirements.

Not later than the beginning of his final semester the student shall select a subject for research in consultation with a designated professor in the area chosen by the student as his major.

During the semester he shall compile an annotated bibliography for the study of this subject, generally guided by the selection and evaluation of works, both primary and secondary, which he would normally use in planning a syllabus and bibliography for teaching a course with this subject as principal focus, and specifically informed by limits and criteria agreed upon by student and professor.

Not later than the second week before final examinations, the student should present three copies of this bibliography to the professor who shall, in agreement with the director of the qualifying final for the year (or his representative) and one other member of the faculty invited by the director, meet with the student for an oral discussion and examination of the bibliography. This examination should last not less than one hour and not longer than two.

The grade for the student should be determined by the professor of the student's major area, taking due account of the estimate of the bibliography offered by the other faculty members of the committee.

For Vocational Group VI. Students of this group are not required to take a qualifying final.

Administering the Curriculum

For the administration of the curriculum the following regulations have been adopted.

1. Full-time students must take the required courses as specified for the respective semesters.

2. The schedules of all students are subject to review and approval of the Dean and the Committee on Academic Standing.

3. Students in candidacy for the B.D. degree who accept student pastorates are advised that their program of study will require a fourth year. Students with pastoral charges will enroll for not less than eight nor more than twelve semester hours in any given semester.

4. Ordinarily, a student enrolled in candidacy for the B.D. or M.R.E shall enroll for no less than eight semester hours in any semester.

5. Not over 30 semester hours of Summer Session work may be credited toward the degree of Bachelor of Divinity.

6. The status of special student may not be granted simply to permit avoidance of the schedule of required courses. Every request for this classification will be carefully investigated and approval of the Dean is required.

7. A fee of \$15.00 is charged for auditing any course except where a student is already paying regular University fees. Permission to audit requires the approval of the Dean and the instructor concerned.

8. Student pastors and students working under The Duke Endowment Summer Field Work Program of the Rural Church are required to take one of the Field Work Practicums.

Language Study

A student who takes six hours of a New Testament language may be excused from either N.T. 18 or N.T. 19; one who takes six hours of an Old Testament language may be excused from either O.T. 11 or O.T. 12, depending on the year in which he takes Hebrew.

A part-time student who desires to begin the study of Greek in the first year may postpone the required course in Old or New Testament.

For a student planning to take both Greek and Hebrew, the Greek may be continued in the second year by postponing N.T. 19 in the fall semester and waiving O.T. 12 in the spring semester. (Reversed 1966-67.)

Suitable entry will be made on the permanent record of any student who is granted permission to deviate from the requirements in the matter of language.

Graduation Credits

It is the responsibility of each student to see that he meets all requirements for graduation, and to take his courses in proper sequence. He is also responsible for seeing that any special permission granted him to deviate from the normal program is properly recorded in his personal files. Deviations from a normal academic program must be approved by the Dean of Students as representative of the Dean of the Divinity School.

Grading System

The grading system of the Divinity School employs the letters A, B, C, D, and F, which have been defined as follows: A, Excellent; B, Superior; C, Average; D, Inferior; F, Failure; WP, Withdrew Passing; WF, Withdrew Failing; WI, Withdrew Illness and I, Incomplete; P, Passed. (See section on Incompletes.) No percentage equivalents are stated. A student is expected to maintain an average of "C."

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

Incompletes

A student may, with the permission of the instructor concerned, petition the Dean of Students to receive a grade of "incomplete" in a course. Such permission may be granted when a student, through some circumstance beyond his control, such as illness, has been hindered from meeting the course requirements. No "incomplete" is recorded without permission in writing from the Dean of Students. Ordinarily, an "incomplete" will not be approved in the case of students completing their academic work in the fall semester. An "Incomplete" automatically becomes an "F" unless it is removed through completion of assigned work by the following dates:

- for "Incompletes" incurred in fall semester courses, March 15, following;
- for "Incompletes" incurred in spring semester courses, October 15, following; and
- for "Incompletes" incurred in summer courses, October 15, following.

Change of Course or Withdrawal

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

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

Graduation with Distinction

Students who achieve a grade point average of 3.75 (A, 4; B, 3; C, 2; and D, 1) for over-all academic record in the Divinity School are granted the degree of Bachelor of Divinity, *summa cum laude*. Students with a grade point average of 3.5 are awarded the degree, *magna cum laude*. Such distinction is specified on their diplomas.

The Master of Religious Education Degree

The course of study leading to this degree is designed for persons desiring to engage in various forms of Christian Education.

Candidates for this degree must hold the degree of A.B. (or its equivalent), based upon four years of work beyond secondary education, in a college which is approved by one of the regional accrediting bodies, and with academic and personal records which afford promise of competence in this area of service. The course of study will be especially useful for individuals who have had one or more years of experience in Christian Education and desire further training. Candidates for this degree will be limited in number, and individuals interested are urged to apply for admission well in advance of the opening of the academic year. All work offered for this degree, whether in the regular year or in summer sessions, must be completed within a period of six years from the date of beginning.

It is desirable that an applicant for admission show a college average of not less than B-, but other factors are also important, and the Committee on Admissions takes special note of a rising curve of academic achievement and the supporting letters from college instructors and administrators as well as church officials.

Prerequisites

Three of the following five prerequisite studies must have been taken by the candidate prior to his admission to the Divinity School or must be

secured, without credit toward the M.R.E. degree, after being admitted:

General Psychology	3 s.h.	Education	3 s.h.	Religion	3 s.h.
Sociology	3 s.h.	Philosophy	3 s.h.		

General Requirements

Sixty semester hours of graduate-professional work are required for graduation. Not more than twelve semester hours of this work may be taken in approved summer sessions.

No credits are allowed for undergraduate courses. However, in approving plans of study leading to this degree, consideration will be given to earlier work taken in the fields of Biblical studies and Christian Education provided such courses were taken in the junior and senior years in accredited four-year colleges. Also, where candidates for the degree have been engaged professionally as Directors or Ministers of Christian Education for not less than twelve months prior to entering the Divinity School, a research project may be substituted for the required Christian Education Practicum, with the approval of the Director of the M.R.E. program and the Dean.

A student who secures credit for 15 semester hours each semester will be in line for graduation at the end of two academic years. The amount of work allowed in each semester may not exceed that permitted in the B.D. curriculum.

Candidates must also pass the English Bible examinations or equivalent described under requirements for the B.D. degree. Normally these examinations are taken in the second year of the M.R.E. program but, with permission of the director of the M.R.E. program, may be taken during the student's first year of residence.

Course Requirements for the M.R.E. Degree

<i>Subject</i>	<i>Required Semester Hours</i>
Biblical Studies (O.T. and N.T.)	9 to 12
Church History, Historical Theology and American Christianity	9 in two or more of these fields
Christian Theology	3 to 6
Philosophy of Religion or Christian Ethics	3
Worship	3
Pastoral Care	3
Christian Education	11
(including missionary education)	
Christian Education Practicum	3
Required Hours	44 to 50
Electives	10 to 16
Total hours, required and elective:	60

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 B.D. (or the equivalent) with superior academic records.

General Requirements

The general requirements for the degree of Master of Theology are:

1. thirty semester hours of advanced studies, with a minimum grade of "B" in each course;
2. superior performance in a comprehensive examination covering the major and minor areas of study; and
3. residence for one academic year.

