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Les Todd

Interior Photos
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The information in this bulletin applies to the academic year 2019-2020 and is accurate and current, to the greatest extent possible, as of June 2019. The university reserves the right to change programs of study, academic requirements, teaching staff, the calendar, and other matters described herein without prior notice, in accordance with established procedures.

Duke University does not tolerate discrimination or harassment of any kind. Duke University has designated the Vice President for Institutional Equity as the individual responsible for the coordination and administration of its nondiscrimination and harassment policies generally. The Office for Institutional Equity is located in Smith Warehouse, 114 S. Buchanan Blvd., Bay 8, Durham, NC 27708, (919) 684-8222, oie-help@duke.edu. Sexual harassment and sexual misconduct are forms of sex discrimination and prohibited by the university. Duke University has designated Jayne Grandes as its director of Title IX compliance and Age Discrimination Act coordinator. She is also with the Office for Institutional Equity and can be contacted at (919) 660-5766 or jayne.grandes@duke.edu. Questions or comments about discrimination, harassment, domestic violence, dating violence, and stalking can be directed to the Office for Institutional Equity, (919) 684-8222. Additional information, including the complete text of the discrimination grievance procedure and the harassment policy and appropriate complaint procedures, may be found by contacting the Office for Institutional Equity or visiting its website at http://oie.duke.edu/. Questions or comments about sex-based and sexual harassment and misconduct, domestic violence, dating violence, and stalking committed by a student may also be directed to Victoria Krebs, Associate Dean of Students in the Office of Student Conduct, at (919) 684-7336 or victoria.krebs@duke.edu. Additional information, including the complete text of the policy and complaint procedure for such misconduct, may be found at http://studentaffairs.duke.edu/conduct/z-policies/student-sexual-misconduct-policy-dukes-commitment-title-ix.

Duke University recognizes and utilizes electronic mail as a medium for official communications. The university provides all students with email accounts as well as access to email services from public clusters if students do not have personal computers of their own. All students are expected to access their email accounts on a regular basis to check for and respond as necessary to such communications.

Information that the university is required to make available under the federal Clery Act is available by visiting the Records Division, Duke University Police Department, 502 Oregon Street, Durham, NC 27708, or by calling (919) 684-4602. See http://police.duke.edu/news-stats/clery for more details.

The Family Educational Rights & Privacy Act (FERPA), 20 U.S.C § 1232g; 34 CFR Part 99, is a federal law that guides the release of students’ education records, of which disciplinary records are a part. For additional information about FERPA, see http://www.ed.gov/policy/gen/guid/fpco/ferpa/index.html.

Duke University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award baccalaureate, master’s, doctorate, and professional degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097 or call (404) 679-4500 for questions about the accreditation of Duke University.

Duke Divinity School is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada to award the MDiv, MA in Christian practice, MTS, ThM, DMin, and ThD degrees. Contact the Commission on Accrediting of the Association of Theological Schools at 10 Summit Park Drive, Pittsburgh, PA 15275-1110, call (412) 788-6505, fax (412) 788-6510, or visit its website (www.ats.edu) for questions about the accreditation of Duke Divinity School.

This publication is available in alternative format on request. Please call (919) 684-2813.
The Mission of Duke University

James B. Duke’s founding indenture of Duke University directed the members of the university to “provide real leadership in the educational world” by choosing individuals of “outstanding character, ability and vision” to serve as its officers, trustees and faculty; by carefully selecting students of “character, determination and application;” and by pursuing those areas of teaching and scholarship that would “most help to develop our resources, increase our wisdom, and promote human happiness.”

To these ends, the mission of Duke University is to provide a superior liberal education to undergraduate students, attending not only to their intellectual growth but also to their development as adults committed to high ethical standards and full participation as leaders in their communities; to prepare future members of the learned professions for lives of skilled and ethical service by providing excellent graduate and professional education; to advance the frontiers of knowledge and contribute boldly to the international community of scholarship; to promote an intellectual environment built on a commitment to free and open inquiry; to help those who suffer, cure disease and promote health, through sophisticated medical research and thoughtful patient care; to provide wide-ranging educational opportunities, on and beyond our campuses, for traditional students, active professionals and life-long learners using the power of information technologies; and to promote a deep appreciation for the range of human difference and potential, a sense of the obligations and rewards of citizenship, and a commitment to learning, freedom and truth.

By pursuing these objectives with vision and integrity, Duke University seeks to engage the mind, elevate the spirit, and stimulate the best effort of all who are associated with the university; to contribute in diverse ways to the local community, the state, the nation and the world; and to attain and maintain a place of real leadership in all that we do.

— Adopted by the Board of Trustees on February 23, 2001
# Contents

3  The Mission of Duke University
6  2019-2020 Academic Calendar
8  Administration
14  General Information
    History of Duke University
    History of the Divinity School
    The Role of the Divinity School
    The Relation of the Divinity School to Duke University
    Mission Statement of the Divinity School
    Divinity School Library
    The Center for Writing and Academic Support
    Frequently Called Telephone Numbers
    Academic Freedom
    The Importance of Diversity at Duke Divinity School
20  Faculty
30  Admissions
    Admissions Information
    Requirements and Procedures
    Duke Divinity School Professional and Technical Standards
    Conduct Covenant: Duke Divinity School

42  Community and Student Life
    Office of the Chaplain
    Ministerial Formation
    Centers, Initiatives, and Programs for Student Formation
    Student Life Organizations, Activities, Committees, and Information
    Student Life Organizations
    Duke University Student Life Organizations
    Student Life Activities
    Student Life Committees
    Student Life Information
    Conduct Covenant: Duke Divinity School

52  Financial Information
    Fees and Expenses
    Financial Aid on Student Bills
    Tuition Structure
    Student Financial Aid
    Merit Scholarship Program
    Financial Resources
    Endowed Funds

76  Field Education
    Program for Ministerial Formation
    Field Education Credit Requirements
    Qualifications and Prerequisites for Student Placement
    Guiding Ministerial Formation
    Field Settings for Ministerial Formation
    Pre-Enrollment Ministry Discernment Program for Contextual Learning
    Students Serving as Pastors
    Clinical Pastoral Education (CPE)

82  International Programs
    A Global Perspective for Duke Divinity School
84 Black Church Studies
The Office of Black Church Studies

86 Leadership Education at Duke Divinity
Executive Certificate in Religious Fundraising
Faith & Leadership
Foundations of Christian Leadership

88 Additional Learning Opportunities
Alban at Duke Divinity School
Clergy Health Initiative
Convocation & Pastors’ School
Convocation on the Rural Church
Course of Study
Denominational Studies
Theology, Medicine, and Culture Initiative
Duke Center for Reconciliation
Duke Initiatives in Theology and the Arts
Duke Youth Academy for Christian Formation
Friendship House
Hispanic House of Studies
Institute of Preaching
Lectures
Study Leave for Ministry Professionals
Thriving Rural Communities
United Methodist Full Connection Retreat
WNCC Clergy Retreat
Ministry in the Vicinity

94 Curriculum
Degree Programs
Administration of the Curriculum
The Master of Arts in Christian Practice Degree
The Basic Theological Degree—Master of Divinity