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

The Program of Study

At least twelve of the required thirty hours must be taken in one of the basic divisions of study (Biblical, Historical, Theological, or Professional) which shall be designated as the candidate's major, and at least six hours in another of the divisions which shall be designated as the candidate's minor. No more than twelve hours may be taken in the summer sessions. No more than six semester hours of work completed in another accredited institution may be transferred and credited toward the degree. Ordinarily, no more than six hours may be taken through directed reading, and no more than three in any one semester or summer term. In the area of Pastoral Care, up to fourteen hours may be taken through clinical training.

The major in Pastoral Care requires a calendar year. The candidate normally begins his training in June. This program provides two quarters of clinical credit through the Institute of Pastoral Care.

Each student will plan his program of courses and directed reading or clinical training with the guidance of a committee of two to be appointed by the director of the Master's Program. The committee will include a professor in the student's major area of interest, who will act as chairman, and a professor in the minor area. The chairman, in consultation with the director and the other member of the committee, will prepare, administer, and evaluate the comprehensive examination.

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 exceptional cases, the time limit may be extended, but in no case beyond three years.

Please note under the chapter on "Student Expenses and Residential Arrangements" that the charges for tuition and general fee, combined, are made on the basis of the number of semester hours taken, and that in order to be eligible for medical and surgical care a student must be taking at least seven hours.

Student Expenses and Residential Arrangements

Fees and Expenses

Tuition and General Fees

There is an admission fee of \$30.00 which is applied to the first term bill. (See statement of requirements for admission for full details.)

<i>Items</i>	<i>Per Semester</i>
Tuition—B.D. and M.R.E.	\$262.50
General Fee—B.D. and M.R.E.	56.50
Approximate cost of meals	275.00
Room (double) for men	155.00
	<hr/>
	\$749.00

The General Fee is in lieu of all special charges, and includes the following fees: matriculation, medical (provided student is taking at least 7 hours), library, damage, commencement, and diploma.

A student who is a candidate for either the B.D. or M.R.E. degree shall be liable for the tuition and general fee for the number of semesters required to complete the degree under a normal load of 15 hours. The B.D. candidate will pay tuition for six (6) semesters and the M.R.E.

candidate for four (4) semesters. If extra semesters are required to complete the degree, there will be no tuition for the extra semesters; however, the General Fee will be payable on a prorated basis.

Master of Theology Candidate. A student who is a candidate for the Th.M. degree shall be liable for tuition and general fee, combined, at the rate of \$20.00 per semester hour. All other costs and regulations for the Th.M. degree are the same as those for the B.D. and M.R.E. degrees.

Both the tuition and the general fee are due and payable not later than the day of registration for a particular semester.

Other Fees

Special Students. Those who are enrolled but who are not candidates for a degree. Tuition and general fee will be on a prorated basis and no scholarship aid is available.

Students matriculating in either semester at a date later than that prescribed in the catalogue shall pay to the Bursar of the University a penalty of \$5.00. After the day of registration no refund of the general fee or tuition will be made except for involuntary withdrawal to enter the Armed Services.

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 \$15.00 per year, plus any Federal tax that may be imposed. This fee is payable in the fall semester.

Auditing Fees. Persons seeking to audit Divinity School courses must, with the consent of the instructor concerned, secure permission of the Dean's office. In accordance with general University practice a fee of \$15.00 per course will be required of all auditors who are not enrolled students.

Estimated Expenses

The total cost for a student to attend the Duke Divinity School varies according to individual tastes and requirements; however, experience indicates that a single student may expect to spend from \$1800 up, with the average approximately \$2050, and a married couple may expect to spend from \$3000 up.

The Board of Trustees of Duke University determines the costs of attending the Divinity School, and these are subject to change without notice.

Debts. Students who are reported by the Treasurer's Office as delinquent in their accounts will be debarred from credit in courses until cleared by the Treasurer's Office. Transcripts will not be issued for delinquent students.

Student Health

The payment of the general fee entitles the student who is taking a minimum of seven hours to full medical and surgical care, with the exceptions noted below. This service is under the direction of the University Physician with the cooperation of the staff of Duke Hospital. It includes hospitalization, medical and surgical care, drugs, dressings, X-ray studies, and ward nursing. A charge for board is made at the same rate as in the University dining halls. Refraction of eyes, treatment of teeth, and of all chronic conditions, such as the removal of diseased tonsils, are not included in this service. The cost of any necessary braces and orthopedic appliances, as well as of special nursing, must be borne by the student.

Since the Student Health Program does not cover students while away from the Duke Campus, it is imperative that student pastors and assistant pastors (winter and/or summer) who are subjected to the hazards of highway travel with great frequency, secure complementary health and accident insurance for the full twelve month period.

Information concerning such a policy may be secured by inquiring at the office of the Dean of Students. Such a complementary policy is recommended for all students.

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

Living Accommodations

Housing

The Men's Graduate Center is available to men enrolled in the Divinity School. The rooms are equipped for two persons and the rental charge for a double room is \$155.00 each semester per occupant. The rental charge for a single room is higher.

A graduate section in Hanes Annex near the Men's Graduate Center is available for women students in the Divinity School who desire to reside in University residence halls. The rental charge is \$167.50 per semester for each occupant. Sixty-six spaces are available in twenty-two family type air conditioned apartments, featuring one large bedroom, one smaller bedroom, one and one-half baths, a kitchen-dining room, and a living room. The rental rate for each occupant is \$225.00 per semester. Details of housing for graduate women will be provided on request to the Director of Housing, Duke University, Duke Station, Durham, North Carolina.

Duke University Apartments, which consist of efficiency, one- and two-

bedroom apartments, are available to married graduate students. The apartments are complete with basic furnishings and the current rental charges per month are \$70.00 for the efficiency, \$90.00 for the one-bedroom, and \$110.00 for the two-bedroom. Heat, electricity, except for window fans and air conditioners, hot and cold water, garbage and trash collection, and maintenance of grounds are all included in the rental charge. For further information on married student apartments, write to the Director of Housing, Duke Station, Durham, North Carolina.

Residence hall rooms, graduate women's apartments, and Duke University Apartments may be reserved by new applicants only if they have been accepted officially for admission to the Divinity School. Applications for residence hall rooms are to be made to the Director of Housing, Duke Station, Durham, North Carolina. A \$25.00 room deposit is required of each applicant before a residence hall room or women's apartment reservation is made. The initial room deposit is effective during the student's residence in the University residence halls or graduate women's apartment if attendance is continuous in regular academic years. The deposit will be refunded under the following conditions:

1. Within thirty days after the student has been graduated provided written notice is received at the Housing Bureau requesting refund.
2. Upon withdrawal from Duke University Residence Halls by students enrolled on the semester basis, provided written notice is received in the Housing Bureau by August 1st for cancellation of a reservation for the fall semester, and not later than January 15th for cancellation of a reservation for the spring semester.
3. When the reasons requiring withdrawal are beyond the student's control.

No refund will be made until the occupant has checked out of his room through the Housing Bureau and has settled his account with the Bursar.

A resident student, in order to retain his room for the succeeding academic year, must make application at the office of the Director of Housing for confirmation of the reservation.

The authorities of the University do not assume responsibility for persons selected as roommates. Each student is urged to select his roommate when the room is reserved. Any student who occupies a double room without a roommate will be given written notice from the Housing Bureau to obtain a roommate or he may be required to pay the rental consideration for the whole room. Apartment regulations are similar.

Any exchange of rooms must be made at the Housing Bureau. Persons exchanging rooms without the approval of the Housing Bureau will be subject to the charges for both rooms.

Rooms and apartments for graduate women are rented for the academic year but for no period of less than one semester without special arrange-

ments. After the day of registration, no refund of room rent will be made except for involuntary withdrawal to enter the Armed Services. Such refunds will be made in accordance with the University's established schedule. Regulations governing the occupancy of rooms will be supplied by the Housing Bureau to those students who make application for housing. Occupants are expected to abide by these regulations.

Dining Halls

Food service on both the Woman's College Campus and the West Campus is cafeteria style. The cost of meals approximates \$250.00-\$300.00 per semester depending upon the need and taste of the individual. The dining facilities on the West Campus include three cafeterias with multiple choice menus and, in addition, the Oak Room, where full meals and *a la carte* items are served. The Men's Graduate Center has a cafeteria open at meal hours and a coffee lounge which is open until 11:00 p.m. The prices are the same as in the West Campus Union.

Motor Vehicles

Each student possessing or maintaining a motor vehicle at Duke University shall register it annually at the Traffic Office in Building 10. It must be registered within five (5) calendar days after operation of vehicle on campus begins. Students resident in dormitories are required to pay an annual parking fee of \$30.00 for each motor vehicle, excepting that a parking fee of \$10.00 is required for each motorcycle, motorbike, or motor scooter. The proper registration emblem must be displayed at all times.

At the time of registration of a motor vehicle, the following documents must be presented:

1. State vehicle registration certificate.
2. Valid driver's license.
3. Satisfactory evidence of automobile liability insurance coverage within limits of at least \$5,000.00 per person and \$10,000.00 per accident for personal injuries, and \$5,000.00 for property damage, as required by North Carolina Motor Vehicle Law.
4. If student is under 21, a statement signed by the student's parent or guardian granting the student permission to operate a motor vehicle at Duke University.

Students are expected to abide by the Parking, Traffic and Safety Regulations, a copy of which will be given the student at time of registration.

Statement of Financial Aid

A student should select his school on the basis of educational opportunity. At the same time financial considerations will be of legitimate and often of pressing concern. Each student should formulate at least a tentative plan for financing his seminary education. Such a plan would not of necessity demand absolute assurance of all necessary educational expense, but should include specific resources for the first year and a knowledge of probable resources for the second and third years.

Tuition grants and other financial aids are available in order that no student may experience such financial difficulty as would prevent his obtaining a Divinity School education.

The Committee on Scholarships and Financial Aid will gladly counsel the student concerning financial needs and resources. Financial assistance may consist of scholarships, loans, tuition grants, grants-in-aid, and employment which may be worked out in various combinations on a year-to-year basis, with reapplication and review each year.

Financial Resources

Personal

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

Church

Many local churches and conferences or other governing bodies provide gifts and grants for theological education, from Ministerial Training Funds which provide grants and/or loans to theological students. The student makes application to his own church, Annual Conference, Presbytery, or other governing body.

The Divinity School

Scholarships

Junior Merit Scholarships. These are ordinarily granted upon nomination by undergraduate school.

National Methodist Scholarships. The General Board of Education of The Methodist Church makes available two \$500 scholarships to outstanding students in the first year class.

Middler Academic Scholarships. Two scholarships of \$500 each are made available on the basis of academic excellence and leadership potential.

Senior Honor Scholarships. Each year a limited number of honor scholarships are awarded to rising seniors who have achieved academic excellence and who give unusual promise of service in the pastoral ministry.

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

Tuition Grants

These, in varying amounts commensurate with need, are available upon application to the Committee on Scholarship and Financial Aid. Currently enrolled students who are eligible for consideration must apply in February prior to the academic year for which a tuition grant is requested. Entering students may apply when admitted.

Grants-in-Aid

Varying amounts are made available through the Divinity School to students who choose to make participation in the Endowment and Field Education Program an integral part of their seminary training. The Grant-in-Aid Program includes the following:

1. Summer Assistant Pastors.
2. Winter Assistant Pastors.
3. Student Pastors. See full description under section on Field Education.

Loans

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

Note: Unless otherwise indicated all correspondence concerning financial aid should be directed to: Financial Aid Office, The Divinity School, Box 4814, Duke Station, Durham, N.C.

Employment

Students or wives desiring employment with the University should apply to the Director of Personnel, 01 Allen Building, Duke University, Durham, North Carolina. Students or wives make their own arrangements for employment either in the City of Durham or on campus.

Financial Aid Resources

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

R. Ernest Atkinson Legacy

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

Mary Reynolds Babcock Foundation Scholarships

Through the Mary Reynolds Babcock Foundation of Winston-Salem, North Carolina, a limited number of scholarships in an amount not exceeding \$1,400 per year are granted to students in candidacy for the B.D. degree, on nomination and decision of the Dean and Committee on Scholarships and Financial Aid.

E. M. Cole Fund

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

The Duke Endowment

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

N. Edward Edgerton Fund

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

Thomas Jefferson Finch Scholarship

In 1955 Mr. George David Finch, '24, and Mr. Brown Faucette Finch, '54, established an annual scholarship in the amount of \$650 a year in memory of Mr. Thomas Jefferson Finch, Trinity College Class of 1884, who was the father and grandfather of the donors.

The James A. Gray Fund

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

P. Huber Hanes Scholarship

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

George M. Ivey Scholarship Fund

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

Lewis Clarence Kerner Scholarship

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

Laurinburg Christian Education Fund

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

Myers Park Scholarship Fund

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

W. R. Odell Scholarship

This fund was established in 1946 by the Forest Hills Methodist Church, Concord, North Carolina.

Jesse M. Ormond Scholarship Fund

In 1948 the North Carolina Conference established a fund in honor of Professor Jesse M. Ormond, who for many years was Director of Field Work and Professor of Practical Theology.

Gilbert T. Rowe Memorial Scholarship Fund

This scholarship fund was established in 1962-4 through the generosity of Divinity School Alumni and friends of the late Gilbert T. Rowe, Professor of Symbolic Theology.

Elbert Russell Scholarship

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

Hersey E. Spence Scholarship

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

The Methodist Church

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

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

The General Board of Education makes available annually two National Methodist Scholarships having a cash value of \$500 each. (See page 42.)

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

Dempster Graduate Fellowships

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

Foreign Scholarship Fund

Maintained through annual contributions of individuals and churches. Contributions for 1965-66 included: St. Paul's Methodist Church, Goldsboro, North Carolina, Hayes Barton Methodist, Raleigh, North Carolina.

Field Education

Its Nature and Purpose. Field Education is conceived to have a two-fold nature. (1) It is a vital part of the total education of the theological student, testing his motivation and fitness for the vocation of the ministry. (2) It is a symbol of a mutual relationship between the seminary and the local church, and it is an effective way of declaring and implementing the purpose of the seminary to serve the church as well as the student.