The Master of Divinity and Master of Social Work Dual Degree Program
The Master of Divinity Degree with a Concentration in Christian Education
The Master of Divinity and Master of Public Policy Dual Degree Program
The Master of Theological Studies Degree
The Master of Theological Studies and Law Dual Degree Program
The Master of Theology Degree
The Doctor of Ministry Degree
The Doctor of Theology Degree
Certificate Programs
Duke Summer Session
International Study Programs
National Capital Semester for Seminarians

120 Courses of Instruction
Course Enrollment
I. Biblical Studies
II. Historical Studies
III. Christian Theology
IV. Ministerial Studies
V. Clinical Internships and Training
VI. Colloquia/Interfield/Field Education
Graduate Program in Religion

158 Appendices

166 Demographic Information
Active Enrollment Summary
Geographical Distribution
Denominations Represented

170 Index
## 2019-2020 Academic Calendar

### Summer 2019

<table>
<thead>
<tr>
<th>Date</th>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>2019-02-18</td>
<td>M</td>
<td>Registration begins for Summer Term classes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2018 cohort Online Session 1 begins</td>
</tr>
<tr>
<td>2019-05-15</td>
<td>W</td>
<td>Summer Term classes begin. The Monday class meeting schedule is in effect on this day. Therefore, all summer classes meet this day. Regular class meeting schedule begins on Thursday, May 16</td>
</tr>
<tr>
<td>2019-05-16</td>
<td>Th</td>
<td>Regular class meeting schedule begins</td>
</tr>
<tr>
<td>2019-05-17</td>
<td>F</td>
<td>Drop/Add for Summer Term ends</td>
</tr>
<tr>
<td>2019-05-27</td>
<td>M</td>
<td>Memorial Day. No classes are held</td>
</tr>
<tr>
<td>2019-07-1-5</td>
<td>M-F</td>
<td>Reading Week for MA in Christian practice 2018 Cohort</td>
</tr>
<tr>
<td>2019-07-4</td>
<td>Th</td>
<td>Independence Day. No classes are held</td>
</tr>
<tr>
<td>2019-07-22</td>
<td>M</td>
<td>Last day to withdraw with W from Summer Term classes</td>
</tr>
</tbody>
</table>

### Fall 2019

<table>
<thead>
<tr>
<th>Date</th>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>2019-08-09-10</td>
<td>F-Sa</td>
<td>Orientation program for DMin and MA in Christian practice</td>
</tr>
<tr>
<td>2019-08-12-16</td>
<td>M-F</td>
<td>DMin/MA in Christian practice Residency Component (online component August 26-November 15)</td>
</tr>
<tr>
<td>2019-08-20</td>
<td>T</td>
<td>Orientation program for ThD students</td>
</tr>
<tr>
<td>2019-08-20-21</td>
<td>T-W</td>
<td>RISE Orientation</td>
</tr>
<tr>
<td>2019-08-21</td>
<td>W</td>
<td>Preceptor Orientation</td>
</tr>
<tr>
<td>2019-08-22-23</td>
<td>Th-F</td>
<td>Orientation for MDiv, MTS, ThM &amp; non-degree students begins</td>
</tr>
<tr>
<td>2019-08-26</td>
<td>M</td>
<td>Fall semester classes begin Alumni Council Meeting</td>
</tr>
<tr>
<td>2019-08-27</td>
<td>T</td>
<td>11:25 AM. Divinity School Opening Convocation in Duke University Chapel</td>
</tr>
<tr>
<td>2019-08-30</td>
<td>F</td>
<td>Deadline for incompletes taken in Spring 2019</td>
</tr>
<tr>
<td>2019-09-02</td>
<td>M</td>
<td>Labor Day. Classes are in session</td>
</tr>
<tr>
<td>2019-09-06</td>
<td>F</td>
<td>5 PM. Drop/Add ends</td>
</tr>
<tr>
<td>2019-10-07-08</td>
<td>M-T</td>
<td>Convocation and Pastors’ School</td>
</tr>
<tr>
<td>2019-10-07-11</td>
<td>M-F</td>
<td>Fall Reading Period</td>
</tr>
<tr>
<td>2019-10-14</td>
<td>M</td>
<td>Classes resume</td>
</tr>
<tr>
<td>2019-10-21</td>
<td>M</td>
<td>Bookbagging begins for Spring 2020</td>
</tr>
<tr>
<td>2019-10-30</td>
<td>W</td>
<td>Registration begins for Spring 2020 (not all students register on this day)</td>
</tr>
<tr>
<td>2019-11-08</td>
<td>F</td>
<td>Last day to withdraw with W</td>
</tr>
<tr>
<td>2019-11-26</td>
<td>T</td>
<td>10:30 PM. Thanksgiving Break begins Fall classes end for Divinity students</td>
</tr>
<tr>
<td>2019-12-08</td>
<td>F</td>
<td>Last day to withdraw with W</td>
</tr>
<tr>
<td>2019-12-26</td>
<td>T</td>
<td>10:30 PM. Thanksgiving Break begins Fall classes end for Divinity students</td>
</tr>
</tbody>
</table>

### December

<table>
<thead>
<tr>
<th>Date</th>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>2019-12-01-06</td>
<td>Su-F</td>
<td>Divinity Reading Period</td>
</tr>
<tr>
<td>2019-12-09-13</td>
<td>M-F</td>
<td>Divinity Final Exam Week</td>
</tr>
<tr>
<td>2019-12-15</td>
<td>Su</td>
<td>Final grades due by 12 PM</td>
</tr>
</tbody>
</table>
# 2019-2020 Academic Calendar

## Spring 2020

<table>
<thead>
<tr>
<th>Month</th>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>6-10</td>
<td>M-F DMin/MA in Christian practice Residency Component (online component January 20-March 13)</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>W 8:30 AM. Spring semester begins. The Monday class meeting schedule is in effect on this day; regular class meeting schedule begins on Thursday, January 9; classes meeting in a W/F meeting pattern begin January 10. Drop/Add continues.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Th Regular class meeting schedule begins</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>M Martin Luther King Jr. Day holiday. No classes are held</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>W 5 PM. Drop/Add ends</td>
</tr>
<tr>
<td>February</td>
<td>1</td>
<td>Sa Deadline for incompletes taken in Fall 2019</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>M Registration begins for Summer 2020</td>
</tr>
<tr>
<td>March</td>
<td>9-13</td>
<td>M-F Spring Reading Period</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>M Classes resume</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>W Last day to withdraw with W</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>M Bookbagging begins for Fall 2020</td>
</tr>
<tr>
<td>April</td>
<td>1</td>
<td>W Registration begins for Fall 2020 (not all students register on this day)</td>
</tr>
<tr>
<td></td>
<td>9-10</td>
<td>Th-F Maundy Thursday and Good Friday. Divinity classes canceled</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>F Divinity classes end at the end of the day</td>
</tr>
<tr>
<td></td>
<td>20-24</td>
<td>M-F Divinity Reading Period</td>
</tr>
<tr>
<td></td>
<td>27-May 1</td>
<td>M-F Divinity Final Exam Week</td>
</tr>
<tr>
<td>May</td>
<td>4</td>
<td>M Final grades due by 12 PM</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Sa 6:30 PM. Divinity School Baccalaureate, Duke University Chapel</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Su 10:00 AM. Commencement exercises, Wallace Wade Stadium</td>
</tr>
</tbody>
</table>