More specifically it is the purpose of Field Education to: (1) assist the student in understanding the nature and task of the local church; (2) study some of the practical problems involved in the care of the parish; (3) afford an opportunity for the progressive development of the student's knowledge and ministerial skills through responsible participation in the life of the church; (4) contribute leadership to the churches of the region; and (5) provide, in most instances, grants-in-aid to assist the student in defraying educational expenses.

Opportunities for participation in the Field Education program are made available through the cooperative efforts of The Divinity School, churches, pastors, and district superintendents, or equivalent officials of other denominations. The student must make application for the particular program in which he wishes to participate.

Types of Field Education. (1) Summer Assistant Pastors: Upon request of a church, a student is assigned by the Committee on Endowment and Field Education to serve ten weeks as an assistant. The student is provided board, room, laundry, necessary travel, and a grant-in-aid

of \$800.00. To participate the student must secure credit in Practicum II and participate in the preparatory training sessions under The Duke Endowment Student Association. A majority of the students are assigned to Methodist rural charges in the state of North Carolina. Married students whose wives work must be prepared to go without their wives. A limited number of entering students can be assigned; however, prior consideration is given to rising Middler and Senior students. Students transferring to another seminary are not eligible for assignment the summer prior to transfer. (2) Winter Assistant Pastors: In consultation with the pastor, church leaders, district superintendents and/or other responsible leaders, students are assigned to serve as assistants during the academic year. The time element will vary from six to 15 hours per week and the grant-in-aid will vary accordingly up to \$800.00. If more than 15 hours of service per week is required the student will be required to reduce his academic load. (3) Student Pastors: A student may be appointed by an annual conference or other official agency of a recognized denomination to serve as a student pastor. However, the student must have the approval of the Director of Field Education, as agent of the Dean, before accepting an appointment as a student pastor. All student pastors must secure credit for Practicum I; enroll for not less than eight nor more than twelve hours per semester, thus requiring four academic years to complete the B.D. degree; and, if the charge being served is located beyond 50 to 55 miles from the campus, the students are required to live in Durham or vicinity during the academic week, Monday 2:00 p.m. through Friday 4:00 p.m. Salaries and other forms of support are arranged by church officials in keeping with denominational policies and are reported to The Divinity School. (4) Other Church Related Positions: These consist of teaching church school classes and counseling youth groups, and are expected to require no more than three to six hours per week. These positions may or may not involve grant-in-aid.

Supervision. Through the coordinated efforts of the Divinity School, the local churches, District Superintendents, and pastors there is continuous supervision of all students participating in the Endowment and Field Education Program. Under the general direction of the Director of Field Education, members of the administrative and teaching staff share in administering this program.

Supervision is carried on through: (1) Practicum I, required in the first semester of service as a student pastor, and Practicum II, required of all students planning to participate in the Summer Endowment and Field Education Program; (2) Regular visits by supervisors to charges served by student pastors and assistant pastors, followed by student-supervisor conferences; (3) Seminars (one day) for supervisors; (4) Regular reports from all students and charges to the Endowment and Field Education Office.

Courses of Instruction*

Required courses are numbered from 10 to 70. Elective courses carrying credit in the Divinity School only are numbered from 71 to 199. Courses approved for credit in both the Divinity School and the Graduate School of Arts and Sciences are numbered above 200. Lists of courses to be offered in any semester will be available at the time of each registration.

I. Biblical Studies

Old Testament

Old Testament English Bible I. (Meets two hours weekly.) 1 s.h.
Mr. Efrid

11. *Introduction to the Old Testament I.* The origin, literary forms, and contents of the books of the Old Testament in their geographical and historical setting on the Exile. 3 s.h. *Mr. Tucker*

12. *Introduction to the Old Testament II.* Introduction to and interpretation of Exilic and post-Exilic prophecy, Psalms, wisdom literature, the Chronicler, apocalyptic, and the Apocrypha. 3 s.h. *Mr. Goodman*

*On approval of the Dean, courses offered in the Graduate School of Arts and Sciences other than those approved for credit in the Divinity School may be approved for credit in individual cases, provided no equivalent course is offered in the Divinity School; each case to be decided on its merits.

101. *Post-Exilic Prophecy*. A study of the post-Exilic prophets from Ezekiel to Daniel, with special reference to Messianic prophecy and related theological problems. 2 s.h.

106. *Exegesis of the English Old Testament*. A. A book of the Pentateuch; B. A prophetic book; C. A historical book; D. Selected poetical materials. (O.T. 106 A, O.T. 106 B, O.T. 106 C, and O.T. 106 D are separate courses, offered in different semesters.) Prerequisite: O.T. 11 or the equivalent. 2 s.h. Staff

196. *The Bible and Recent Discoveries*. A survey of the contribution of the cultural setting of the Bible as an aid to its understanding. 3 s.h.

201-202. *First Hebrew*. The principles and structure of the Hebrew language with translation of selected Old Testament narratives. One year of Greek prerequisite. 6 s.h. Mr. Stinespring

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

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

209. *Old Testament Theology*. Studies of the Old Testament in regard to theological themes and content. Prerequisite O.T. 11-12 or equivalent. 3 s.h. Mr. Tucker

301. *The Theology of the Dead Sea Scrolls*. A study of the religious ideas of the Scrolls in relation to the theology of the Old and New Testaments. Prerequisite: O.T. 11. 3 s.h.

302. *Studies in the Intertestamental Literature*. Selected documents of the Apocrypha and Pseudepigrapha examined exegetically and theologically in their relation to post-Exilic Judaism. Prerequisite: Permission of the instructor. 3 s.h.

304. *Aramaic*. A study of the Aramaic portions of the Old Testament, and selected passages from the Targums, Midrashes, and Talmuds. 3 s.h. Mr. Stinespring

305. *Third Hebrew*. An interpretative study of late Hebrew prose, with readings from Chronicles, Ecclesiastes, and the Mishnah. 3 s.h. Mr. Stinespring

306. *Language and Literature of the Dead Sea Scrolls*. A study in interpretation. Prerequisite: a knowledge of Hebrew. 3 s.h.

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

309. *History of the Ancient Near East*. A specialized study of the civilizations of Egypt, Palestine, Syria, and Mesopotamia in the light of Biblical archaeology. 3 s.h. Mr. Tucker

310. *Old Testament Prophecy*. The prophetic movement in Israel with

special emphasis on the theological standpoint of the prophets of the eighth century B.C. Prerequisites: O.T. 11 and O.T. 12. 3 s.h. *Mr. Stinespring or Mr. Tucker*

°*History of Art 215. Religious Art of the Ancient Near East.* The development of art, particularly architecture and sculpture, as the material expression of religious ideas in Egypt, Mesopotamia, and in part Syria and Palestine to the Persian conquest. 3 s.h. *Mr. Markman*

°*History of Art 216. Religious Art of the Classical World.* The religious art, particularly architecture and sculpture, of Greece and Rome with special emphasis on the monuments in the Near East. 3 s.h. *Mr. Markman*

New Testament

New Testament English Bible II. (Meets two hours weekly.) 1 s.h. *Mr. Efrid*

18. *Early Christian Life and Literature.* A basic study of the civilization in which Christianity began; the origin and development of the Christian Church and its literature through the second century. 3 s.h. *Mr. Efrid*