## Summer 2020

<table>
<thead>
<tr>
<th>Month</th>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>February</td>
<td>17</td>
<td>M Registration begins for Summer Term classes</td>
</tr>
<tr>
<td>May*</td>
<td>13</td>
<td>W Summer Term classes begin. The Monday class meeting schedule is in effect on this day. (Therefore, all summer classes meet this day.) Regular class meeting schedule begins on Thursday, May 14</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>Th Regular class meeting schedule begins</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>F Drop/Add for Summer Term ends</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>M Memorial Day. No classes are held</td>
</tr>
<tr>
<td>June**</td>
<td>4</td>
<td>Sa Independence Day. No classes are held</td>
</tr>
<tr>
<td>July</td>
<td>27</td>
<td>M Last day to withdraw with W from Summer Term classes</td>
</tr>
<tr>
<td>August</td>
<td>6</td>
<td>Th Summer Term classes end</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>F Summer Term final examinations begin</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Su Summer Term final examinations end</td>
</tr>
</tbody>
</table>

*Dates for DMin/MA in Christian practice 2018 Cohort Residency Component and Online Component to be determined.

**DMin/MA in Christian practice 2019 Cohort Residency and Online Component to be determined.
Administration
University Administration

General Administration

Vincent Price, PhD, President
Sally Kornbluth, PhD, Provost
Tallman Trask III, MBA, PhD, Executive Vice President
A. Eugene Washington, MD, Chancellor for Health Affairs and the President and Chief Executive Officer of the Duke University Health System
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Timothy Walsh, MBA, Vice President for Finance
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Stefanie Williams, PhD, Vice President, Durham and Regional Affairs
Search in Progress, Vice Provost/Vice President for Campus Life
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William Boulding, PhD, Dean, Fuqua School of Business
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L. Gregory Jones, PhD, Dean, Divinity School
Judith Kelley, MPP, PhD, Dean, Sanford School of Public Policy
Mary E. Klotman, MD, Dean, School of Medicine
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Todd Steelman, PhD, Dean, Nicholas School of the Environment
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Deborah Jakubs, PhD, Vice Provost for Library Affairs
Scott Lindroth, PhD, Vice Provost for the Arts
Luke A. Powery, ThD, Dean of Duke Chapel
Neal F. Triplett, MBA, President and CEO, Duke University Management Corporation

Divinity School Administration

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Faten Antoun, Director, Finance and Grant Management
Thad Austin, Senior Director, United Methodist Engagement and Lifelong Learning
Dana Auton, Human Resources Manager, Administration and Finance
Christopher Beeley, Director, Anglican Episcopal House of Studies
Katie Benjamin, Director, Divinity Library
Rebecca Bowers, Archivist Librarian, Divinity Library
Karin Breiwitz, Information Technology Analyst
Mycal Brickhouse, Assistant Director, Alumni Affairs
Meghan Feldmeyer Benson, Chaplain
Betsy Buschman, Administrative Assistant, Leadership Education at Duke Divinity
Barbara Campbell, Program Coordinator, Course of Study and Study Leave at Duke Divinity
Charles Campbell, Director, Presbyterian/Reformed House of Studies
Elizabeth Chandler, Staff Accountant, Wesleyan Engagement and Support Services
Stephen Chapman, Director, Graduate Studies in Religion
Mary Jo Clancy, Financial Analyst, Administration and Finance

Dean L. Gregory Jones
Edgardo Colón-Emeric, Director, Center for Reconciliation  
Jeffrey Conklin-Miller, Director, Methodist House of Studies  
Daniel Corpening, Director, Field Education  
Reed Criswell, Media Center Coordinator  
Farr Curlin, Co-director, Theology, Medicine, and Culture Initiative  
Claire Cusick, Director of Communications, Clergy Health Initiative  
Donielle Cyprian, Program Coordinator, Leadership Education at Duke Divinity  
Callie Davis, Staff Assistant, Baptist House of Studies  
Diane Decker, Staff Assistant, Faculty Services  
Matthew Floding, Director, Ministerial Formation  
Michele Fork, Database Administrator, Leadership Education at Duke Divinity  
Curtis Freeman, Director, Baptist House of Studies  
Maria Teresa Gaston, Managing Director, Foundations of Christian Leadership at Duke Divinity  
Milton Gilder, Director, Youth Academy for Christian Formation  
David Goatley, Director, Office of Black Church Studies  
Frith Gowan, Director of Digital Strategy, Communications  
Minoka Gunesekera, Admissions Officer, Admissions  
Deborah Hackney, Senior Director, Academic Programs, and Registrar  
Valerie Helbert, Program Coordinator, Center for Reconciliation  
Dina Helderman, Administrative Director, Leadership Education at Duke Divinity  
Morgan Hendrix, Director, Admissions Operations  
Judith Heyhoe, Director, Center for Writing and Academic Support  
Sally Hicks, Editorial Director, Leadership Education at Duke Divinity  
Brandon Holmes, Staff Assistant, Admissions  
Bob Horn, Coordinator, Building Support Services  
Bruce Horne, Information Technology Analyst  
Christopher Jacobson, Chapel Organist and Divinity School Organist  
Chris Karnadi, Assistant Editor, Faith & Leadership  
Carey Kidd, Staff Assistant, External Relations  
Carl King, Associate Director of Development  
Warren Kinghorn, Co-director, Theology, Medicine, and Culture Initiative  
Nathan Kirkpatrick, Managing Director, Alban at Duke Divinity School; Managing Director, Leadership Education at Duke Divinity  
Alaina Kleinbeck, Director, Thriving in Ministry Coordination Program  
Rob Knebel, Associate Dean for Finance and Administration  
Joshua Leto, Circulation and Reference Librarian, Divinity Library  
Maggie Long, Staff Assistant, Administration and Finance  
Ashley Lunn, Program Coordinator for Disabilities Services and Program Management, Academic Programs  
Todd Maberry, Senior Director, Admissions, Recruitment, and Student Finance  
Aileen Maddox, Editorial Assistant  
Tito Madrazo, Missional Strategist, Hispanic House of Studies  
Brett McCarty, Associate Director, Theology, Medicine, and Culture Initiative  
Rachel Meyer, Director, Divinity Programs, Clergy Health Initiative  
Jeff Mimnaugh, Director, Information Technology  
Ron Mimnaugh, Information Technology Analyst  
Heather Moffitt, Associate Director of Communications  
Jerusha Neal, Director, Master of Theology Program  
Jacquelyn Norris, Administrative Coordinator, Academic Affairs, Office of the Dean  
Phu Nguyen, Digitization and Reference Librarian, Divinity Library  
David Odom, Associate Dean for Leadership Initiatives; Executive Director, Leadership Education at Duke Divinity  
G. Sujin Pak, Vice Dean of Academic Affairs  
Cheryl Parker, Staff Assistant, Field Education  
Rhonda Parker, Senior Director, Ministerial Formation and Student Life; Director, Course of Study  
Christine Parton-Burkett, Lecturing Fellow in Speech  
Liz Pech, Customer Service Specialist, Leadership Education at Duke Divinity  
Cassandra Pettigrew, Director, Financial Aid  
Idia Piacentini, Staff Assistant, Hispanic Studies and Thriving Rural Communities  
Elizabeth Poole, Director of Development  
Jean Quintus, Information Technology Analyst  
Nohemi Ramirez, Staff Assistant, Chaplain's Office and Anglican Episcopal House of Studies  
Abi Riak, Manager of Operations and Programs, Center for Reconciliation  
Cherelle Richardson, Staff Assistant, Financial Aid  
Jessica Richie, Program Director, Everything Happens Project  
Sarah Robinson, Associate Director of Advancement Services, External Relations  
Katie Rosso, Communications Specialist, Faith & Leadership  
Jessamyn Rubio, Manager, Web and Interactive Media Projects, Leadership Education at Duke Divinity  
Ismael Ruiz-Millian, Director, Hispanic House of Studies, Global Education and Intercultural Formation  
Kelly Ryan, Senior Director, Communications; Executive Editor, Leadership Education at Duke Divinity
Rachel Sanchez, Assistant Director, Thriving in Ministry Coordination Program
Katherine Hande Smith, Associate Dean for Strategic Initiatives
Dan Struble, Associate Dean for External Relations
Danielle Stulac, Program Coordinator, Theology, Medicine, and Culture Initiative
Brad Thie, Director, Thriving Rural Communities Initiative
Stacey Tompkins, Administrative Assistant, Office of the Dean
Carlo Vidal, Media Production Specialist
Audrey Ward, Associate Dean of Communications
Laceye Warner, Associate Dean for Wesleyan Engagement; Director, Master of Arts in Christian Practice Program
Cathy Watson, Director, Student and Community Life
Carl Weisner, Senior Director, Strategic Administration and Finance
Victoria White, Managing Director of Grants Programs, Leadership Education at Duke Divinity
Wanda White, Customer Service Specialist, Leadership Education at Duke Divinity
Kinsley Whitworth, Staff Assistant, Admissions
Jessica Williams, Program Coordinator, Wesleyan Engagement
Sherry Williamson, Associate Director of Communications
William Willimon, Director, Doctor of Ministry Program
Brittany Wilson, Director, Doctor of Theology Program
Lauren Winner, Director, Master of Theological Studies Program
Debra Woodell, Staff Assistant, Academic Programs
Stacey Young, Staff Assistant, Ministerial Formation
Colin Yuckman, Assistant Director, Master of Arts in Christian Practice
Gretchen Ziegenhals, Managing Director, Leadership Education at Duke Divinity