19. *Introduction to New Testament Theology.* A constructive analysis and exposition of the positive doctrinal content of the New Testament. Prerequisite: N.T. 18. 3 s.h. *Mr. M. Smith*

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

105. *Studies in Paul.* An investigation of Paul's apostolate based upon the Acts and the Epistles with attention to Paul's theology as reflected in selected passages. 3 s.h. *Mr. Efrid*

107. *The Church in the New Testament.* An exegetical consideration of the important New Testament texts relevant to the development of church order, ministry, sacraments, and/or other important dimensions of the primitive community and its self-consciousness. Prerequisite: N.T. 18. or equivalent. 3 s.h. *Mr. M. Smith*

116. *Exegesis of the English New Testament I.* A. Luke-Acts; B. Galatians and I Corinthians; C. The Pastoral Epistles. (N.T. 116 A, N.T. 116 B, and N.T. 116 C are separate courses, offered in different semesters.) 2 s.h. *Staff*

117. *Exegesis of the English New Testament II.* A. The Gospel and Epistles of John; B. Romans. (N.T. 117 A and N.T. 117 B are separate courses, offered in different semesters.) 2 s.h. *Staff*

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

119. *The New Testament in Greek.* Readings in the Epistles. 3 s.h. *Staff*

°Course offered in the Graduate School of Arts and Sciences which is credited toward the degree of Bachelor of Divinity.

225. *Living Issues in New Testament Theology.* Examination of recent major questions of debate in the New Testament field. Prerequisite: N.T. 19. 3 s.h.

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

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

318. *Textual Criticism of the New Testament.* A study of the scientific recovery of the Greek text on which modern versions are based; manuscript discoveries; principles of textual criticism; practice in collating original manuscripts in the Duke collection. Prerequisite: N.T. 103-104, or the equivalent. 3 s.h. *Mr. Clark*

340-341. *Seminar in the New Testament.* Research and discussion on a selected problem in the Biblical field. 3 s.h. *Mr. M. Smith*

See also Pr. 185 and O.T. 209.

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

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

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. 3 s.h. *Mr. Petry*

14. *History of Modern European Christianity.* A survey of the main currents in Reformation and post-Reformation church history. 3 s.h. *Mr. Hillerbrand*

85. *Seminar in Modern European Christianity.* A seminar devoted to the study of select aspects of Reformation and Post-Reformation Church History. This year the seminar will consider Reformation and Post-Reformation Confessions of faith. Prerequisite: C.H. 13-14. 2 s.h. *Mr. Hillerbrand*

*Course offered in the Graduate School of Arts and Sciences which is credited toward the degree of Bachelor of Divinity.

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

138. *Great Books in Christian History.* An intensive study of Augustine's *Confessions*, Thomas à Kempis' *Imitation of Christ*, Erasmus's *Complaint of Peace*, Luther's *Christian Liberty*, Calvin's *Instruction in Faith*, and Andrewes' *Private Devotions*. 3 s.h. *Mr. Petry*

139. *Methodism.* A study of Methodist societies in England and the developing church in America as they gave rise to such historic issues as polity, education, division, and reunion. Prerequisite: C.H. 13. 2 s.h. *Mr. Petry*

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

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

142. *British Methodism after Wesley.* British Methodism in its nineteenth and twentieth century development. Prerequisite: C.H. 14. 3 s.h. *Mr. Baker*

250. *The Reformation of the 16th Century.* An advanced study of the time between 1517 and 1555 with particular reference to the left wing movements of reform. 3 s.h. *Mr. Hillerbrand*

251. *The Age of Counter-Reformation.* An advanced study of the time between 1555 and 1650. 3 s.h. *Mr. Hillerbrand*

252. *Pietism, Deism, Rationalism.* An advanced study of the currents of European Christianity between 1650 and 1800. 3 s.h. *Mr. Hillerbrand*

253. *History of Modern Catholicism.* A survey of the main currents of Post-Tridentine Catholicism. 3 s.h. *Mr. Hillerbrand*

330. *The Church in Europe Since 1800.* Emphasis is placed on the relation of the church to the social, economic, and political life of Modern Europe. Particular attention is given to Papal pronouncements on social issues, the relationship of Eastern to Western institutions, and ecclesiastical historiography as it involves source editions, periodicals, and ecumenical literature. 3 s.h. *Mr. Petry*

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

332. *The Medieval Church.* Outstanding characteristics of the medieval church, emphasizing theory, polity, institutions, sacraments, and worship. Prerequisite: C.H. 13. 3 s.h. *Mr. Petry*

334. *Church Reformers and Christian Unity.* The work of such reformers as Marsilius of Padua, William of Ockham, Jean Gerson, Pierre d'Ailly and Nicholas of Cusa in relation to ecclesiastical schism and the

search for Christian unity through representative councils. Prerequisite: C.H. 13. 3 s.h. *Mr. Petry*

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

Historical Theology

21. *The Theology of the Protestant Reformation*. The Reformation of the 16th century and its outcome in the 17th and 18th centuries. 3 s.h. *Mr. Grislis*

111. *Literature of the Latin Church*. Readings, in the Latin originals, of diverse kinds of writing produced by the Latin Church in various periods of its history. Prerequisite: Permission of instructor. 3 s.h.

120. *Faith and Heresy in Dialogue*. Studies in the origin and role of the Apostles', the Nicene, and the Chalcedonian Creeds in their contemporary setting. 3 s.h. *Mr. Grislis*

121. *Sacraments in the Christian Church*. Ecumenical studies in devotion and division: Baptism and the Lord's Supper. 3 s.h. *Mr. Grislis*

123. *The Theology of the Early Church*. An introduction to the history of doctrine from the 2nd to the 6th centuries. 3 s.h. *Mr. Grislis*

234. *The Theology of Thomas Aquinas*. A systematic interpretation of the thought of Aquinas, with a major emphasis on his specifically theological formulations, drawing upon the *Summa Theologica* and other relevant sources. 3 s.h. *Mr. Grislis*

240. *The Theology of Richard Hooker*. An exposition of the writings of the Systematic Theologian of Anglicanism in the sixteenth century. 3 s.h. *Mr. Grislis*

260. *Seminar: 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. Permission of instructor. 3 s.h. *Mr. 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. Prerequisite: Permission of instructor. 2 s.h. *Mr. Richey*

337. *The Theology of Martin Luther*. A critical and comparative examination of Luther's thought. 2 s.h. *Mr. Hillerbrand*

338. *The Theology of John Calvin*. An exposition of the *Institutes of the Christian Religion* in relation to cognate documents. Prerequisite: H.T. 21. 3 s.h. *Mr. Grislis*

American Christianity

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

129. *The Theology of American Methodism.* A study of Methodist dogmatics from 1784 through 1903, including doctrinal standards and representative systems from Richard Watson through Henry C. Sheldon. 3 s.h. Mr. Rogers

199. *The American Social Gospel.* A study of Protestant social thought and action in America since 1865. 3 s.h. Mr. Henry

296. *Religion on the American Frontier.* A study of the spread of evangelical Christianity as a theological and cultural phenomenon of the American West. Prerequisite: A.C. 28. 3 s.h. Mr. Henry