Faculty

Raymond Barfield (2008), MD, MA, PhD, Professor of Pediatrics and Christian Philosophy
Christopher A. Beeley (2018), MDiv, PhD, Jack and Barbara Bovender Professor of Theology, Anglican Studies, and Ministry
Jeremy Begbie (2009), BD, PhD, LRAM, ARCM, FRSCM, Thomas A. Langford Distinguished Professor of Theology
Catherine Bowler (2010), MA, PhD, Associate Professor of the History of Christianity in North America
Luke Bretherton (2012), MA, PhD, Professor of Theological Ethics
Charles Campbell (2009), DMin, STM, PhD, Professor of Homiletics
Douglas A. Campbell (2003), MA, PhD, Professor of New Testament
Stephen B. Chapman (2001), MDiv, MPhil, PhD, Associate Professor of Old Testament
Mark Chaves (2007), MDiv, AM, PhD, Professor of Sociology, Religion, and Divinity
Edgardo Colón-Emeric (2007), MS, MDiv, PhD, Irene and William McCutchen Associate Professor of Reconciliation and Theology
Jeffrey Conklin-Miller (2013), MDiv, ThD, E. Stanley Jones Assistant Professor of the Practice of Evangelism and Christian Formation, and the Royce and Jane Reynolds Teaching Fellow
Valerie Cooper (2014), MDiv, ThD, Associate Professor of Religion and Society and Black Church Studies
Farr Curlin (2014), MD, Josiah C. Trent Professor in Medical Humanities
Ellen F. Davis (2001), MDiv, PhD, Amos Ragan Kearns Professor of Bible and Practical Theology
Susan Eastman (2003), MDiv, PhD, Associate Professor of New Testament
Frederick P. Edie (2003), MDiv, PhD, Associate Professor of the Practice of Christian Education
Curtis W. Freeman (2001), MDiv, PhD, Research Professor of Theology and Baptist Studies
David E. Goatley (2018), MDiv, PhD, Research Professor of Theology and Black Church Studies
Amy Laura Hall (1999), MDiv, PhD, Associate Professor of Christian Ethics
L. Jan Holton (2018), MDiv, PhD, Associate Professor of the Practice of Pastoral Theology and Care
L. Gregory Jones (1997), MPA, MDiv, PhD, Dean of the Divinity School and Ruth W. and A. Morris Williams Jr. Distinguished Professor of Theology and Christian Ministry
Warren Kinghorn (2010), MD, MTS, ThD, Esther Colliford Associate Research Professor of Pastoral and Moral Theology
Xi Lian (2013), MA, DA, Professor of World Christianity
Randy Maddox (2005), MDiv, PhD, William Kellon Quick Professor of Theology and Methodist Studies
Brett McCarty (2019), BS, MDiv, ThD, Assistant Research Professor of Theological Ethics
Jerusha Matsen Neal (2017), MDiv, PhD, Assistant Professor of Homiletics
G. Sujin Pak (2008), MTS, PhD, Associate Professor of the History of Christianity
Anathea Portier-Young (2003), MABL, PhD, Associate Professor of Old Testament
Luke Powery (2012), MDiv, ThD, Associate Professor of Homiletics
Meredith Riedel (2012), MDiv, ThM, PhD, Assistant Professor of the History of Christianity
C. Kavin Rowe (2006), MDiv, PhD, Professor of New Testament
Lester Ruth (2011), MDiv, ThM, MA, PhD, Research Professor of Christian Worship
J. Warren Smith (2001), MDiv, STM, PhD, Associate Professor of Historical Theology
Patrick T. Smith (2018), MDiv, MA, PhD, Associate Research Professor of Theological Ethics and Bioethics
Brent A. Strawn (2019), MDiv, PhD, Professor of Old Testament
David Toole (2014), MTS, MPH, PhD, Associate Professor of the Practice of Theology, Ethics, and Global Health
J. Ross Wagner (2013), MDiv, MA, PhD, Associate Professor of New Testament
Faculty, Department of Religious Studies

Teachers in the Graduate Program in Religion of the Duke University Department Religious Studies whose courses are open to Duke Divinity School students:

Marc Brettler (2015), PhD, Bernice and Morton Lerner Professor of Judaic Studies
Mark Chaves (2009), PhD, Professor of Religious Studies
Mark Goodacre (2005), PhD, Frances Hill Fox Professor of Religious Studies
Mona Hassan (2009), PhD, Associate Professor of Religious Studies
Mohsen Kadivar (2015), PhD, Research Professor in Religious Studies
Richard Jaffe (2001), PhD, Creed C. Black Associate Professor of Religious Studies
Jennifer Wright Knust (2019), PhD, Professor of Early Christianity
Laura Lieber (2008), PhD, Professor of Religious Studies
David Morgan (2008), PhD, Professor of Religious Studies and Department Chair
Melvin K. H. Peters (1983), PhD, Professor of Religious Studies
Leela Prasad (1999), PhD, Associate Professor of Religious Studies
Joseph Winters (2015), PhD, Associate Professor of Religious Studies

Support Staff, Department of Religious Studies

Serena Bazemore, Program Director, Center for Jewish Studies
Marissa Lane, Business Manager, Department of Religious Studies
Carol Rush, Program Coordinator, Graduate Program in Religion
Holly Rich, Staff Assistant, Department of Religious Studies

Emeriti Faculty, Divinity School

Kenneth L. Carder (2004), MDiv, DMin, Ruth W. and A. Morris Williams Professor Emeritus of the Practice of Christian Ministry
Jackson W. Carroll (1993), BD, PhD, DD, Ruth W. and A. Morris Williams Professor Emeritus of Religion and Society
James L. Crenshaw (1987), BD, PhD, DD, Robert L. Flowers Professor Emeritus of Old Testament
James M. Efird (1962), BD, PhD, Professor Emeritus of Biblical Interpretation
Mary McClintock Fulkerson (1983), MDiv, Professor Emeritus of Theology and Women's Studies
William Stephen Gunter (2007), MDiv, PhD, Dr Theol, Research Professor Emeritus of Evangelism and Wesleyan Studies
Stanley Hauerwas (1984), BD, MA, MPhil, PhD, DD, Gilbert T. Rowe Professor Emeritus of Divinity and Law
Richard P. Heitzenrater (1993), BD, MDiv, PhD, William Kellon Quick Professor Emeritus of Church History and Wesley Studies
T. Furman Hewitt (1992), ThD, PhD, Professor Emeritus of Baptist Studies
Richard Lischer (1979), MA, BD, PhD, James T. and Alice Mead Cleland Professor Emeritus of Preaching
Joel Marcus (2001), MA, MPhil, PhD, Professor Emeritus of New Testament and Christian Origins
Harmon L. Smith (1959), BD, PhD, Professor Emeritus of Moral Theology
Peter Storey (1999), DD, LL.D, Ruth W. and A. Morris Williams Professor Emeritus of the Practice of Christian Ministry
William C. Turner Jr. (1982), MDiv, PhD, Professor Emeritus of the Practice of Homiletics
Grant Wacker (1992), PhD, Gilbert T. Rowe Professor Emeritus of Christian History
Geoffrey Wainwright (1983), MA, DD (Cantab), Dr Theol, Robert Earl Cushman Professor Emeritus of Christian Theology

Board of Visitors

Kurt O. Berends (2019), Grand Rapids, Michigan
Mark F. C. Berner (2019), New York, New York
Robert B. Bushong (2021), Maitland, Florida
Susan S. Caudill (2019), Durham, North Carolina
David R. Crabtree (2021), Raleigh, North Carolina
Ian M. Cron (2020), Old Greenwich, Connecticut
William Dahl (2020), Chapel Hill, North Carolina
Kristine M. Dahlgren (2020), Pinehurst, North Carolina
Herbert R. Davis (2021), Durham, North Carolina
Walter L. Deane (2020), New York, New York
John C. Dormois (2021), Tampa, Florida
Anne T. FitzGerald (2019), Toronto, Ontario
J. Michael Gaither (2019), Charlotte, North Carolina
Angel J. Gallardo (2020), Dallas, Texas
Cynthia L. Hale (2020), Conyers, Georgia
Eric C. Johnson (2021), Sewickley, Pennsylvania
Valerie K. Johnson (2021), Sewickley, Pennsylvania
Elizabeth W. Kennedy (2021), Tampa, Florida
Mary Banks A. Knechtle (2020), Hillsborough, North Carolina
Zachary G. Koons (2019), Austin, Texas
Paul L. Leeland (ex officio), Charlotte, North Carolina
Roger L. Leonard (2020), Bristol, Tennessee
Theresa M. Leonardy (2020), Perrysburg, Ohio
Peter L. McDonald (2020), Silver Spring, Maryland
Emilie B. Murphy (2021), Rye, New York
Kenneth L. Nelson (2019), Columbia, South Carolina
James E. Obi (2019), Pinehurst, North Carolina
Lynn L. Pattillo (2019), Atlanta, Georgia
Susan Paynter (2021), Decatur, Georgia
David A. Schoenholz (2020), Kiawah Island, South Carolina
Donna Claycomb Sokol (2020), Alexandria, Virginia
Sandra Steiner Ball (2020), Charleston, West Virginia
Hannah R. Terry (2021), Houston, Texas
Neely P. Towe (2020), Jacksonville, Florida
Michael A. Walrond Jr. (2019), Fort Lee, New Jersey
Hope Morgan Ward (ex officio), Raleigh, North Carolina
Robb Webb (ex officio), Charlotte, North Carolina
Howard John Wesley (2019), Alexandria, Virginia
Emeriti

Paul S. Amos II, Columbus, Georgia
Nancy C. B. Anthony, Oklahoma City, Oklahoma
Kevin R. Armstrong, Christiansburg, Virginia
John H. Augustine, Guttenberg, New Jersey
Joseph D. Awotwi, Woodworth, Louisiana
Robert W. Bailey, Birmingham, Alabama
Deborah J. Bennett, Charlotte, North Carolina
Thomas J. Bickerton, West Harrison, New York
Nathaniel L. Bishop, High Point, North Carolina
Dan G. Blazer II, Cary, North Carolina
Jack O. Bovender, Nashville, Tennessee
Becky N. Briggs, Philadelphia, Pennsylvania
Brenda B. Brodie, Durham, North Carolina
Michael H. Browder, Chesterfield, Virginia
Anthony S. Brown, Durham, North Carolina
Lucinda S. Cannon, Opelika, Alabama
Marjorie Barnwell Carr, Durham, North Carolina
Kenneth H. Carter Jr., Lakeland, Florida
Todd C. Chapman, Dulles, Virginia
Laurie Lynn Clark, Columbus, Ohio
Larry Coats, Apex, North Carolina
W. Mark Craig, Dallas, Texas
Thelma Barclift Crowder, South Boston, Virginia
Terri Dean, Philadelphia, Pennsylvania
Paul R. Ervin Jr., Waynesville, North Carolina
William J. Fowler, Kingston, Tennessee
Ashley B. Futrell Jr., Washington, North Carolina
Patricia A. Garland, Richmond, Virginia
William B. Garrison Jr., Alexandria, Virginia
Carol W. Goering, Durham, North Carolina
Louise N. Grabarek, Emerald Isle, North Carolina
Mary R. Haggar, Clearwater, Florida
James W. Harbison Jr., New York, New York
James A. Harnish, Longwood, Florida
Cammie R. Hauptfuhrer, Charlotte, North Carolina
Bridge J. Hayes, New York, New York
Susan S. Henley, Chapel Hill, North Carolina
Calvin Hill, Fairfax, Virginia
Deborah I. Hodde, Charlotte, North Carolina
James C. Howell, Charlotte, North Carolina
John P. Jaquette Jr., Inthac, New York
David A. Johnston, Winter Park, Florida
L. Bevel Jones III, Decatur, Georgia
Sarah C. Jordan, Mt. Gilead, North Carolina
J. Keith Kennedy, Washington, District of Columbia
Wallace H. Kirby, Asheville, North Carolina
Sarah S. Kreutziger, Metairie, Louisiana
Eric A. Law, Berkley, Michigan
James C. Lee, Raleigh, North Carolina
William L. Lee, Roanoke, Virginia
Paul L. Leeland, Charlotte, North Carolina