372. *Theology of Paul Tillich.* An examination of Tillich's philosophical theology. 2 s.h. Mr. Robinson

385. *Religion in American Literature.* A critical study of the meaning and value of religious motifs reflected in American literature. 3 s.h. Mr. Henry

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

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

397. *Contemporary American Theology.* A critical appraisal of major tendencies. 3 s.h. Mr. Henry

World Christianity

24. *Philosophy of the Christian World Mission.* A study of theological foundations, guiding principles, and contemporary problems of the World Christian Community. 2 s.h. Mr. Lacy

133. *History of Christian Missions.* A survey of the spread of Christianity with special emphasis on 19th and 20th century Protestantism. 2 s.h. Mr. Lacy

135. *Area Studies of the Christian Church.* The cultural setting and current programs and policies of the Church in one of the following areas: a. Latin America, b. India and Pakistan, c. Africa, d. Southeast Asia, e. Japan-Korea-Philippines, f. Moslem Lands, or g. United States Home Missions. (The area of study to be determined by student interest in consultation with the instructor.) 2 s.h. Mr. Lacy and Others

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

386. *Seminar: Theological Trends in the World Church.* Contemporary

currents of Christian thought as they affect the resurgent non-Christian faiths, new formulations of a theology of mission, and ecumenical conversations. 3 s.h. *Mr. Lacy*

See also: C.Ed. 126, C.E. 190, C.E. 292, and C.E. 333.

History of Religions

158. *Contemporary Non-Christian Religions.* Critical consideration of contemporary conditions in major non-Christian traditions, with special reference to Hinduism, Buddhism, Islam, and African Religions. 3 s.h. *Mr. Sullivan*

180. *Religions of the Near East.* Historical and theological introduction to the major indigenous traditions of the Near East, especially Zoroastrianism, and Islam. 3 s.h. *Mr. Partin*

182. *Religions of India.* Historical and theological introduction to Indian religious life and thought. The development of Buddhism is covered, as well as Jainism and Sikhism, along with the various modes of Hinduism. 3 s.h. *Mr. Sullivan*

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

III. Theological Studies

Philosophy of Religion

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

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

Christian Theology

32. *Introduction to Christian Theology I.* The major themes of the theology of the church: nature and task of theology, knowledge of God, man and Christ. 3 s.h. *Mr. Cushman*

33. *Introduction to Christian Theology II.* God the redeemer, the church, word and sacrament, authority and ministry, the Kingdom of God. 3 s.h. *Mr. Herzog*

108. *Revelation and Authority.* A study of the relationship between revelation, Bible, preaching and the church. 3 s.h. *Mr. Herzog*

110. *This Life and the Age to Come*. Christian eschatology and the meaning of history in the light of God's triumph over sin, suffering, and death. 3 s.h. Mr. Robinson

*125. *Theological and Psychological Interpretations of Man*. An inquiry into the relations of theological and psychological views of man's nature, predicament, and deliverance. 3 s.h. Mr. Richey

195. *Origins of Dogmatic Thought*. An analysis of dogmatic concepts in the Gospel of John: their development into a body of doctrine. 3 s.h. Mr. Herzog

200. *The Person and Work of Christ*. The problem of knowledge of Christ and formulation of a doctrine of his work and person in the light of Biblical eschatology. Prerequisite: C.T. 32-33. 3 s.h. Mr. Cushman or Mr. Hall

213. *The Structure of Roman Catholic Thought*. The main characteristics of Roman Catholic theology with consideration of possibilities and limitations in ecumenical conversation with Rome. Prerequisites: C.H. 13 and 14 and H.T. 21. 3 s.h. Mr. Herzog

216. *Kierkegaard Studies*. Critical examination of selected works. Prerequisite: C.T. 32 or permission of the instructor. 3 s.h. Mr. Robinson

224. *Conceptions of Man in Western Thought*. An analysis and interpretation of important types of philosophical and theological theory. 3 s.h. Mr. Richey

300. *Systematic Theology*. Method and structure of systematic theology, the doctrine of God, theological anthropology and Christology. Prerequisite: C.T. 32-33 or equivalent. 3 s.h. Mr. Herzog

303. *The New Hermeneutic and the Concept of History*. A critical examination of key issues in present-day European systematic theology centered in the positions of Fuchs, Ebeling, Moltmann, Ott, and Pannenberg. Prerequisite: C.T. 32-33. 3 s.h. Mr. Herzog

320. *Seminar: Friedrich Schleiermacher*. Critical examination of the dogmatic system. Prerequisite: C.T. 322. 3 s.h. Mr. Herzog

322. *Nineteenth Century European Theology*. Protestant theology from Kant to Herrmann. 3 s.h. Mr. Herzog

323. *Seminar: Bultmann*. Critical examination of representative works, with some consideration of relation to the work of Martin Heidegger. Prerequisite: C.T. 32-33 or permission of the instructor. 3 s.h. Mr. Robinson

325. *Philosophical Theology I*. Main problems in the history of philosophical theology from the pre-Socratics to Descartes. Prerequisite: C.T. 32-33. 3 s.h. Mr. Robinson

326. *Philosophical Theology II*. Main problems of philosophical theology in the modern period. Prerequisite: C.T. 325. 3 s.h. Mr. Robinson

328. *Twentieth Century European Theology*. Critical examination of

*May be taken and grade recorded as Christian Educ. 125.

the thought of selected Protestant theologians from 1900 to 1950. Prerequisite: C.T. 32-33 and permission of the instructor. 3 s.h. *Mr. Herzog*

Christianity and Culture

16. *Contemporary Western Culture.* An analysis of the conceptual commitments in contemporary styles of thought and life as reflected in the natural sciences, philosophy, social analysis, and the arts. 3 s.h. *Mr. Poteat*

80. *The Christian Faith and Tragedy.* An exploration of the tragic view of life as exhibited in selected classic and contemporary works of literature and a comparison of this with Christian belief. 3 s.h. *Mr. Poteat*

81. *Recent and Contemporary Art and Theology.* The study of 19th and 20th century painting and sculpture as documents of contemporary man's apprehension of himself and his world; and as elements in the conversation between Christian faith and culture. 3 s.h. *Mr. Poteat*

230. *The Meaning of Religious Language.* An analysis of the credentials of some typical claims of theism in the light of theories of meaning in recent thought. Prerequisite: C.T. 32-33 or permission of instructor. 3 s.h. *Mr. Poteat*

231. *Seminar in Christianity and Contemporary Thought.* Analytical reading and discussion of such critical cultural analysis as is found in the works of M. Polanyi, Arendt, Trilling, and others, with appraisal of the relevance for theological inquiry. Prerequisite: C.T. 32-33 or permission of instructor. 3 s.h. *Mr. Poteat*

380. *Existentialist Thought.* An analysis of writings of representative thinkers from Kierkegaard to Sartre. Prerequisite: C.T. 32-33, or permission of instructor. 3 s.h. *Mr. Poteat*

Christian Ethics

27. *Christian Ethics.* The central assumptions and principles of the Christian conception of the good life. 3 s.h. *Mr. Beach and Mr. H. Smith*

114. *Christian Social Ethics.* The principles of Christian social policy with reference to domestic, social, political, and economic patterns of contemporary culture. 3 s.h. *Mr. H. Smith*