Ryland A. Winston (2019), Charlotte, North Carolina
Gregory V. York (2020), High Point, North Carolina

Sinclair E. Lewis, Anderson, South Carolina
D. Stephen Lewis Jr., Alpharetta, Georgia
Joseph A. Lipe, Charlotte, North Carolina
Ann Leigh Littleton, Birmingham, Michigan
Robin W. Lovin, Dallas, Texas
George A. Mason, Dallas, Texas
Mary Alice Massey, Jacksonville, Florida
Irene L. McCutchen, Westport, Connecticut
William W. McCutchen, Westport, Connecticut
Thaddeus L. McDonald III, Raleigh, North Carolina
Charles H. Mercer Jr., Raleigh, North Carolina
Brian K. Milford, Nashville, Tennessee
C. P. Minnick Jr., Raleigh, North Carolina
C. G. Newsome, Charlotte, North Carolina
Laura B. Nichol, Houston, Texas
Charles L. Overby, Franklin, Tennessee
Thomas J. Pace, Houston, Texas
Gregory V. Palmer, Worthington, Ohio
Marshall I. Pickens Jr., Anderson, South Carolina
A. Coleman Piper, Knoxville, Tennessee
J. William Porter, Charlotte, North Carolina
Cay B. Posey, Cary, North Carolina
William K. Quick, Detroit, Michigan
Bennie H. Reynolds Jr., Union, South Carolina
Nancy Aikens Rich, Edenton, North Carolina
Prince R. Rivers, Durham, North Carolina
Edwin S. Roberson, Memphis, Tennessee
Michael L. Robinson, Winston-Salem, North Carolina
Robert C. Scott, San Antonio, Texas
Connie M. Shelton, Jackson, Mississippi
Carla Badgett Shield, Beaumont, Texas
William S. Shilliday, New York, New York
Beverly M. Small, Elizabeth City, North Carolina
Charles M. Smith, Washington, North Carolina
Ashley C. Stanley, Fletcher, North Carolina
Thomas B. Stockton, Winston-Salem, North Carolina
David C. Stone, Grosse Pointe Farms, Michigan
G. Austin Triggs Jr., Nashville, Tennessee
William H. Tucker III, Scottsdale, Arizona
James W. Ummer, Pittsburgh, Pennsylvania
Harold G. Wallace, Durham, North Carolina
Randall T. Wallace, Los Angeles, California
Hope Morgan Ward, Raleigh, North Carolina
Hugh A. Westbrook, Miami, Florida
Scott L. Whitaker, Gainesville, Florida
A. Morris Williams Jr., Gladwyne, Pennsylvania
Sue S. Williams, Atlanta, Georgia
Lisa N. Yebuah, Raleigh, North Carolina
W. Vann York, High Point, North Carolina
Douglas C. Zinn, Chapel Hill, North Carolina
History of Duke University

Duke University traces its roots to 1838 in nearby Randolph County, where local Methodist and Quaker communities joined forces to support a permanent school that they named Union Institute. After a brief period as Normal College (1851-59), the school changed its name to Trinity College in 1859 and became a liberal arts college affiliated with the Methodist Church. The college moved to the growing city of Durham, NC, in 1892 when Washington Duke provided financial assistance and another local businessman, Julian S. Carr, donated land. In December 1924, the trustees graciously accepted the provisions of James B. Duke's indenture creating the family philanthropic foundation, The Duke Endowment, which provided for the expansion of Trinity College into Duke University.

As a result of the Duke gift, Trinity underwent both academic and physical expansion. The original Durham campus became known as East Campus when it was rebuilt in stately Georgian architecture. West Campus, Gothic in style and dominated by the soaring tower of the Duke Chapel, opened in 1930.

In 1972, the men's and women's colleges merged into the Trinity College of Arts & Sciences. Academic expansion of the university throughout its history has also included the establishment of graduate and professional schools. Duke is now composed of ten schools, including The Graduate School, Duke Divinity School, the School of Medicine, the School of Nursing, the School of Law, the Pratt School of Engineering, The Fuqua School of Business, the Nicholas School of the Environment, and the Sanford School of Public Policy, along with international outposts, including one in Kunshan, China.

Today, Duke embraces a diverse community of learners, including approximately 6,994 undergraduates and 8,898 graduate and professional students from a multiplicity of backgrounds. For more historical information, visit http://library.duke.edu/rubenstein/uarchives.

History of the Divinity School

When James B. Duke established the trust fund for educational and charitable purposes in 1924 that allowed the expansion of Trinity College into Duke University, the reason for the trust was clear: "I have selected Duke University as one of the principal objects of this trust because I recognize that education, when conducted along sane and practical, as opposed to dogmatic and theoretical lines, is, next to religion, the greatest civilizing influence...And I advise that the courses at this institution be arranged, first, with special reference to the training of preachers, teachers, lawyers, and physicians, because these are most in the public eye, and by precept and example can do most to uplift mankind."

The School of Religion began its work in the academic year 1926-27, and formal exercises for its opening were held on November 9, 1926. In 1940 the name was changed to Duke Divinity School. During its history, the Divinity School has had outstanding teachers, scholars, and administrative leaders. Since the founding of the school in 1926, the following persons have served as deans or acting deans: Edmund Davison Soper, 1926-28; Elbert Russell, 1928-41; Paul Neff Garber, 1941-44; Harvie Branscomb, 1944-46; Gilbert T. Rowe, acting dean of the faculty, 1946-47; Paul E. Root (elected in 1947, but died before assuming office); Harold A. Bosley, 1947-50; James Cannon III, acting dean 1950-51, dean 1951-58; Robert Earl Cushman, 1958-71; Thomas A. Langford, 1971-81; Jameson Jones, 1981-82; Dennis M. Campbell, 1982-97; L. Gregory Jones, 1997-2010; Richard B. Hays, 2010-15; Ellen F. Davis, interim dean, 2015-16; and Elaine A. Heath, 2016-18.

The current dean is L. Gregory Jones, who began his latest appointment on August 2, 2018. The school's graduates have distinguished themselves by making significant contributions to the church, the academy, and the world.

The Role of the Divinity School

Duke Divinity School represents theological inquiry and learning within the greater university. By history and indenture, it stands within the Christian tradition, mindful of its distinctive lineage in and its continuing obligation to the United Methodist Church. Duke Divinity School, although United Methodist in tradition, receives students from many Christian denominations and offers its educational resources to representatives of the several communions who seek an education for church-related ministry. From its inception, it has been ecumenical in aspiration, teaching, and practice, as well as in its faculty. Educational policy has consistently aspired to foster a Christian understanding "truly catholic, truly evangelical, and truly reformed."