115. *Christian Social Action in the Local Church.* Christian ethical principles, resources, procedures, and programs for pastoral leadership in parish social action. 2 s.h. *Mr. H. Smith*

122. *Moral Theology in the Nineteenth Century.* Critical and comparative examination of ethical theory as exhibited in the work of representative theologians. 3 s.h. *Mr. H. Smith*

124. *Moral Theology in the Twentieth Century.* Critical and comparative examination of ethical theory as exhibited in the work of William

- Temple and selected contemporary theologians. 3 s.h. *Mr. H. Smith*
190. *The Christian Critique of Communism*. Analysis of and alternatives to the dynamic secular ideology from a religious standpoint. 3 s.h. *Mr. Lacy*
194. *The Protestant Church and American Culture*. Analysis from the perspective of Christian ethics of current problems in the interpenetration of Church and culture with explicit reference to the parish setting. 3 s.h. *Mr. H. Smith*
292. *Christian Ethics and International Relations*. An examination of Christian attitudes toward such issues as war and peace, the rule of law, foreign aid, and human rights; and the Church's contribution to international policies and institutions. 3 s.h. *Mr. Lacy*
333. *Seminar: Marxist Ideology and Christian Faith*. Comparative study of Communist and Christian doctrines of man, society, sin, history, ethics, and eschatology. Prerequisite: C.E. 190 or equivalent. 3 s.h. *Mr. Lacy*
389. *Christian Ethics and Contemporary Culture*. A study of the interaction between Christian thought and current secular social theory. Prerequisite: C.E. 27 or its equivalent. 3 s.h. *Mr. Beach*
390. *Current Problems in Christian Ethical Theory*. A critical study, seminar style, of dominant issues in Christian Ethics, through an analysis of a variety of contemporary Christian treatments of such problems as love, justice, community and vocation. Prerequisite: C.E. 27 or its equivalent. 3 s.h. *Mr. Beach*
391. *Historical Types of Christian Ethics I*. A critical study of representative statements of Christian ethical theory, through the early Reformation. Prerequisite: C.E. 27 or its equivalent. 3 s.h. *Mr. Beach*
392. *Historical Types of Christian Ethics II*. A continuation of C.E. 391, from the Reformation through current Christian ethical theory. Prerequisite: C.E. 391. 3 s.h. *Mr. Beach*
393. *The Christian Interpretation of History*. A comparative examination of the chief secular and Christian theories of history current in Western thought. For advanced students. Prerequisite: C.E. 27. 3 s.h. *Mr. Beach*
394. *Christianity and the State*. The relation of the Christian theory of the State to political problems with special consideration of the religious assumptions underlying democratic theory and practice, and of the relationship of Church to State. Prerequisite: C.E. 27. 3 s.h. *Mr. Beach*

IV. Professional Studies

The Care of the Parish

10. *The Church and the Minister's Vocation*. An orientation course for

- beginning students, devoted to a consideration of the nature of the Church and the tasks of the ministry. 1 s.h. *Staff*
23. *The Care of the Parish*. A consideration of the pastor's function as leader of the Christian community. 3 s.h. *Mr. Ingram and Others*
146. *Church Building*. The role of the pastor in planning and executing building programs in the local church: architectural considerations and counsel, building requirements and plans. 2 s.h. *Mr. Nesbitt*
147. *Sociological Factors in American Religious Expression*. A study of cultural influences on religious expression as illustrated by the temperance movement, industrialization, New Thought, 20th century revivalism, ecumenism, the leisure revolution and other social phenomena. 2 s.h. *Mr. Schores*
148. *Christian Stewardship and Church Finance*. A seminar to consider the principles of stewardship education, budget making, enlistment in church support. 2 s.h. *Mr. Ingram*
150. *Church and Community*. The structure and dynamic factors shaping the present-day community together with their import for the work of the Church. 2 s.h. *Mr. Schores*
151. *The Town and Country Church*. The small church, the circuit church, circuit administration, larger parish and group ministry, and the Town and Country movement. 2 s.h. *Mr. Nesbitt*
152. *Evangelism and the Local Church*. A study of the nature, purposes and methods of contemporary Christian evangelism with special attention to the local church. 2 s.h. *Mr. Kale and Mr. Ingram*
153. *Pastoral Leadership in the Local Church*. A study of the pastor's role in determining the objectives and program of the local church with attention to planning for the church year. 2 s.h. *Mr. Ingram*
154. *The Urban Church*. The function, nature, program, and administration of the effective city church and of the urban minister's distinctive task. 2 s.h. *Mr. Ingram*
- 155a. *The Polity of the Methodist Church*. The history and present structure of the organization of The Methodist Church. 2 s.h. *Mr. Ingram*
- 155b. *The Polity of the Baptist Churches*.
- 155c. *The Polity of the Congregational-Christian Churches*.
- 155d. *The Polity of the Presbyterian Churches*. *Staff*
157. *Research and Survey for the Parish Minister*. An introduction to basic forms of sociological research as applied to the local church: self-evaluations, religious census, opinion polls, community surveys, use of secular resources and agencies. Field and laboratory methods will be explored through involvement in a research project. 2 s.h. *Mr. Schores*
- Field Work Practicum I*. Discussion of various aspects of parish work with opportunity for students to seek guidance respecting procedures and problems. Designed especially for students with parish responsibilities. (Fall Semester. Sections arranged.) 1 s.h. *Mr. Schores and Others*

Field Work Practicum II. Required of students expecting summer assignments under the Endowment and Field Work Program. Types of parish service to be discussed. (Spring Semester) 1 s.h. *Mr. Schores and Others*

Christian Education

22. Theology and Christian Nurture. The implications of theology and educational philosophy for the theory and practice of Christian education. 3 s.h. *Mr. Richey*

25. The Church and Christian Nurture. A constructive survey of the local church as a community of Christian nurture: Statement and evaluation of objectives, leadership and resource materials, structural patterns and administrative and supervisory procedures for the church school. 2 s.h. *Mr. Kale*

125. Theological and Psychological Interpretations of Man. (See C.T. 125)

126. Missionary Education in the Local Church. Practical programs for church school, audio-visual aids, preaching, stewardship, and special projects. 2 s.h. *Mr. Lacy and Others*

129. Religion and Personality. Investigation of religious aspects of the origins, structure, and development of selfhood. 3 s.h. *Mr. Richey*

149. The Ministry to the Campus. An examination of the circumstances which have produced, and the unique problems which confront, the ministry on the campus, considered from the perspective of the Christian idea of higher education. 3 s.h. *Staff*

161. Teaching Methods. Basic teaching procedures required by professional and lay workers in the local church. Opportunities are arranged for observation and guided practice in church schools, and/or other institutions. Required for candidates for the M.R.E. degree. 3 s.h. *Mr. Kale*

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

164. Christian Education of Children. The organization and administration of the work of the church with children of the nursery, kindergarten, primary and junior age groups. 2 s.h. *Mr. Kale*

165. Christian Education of Youth. The organization and administration of the youth program in the local church. 2 s.h. *Mr. Kale*

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

167. Theology and the Laity. A study of contemporary lay movements and centers, the ministry and mission of the laity in Church and world,

and the ministry of teaching in the lay renewal of the Church. (For Mid-
dlers and Seniors.) 3 s.h. *Mr. Richey*

169. *Theories of Christian Education.* A critical investigation of current
theories of Christian education. 2 s.h. *Mr. Richey*

Christian Education Practicum. Required of M.R.E. candidates. One
class per week and supervised project. 3 s.h. *Mr. Kale and Others*

Pastoral Care

26. *Introduction to Pastoral Care.* The psychology of personal adjust-
ment and pastoral care. An approach to pastoral care and its place in the
pastor's total ministry grounded in an understanding of the dynamics of
personal adjustment. 3 s.h. *Mr. Goodling and Mr. Williamson*

170. *Introduction to Pastoral Counseling.* The philosophy and tech-
niques of formal counseling through discussions of textual and interview
material. Prerequisite: P.C. 26. 3 s.h. *Mr. Goodling or Mr. Williamson*

171. *Pastoral Care Practicum I.* Pastoral Calls and Personal Counseling.
A study of pastoral calling and personal counseling in the parish ministry.
Prerequisites: P.C. 26 and 170. 2 s.h. *Staff*

172. *Pastoral Care Practicum II.* Marriage and the Family. A consid-
eration of pre-marital and marital counseling and the psychodynamics of
family life. Prerequisites: P.C. 26 and 170. 2 s.h. *Mr. Williamson*

173. *Pastoral Care Practicum III.* The Chaplain in a Rehabilitation
Program. The ministry to those in alcoholic and correctional institutions.
Prerequisites: P.C. 26 and 170. 2 s.h. *Staff*

174. *The Church and Mental Health.* The meaning of the self and the
resources of the church in doctrine and worship in self-fulfillment. 2 s.h.
Mr. Goodling

175. *Advanced Pastoral Care Practicum.* For advanced students who
want additional clinical experience in one of the Pastoral Care Practicum
areas. Consent of the instructor is required. Students may register for
from 1 to 5 s.h. clinic credit. *Staff*

176. *Pastoral Care Practicum IV.* The Psychiatric Setting. Lectures by
staff and ward visits at the Dorothea Dix Hospital in Raleigh. The place
of the minister in a program dealing with the causes, treatment, and pre-
vention of mental illness. Prerequisites: P.C. 26 and 170. 3 s.h. *Mr.
Steining*

177. *Pastoral Care Practicum V.* The Hospital Ministry. Pastoral care
and counseling with the ill, the dying, bereaved. Prerequisites: P.C. 26
and 170. 2 s.h. and 1 s.h. clinic. *Staff*

179. *Pastoral Care Practicum VI.* Pastoral Care and Persons in Institu-
tions. Staff lectures and ward visits at the Murdoch Center (for the
mentally retarded) and other facilities in the Butner, N.C. complex. 3 s.h.
Staff

188. *Science, Faith and Psychoanalysis*. An analysis of the fundamental categories of the Christian message and psychoanalysis. An exploration into the objectives and the methods of science and the meaning of religion. 3 s.h. Mr. Williamson

271. *Clinical Pastoral Training I*. Out-Patient Counseling under psychiatric supervision. 4 s.h. Staff

273. *Clinical Pastoral Training II*. The Chaplain in a Rehabilitation program. Twenty hours of supervised clinical training weekly in a rehabilitation institution. 4 s.h. Staff

276. *Clinical Pastoral Training III*. The Chaplain in a Psychiatric Setting: the mental hospital.

276A. Full-time 12-week summer quarter. 6 s.h. Staff

276B. Twenty hours per week, fall semester. 4 s.h. Staff

276C. Twenty hours per week, spring semester. 4 s.h. Staff

277. *Clinical Pastoral Training IV*. The Chaplain in the General Hospital setting.

277A. Full-time 12-week summer quarter. 6 s.h.

277B. Twenty hours per week, fall semester. 4 s.h.

277C. Twenty hours per week, spring semester. 4 s.h. Staff

The Church at Worship

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

Preaching

29-30. *Sermon Construction—Theory and Practice*. An investigation of the theory of preaching (first semester). Detailed work in practice preaching and a clinical session each week on the application of theory (second semester). 3 s.h. Mr. Hall

31. *Advanced Sermon Practice*. A weekly session of clinical exercises in expository preaching and sermon evaluation for senior students of Vocational Group I. Prerequisite: Pr. 29-30. 1 s.h. Staff

181. *Practical Problems in Preaching*. Analysis of selected sermons and discussion of problems facing the preacher in the pulpit. Prerequisite: Pr. 29. 2 s.h. Mr. Hall

183. *Expository Preaching—Old Testament*. The exegesis and exposition of selected Old Testament passages for homiletical purposes. Prerequisite: Pr. 29. 2 s.h.

184. *Expository Preaching—The Pauline Epistles*. A study for homiletical purposes of the religious experience and theology of Saint Paul and its influence on ethical theory and practice. Prerequisite: Pr. 29. 3 s.h.

185. *Expository Preaching—Non-Biblical*. An evaluation of drama,

poetry and fiction for homiletical purposes. Prerequisite: Pr. 29. 2 s.h.
Mr. Rice

187. *Pre-Reformation Preaching*. Sermons, handbooks, and other historical sources studied in relation to Biblical preaching and the liturgical church, the problem of popular ministry and the issues of Christian reform. Prerequisite: C.H. 13. 2 s.h. *Mr. Petry*

193. *Theology and Preaching*. An examination of the relation of systematic theology and homiletical presentation in the sermons of major Christian leaders, past and present. 3 s.h. *Mr. Hall*

Worship and Church Music

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

141. *The Classic Age of the English Hymn*. Eighteenth century development of the English hymn with special reference to Watts and the Wesleys, their precursors and successors. 2 s.h. *Mr. Baker*

178. *Corporate Worship*. The theory and practice of the common worship of the Church, using various manuals of worship. 2 s.h. *Mr. Rudin*

180. *Church Music*. A two-fold study including: (1) A survey of the great monuments of church music, (2) Musicianship, songleading and basic conducting; with an emphasis upon the use of the hymn tunes and other music in the Methodist hymnal. 3 s.h. *Mr. Hanks*

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



The Summer Session of the Divinity School

Summer—1966

Class enrollments will be controlled as occasion may arise so as to secure a fairly even distribution among the courses offered in each term.

First Term: (Registration June 13, Classes begin June 14 and end July 18)

105 (DS) *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. 9:20-10:40. 3 s.h. Mr. Efrid

114 (DS) *Christian Social Ethics*. The principles of Christian social policy with reference to domestic, social, political, and economic patterns of contemporary culture. 7:40-9:00. 3 s.h. Mr. H. Smith

320 (DS) *Seminar: Friedrich Schleiermacher*. Critical examination of the dogmatic system. 11:00-12:20. 3 s.h. Mr. Herzog

Second Term: (Registration July 20, Classes begin July 21 and end August 24)

102 (DS) *Christian Apologetics and Modern World Views*. A constructive approach to the Hebrew-Christian understanding of Creator and

creature in the light of contemporary scientific knowledge. 11:00-12:20.
3 s.h. *Mr. Robinson*

170 (DS) *Introduction to Pastoral Counseling*. The philosophy and techniques of formal counseling through discussions of textual and interview material. 9:20-10:40. 3 s.h. *Mr. Williamson*