The principal purpose of Duke Divinity School is professional education for Christian ministry, which in today's world is manifested in a variety of forms. Although the conventional and inherited styles of ministry are now undergoing change, the Divinity School curriculum continues to prepare students for informed and discriminating exercise of the church's historic offices through the ministry of word, sacrament, order, service, pastoral care, and teaching. Duke Divinity School believes these offices will remain, although the form and context of the local church may change.

With this in mind, the Divinity School prepares students for the mature performance of their vocation. It hopes to develop in each graduate a disciplined intelligence, informed by sound learning and equipped for worthy professional service. Its resources are offered to students with a diversity of ministerial aims, although the school seeks, by recruitment and financial support, to prepare persons for ordination or lay professional vocations in the church. In all its endeavors, Duke Divinity School aims to serve Jesus Christ through service to the church, the academy, and the world.
The Relation of the Divinity School to Duke University

Duke Divinity School is an integral part of the university and shares fully in its activities, privileges, and responsibilities. The Sunday services in the university chapel give Divinity School students each year an opportunity to hear several of the country’s leading preachers. The university libraries make a rich collection of books and other materials easily accessible. Without additional fees, selected courses in the graduate and professional schools are open to Divinity School students, as well as the general cultural and recreational resources of the university. The academic work of the Divinity School presently comprises six degree programs: the master of arts in Christian practice (MA in Christian practice), ordinarily a two-year degree designed to introduce students to theological reflection; the master of theological studies (MTS), ordinarily of two academic years; the master of divinity degree (MDiv), ordinarily of three academic years; the master of theology (ThM), a one-year program beyond the basic degree; a doctor of ministry (DMin), a professional doctorate; and a doctor of theology (ThD), ordinarily a four- or five-year doctoral program.

Mission Statement of the Divinity School

Duke Divinity School’s mission is to engage in spiritually disciplined and academically rigorous education in service and witness to the Triune God in the midst of the church, the academy, and the world. The Divinity School strives to cultivate a vibrant community through theological education on scripture, engagement with the living Christian tradition, and attention to and reflection on contemporary contexts in order to form leaders for faithful Christian ministries.

Divinity School Library

The Divinity School Library offers students, faculty, staff, and alumni a wide variety of print and online resources, including more than one hundred databases, and a growing collection of electronic books. Divinity students have easy access to the most relevant databases encompassing Biblical Studies, Church History, Ministerial Studies, and Black Church Studies, a list that is continually growing. Visit the library’s website at http://library.divinity.duke.edu for information about more services related to research, interlibrary loan, printing, and scanning.

The Divinity School Library contains a collection of more than 440,000 volumes in the fields of religion and related disciplines, and affords a wealth of material for the seminary student. An integral part of the university’s library system, which possesses more than 6,800,000 volumes, the Divinity School Library occupies facilities within the Divinity School building. The library currently subscribes to more than 700 religious periodicals, offers study facilities for students in its reading rooms, and houses a reference collection in religion. Although some of the library’s collection is stored off-site, the majority of the collection can still be browsed within the library’s open stacks. A newly renovated doctoral suite, seminar room, and reference room opened in 2015.

Staffed by the library director, digitization and technology librarian, an archivist, reference and circulation librarians, and a number of student assistants, the Divinity School Library offers a variety of services to assist students in selecting and locating information. The book, electronic, microform, and periodical collections are carefully chosen to support basic coursework as well as advanced research in all major fields of theology and religious studies. The library hosts original digital collections, including the Religion in North Carolina Collection, the American Methodism collection, and an extensive collection of digital documents relating to the history of Duke Divinity School at https://divinityarchive.com. It also works collaboratively with the World Methodist Museum, the Charles Wesley Society, the Wesleyan Theological Society, and several local churches to make digital content available to researchers and the larger public through the cross-searchable Divinity Archive site.

Seminary students may also use the resources and facilities of all other Duke libraries, including extensive electronic resources, public documents, maps, periodicals, newspapers, microforms, and special collections (within which are one hundred prized ancient Greek manuscripts). Students may arrange to borrow in person from the other libraries of the Triangle Research Library Network (North Carolina Central University, North Carolina State University, and the University of North Carolina at Chapel Hill) and may present their Duke IDs to use the theological library at Shaw University. In-person borrowing for Duke students is also available through the “Ivy Plus” consortium, which includes the University of Chicago and Yale University.

Center for Studies in the Wesleyan Tradition

Founded in 1979, the Center for Studies in the Wesleyan Tradition has come to stand at the heart of the mission of Duke Divinity School. Four intertwined purposes constitute the work of the center:

• staffing, supervising, and enriching the curricular and extracurricular offerings in Methodist and Wesleyan Studies;
• developing and supporting significant educational outreach programs designed for the center’s United Methodist constituencies and beyond;
• developing and providing access to outstanding research resources for students and scholars of the broad Wesleyan tradition around the globe; and
• supporting the production of critical editions of the texts of John and Charles Wesley in print and online formats.

For more details on the center’s work and access to its online resources, visit https://divinity.duke.edu/initiatives/cswt.

The Center for Writing and Academic Support

The goals of the Center for Writing and Academic Support are threefold: (1) to help students write well both for their courses within the Divinity School and for their ongoing work within the academy and the church; (2) to provide academic support in the form of tutoring for core courses; and (3) to offer advice for navigating the academic challenges of the school and for further understanding of subject matter central to the curriculum.

The center also organizes a two-day pre-orientation workshop (RISE) for first-year students to prepare them for the work and assignments they will encounter in their core classes.
Writing Assessment

Students entering the MDiv and MTS degree programs at the Divinity School are required to complete a writing assessment at the start of their first semester. This assessment is evaluated by the center’s instructors, who then meet with students to provide feedback on the students’ strengths and weaknesses as writers, to explain the types of theological writing they will be expected to master for their classes, and to acquaint them with the services of the center. Students in the MA for Christian practice are also required to complete a writing assessment, which is administered through one of their introductory courses.

Tutoring and Resources

All students are encouraged to make use of the center. Writing and subject-area tutors are available throughout the week (hours and sign-up instructions are found on both the Divinity School’s website and on the center’s Sakai site) and are able to work with students at all stages of the writing process and at all levels of proficiency. The center also provides a number of workshops focusing on the basics of academic and theological writing, and ways to approach assignments for Church History and Old and New Testament classes.

The center is located at the lower level of the Westbrook Building in Rooms 0021, 0035, and 0037. For more information or access to a number of web-based resources, visit the center’s website at https://divinity.duke.edu/academics/center-theological-writing.

Frequently Called Telephone Numbers

- Main Number (919) 660-3400
- Academic Programs (919) 660-3428
- Administration and Finance (919) 660-3432
- Admissions (919) 660-3436
- Alumni Affairs (919) 660-3456
- Anglican Episcopal House of Studies (919) 660-3539
- Baptist House of Studies (919) 660-3401
- Black Church Studies (919) 660-3461
- Bookstore (919) 660-3417
- Chaplain (919) 660-3459
- Center for Reconciliation (919) 660-3578
- Center for Studies in the Wesleyan Tradition (919) 660-3589
- Center for Writing and Academic Support (919) 660-3541
- Clergy Health Initiative (919) 613-5350
- Communications (919) 660-3552
- Community and Student Life (919) 660-3548
- Copy Room/Mail Room (919) 660-3409
- Dean’s Office (919) 660-3434
- Divinity School Library (919) 660-3450
- External Relations/Development (919) 660-3456
- Facilities (919) 660-3429
- Field Education (919) 660-3440
- Finance (919) 660-3507
- Financial Aid (919) 660-3441
- Hispanic House of Studies (919) 660-3545
- Human Resources (919) 660-3432
- Initiatives in Theology and the Arts (919) 660-3564
- Leadership Education at Duke Divinity (919) 613-5323
- Methodist House of Studies (919) 660-3448
- Presbyterian/Reformed House of Studies (919) 660-3539
- Registrar (919) 660-3566
- Theology, Medicine, and Culture Initiative (919) 660-5350
- Thriving Rural Communities (919) 660-3423
- Wesleyan Engagement (919) 613-5323
- Youth Academy for Christian Formation (919) 613-5323
Academic Freedom

Freedom of inquiry and the free exchange of ideas are essential for the fulfillment of the university’s mission. Academic freedom is a right and responsibility of students as well as faculty. Students who believe that their academic freedom has been abridged should submit a written complaint to their academic dean. The dean may enlist the faculty in establishing the merits of extent of the complaint by appointing a disinterested two-person subcommittee of the Faculty Hearing Committee to provide advice. Cases not resolved by the dean may be brought to the attention of the provost. Students may also seek advice of the student ombuds in resolving a complaint.

The Importance of Diversity at Duke Divinity School

Duke Divinity School seeks to build a diverse and inclusive community consistent with the scriptural vision that: “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female: for all of you are one in Christ Jesus” (Galatians 3:28). It is in this light that, as part of its mission to prepare leaders for the church, the academy, and the world, the Divinity School is committed to the importance of diversity. At a practical level, the Divinity School recognizes the need to prepare students for ministry, teaching, and leadership in multi-cultural and multi-faith contexts, whether in the United States or elsewhere. To do this well, the Divinity School community must seek to wrestle with and embody diversity in its faculty, staff, and student body. Given the historical legacies, social locations, and confessional commitments of the Divinity School, diversity in this context is particularly focused on gender, race, ethnicity, socioeconomic background, denominational affiliation, age, sexual orientation, learning styles, and physical ability. Encountering and learning alongside others not like us offers opportunities for members of the Divinity community to deepen their understanding of themselves, society, and their roles as pastors, ministers, teachers, and leaders. Attention to and inclusion of diversity helps foster more faithful, hopeful, and loving forms of common life.

Furthermore, a diverse faculty, staff, and student body helps generate an environment for deeper and broader theological reflection and formation. The Divinity School believes that students who have the opportunity to interact with many varied perspectives and backgrounds will be better prepared to address fruitfully the historical legacies of injustice and conflict where they serve; critically and sensitively engage the different cultural contexts they will encounter in their vocations after graduation; and be able to develop robust theological and pastoral responses to an ever-changing environment. A diverse and hospitable community opens up more opportunities for potentially transformational experiences that assist students in developing the skills necessary to serve a multi-cultural, multi-ethnic, multi-racial, multi-faith world with integrity and wisdom.

As part of its mission, Duke Divinity School seeks to foster a cohesive theological vision that is neither narrow nor homogeneous—one that is deeply rooted in critical engagement with scripture and honors a range of theological traditions in conversation with a plurality of historical, geographic, and social settings.
The faculty of Duke Divinity School, regarded as one of the world’s strongest theological faculties, is committed to excellence in teaching, research, publication, and service to the church, the university, and the wider community. The Duke faculty is particularly well-known for its strong commitment to the church and its ministry. It includes persons who come from all over the United States and the world. Virtually all major Christian traditions are represented, and identity with specific communities within the Christian tradition is taken seriously by faculty members. Because of its distinguished faculty, Duke Divinity School is an international center for research and publication in the theological disciplines and for reflection on the practice of ministry.

**Faculty Biographical Information**

Faculty biographical information in this bulletin is subject to change. Readers may obtain more up-to-date information, as well as CVs and contact information, by consulting the individual faculty information pages on the Duke Divinity School website at https://www.divinity.duke.edu/academics/faculty.

**Raymond Barfield, Professor of Pediatrics and Christian Philosophy.** BA (Rhodes College); MD (Emory University); PhD (Emory University).

Dr. Barfield is a pediatric oncologist and palliative care physician. He joined the faculties of Duke University Medical School and Duke Divinity School in 2008. The first half of his career focused on improving immune therapies for childhood cancer (including bone marrow transplantation and antibody therapy) and understanding the moral aspects of decision-making in medical research involving children. At Duke he has focused on the role of theology, humanities, and the arts in the formation of physicians. He has published widely in medicine, philosophy, and literature, including several books: *Life in the Blind Spot* (poetry), *The Book of Colors* (a novel), *The Ancient Quarrel Between Poetry and Philosophy*, and *Wager: Beauty, Suffering, and Being in the World*. Forthcoming books include *Dante’s New Moon* (poetry), *The Practice of Medicine as Being in Time* (philosophy), and *The Poetic Apriori: Philosophical Imagination in a Meaningful Universe*. Barfield was the founding director of two programs at Duke: Pediatric Quality of Life and Palliative Care and Theology, Medicine, and Culture. Currently he is the director of the Medical Humanities Program for the Trent Center for Bioethics, Medical Humanities, and History of Medicine in the medical school.

**Christopher A. Beeley, Jack and Barbara Bovender Professor of Theology, Anglican Studies, and Ministry and Director of the Anglican Episcopalian House of Studies.** BA Hons. in Philosophy (Washington and Lee University); MDiv (Yale Divinity School); PhD (University of Notre Dame).

Professor Beeley’s work lies at the intersection of systematic theology, Christian spirituality, and church leadership. An Anglican priest and a founding member of the Episcopal Gathering of Leaders, he has ministered in parishes in Texas, Indiana, Virginia, and Connecticut. He also practices Christian spiritual direction and is a trainee in adult psychoanalysis. Prior to joining the Duke faculty, he taught for sixteen years at Yale Divinity School. In addition to numerous scholarly articles and reviews, Professor Beeley is the author of *Gregory of Nazianzus on the Trinity and the Knowledge of God* (Oxford, 2008), which received a John Templeton Award for Theological Promise; *The Unity of Christ: Continuity and Conflict in Patristic Tradition* (Yale, 2012); and *Leading God’s People: Wisdom from the Early Church for Today* (Eerdmans, 2012), which is used in several denominational training programs. He is the series editor of *Christianity in Late Antiquity* (California), the official monograph series of the North American Patristics Society, and he recently coedited *The Bible and Early Trinitarian Theology* (Catholic University of America, 2018). Professor Beeley is currently working on a brief systematic spirituality and an in-depth study of Chalcedonian Christology. He speaks nationally and internationally on Christian theology, spirituality, and church leadership.

**Jeremy Begbie, Thomas A. Langford Research Professor of Theology and Director of Duke Initiatives in Theology and the Arts.** BA (University of Edinburgh); BD (University of Aberdeen); PhD (University of Aberdeen); ARCM (Royal College of Music); LRAM (Royal Academy of Music); FRSCM (Royal School of Church Music).

Dr. Begbie teaches systematic theology, and specializes in the interface between theology and the arts. His particular research interests are in the interplay between music and theology. Previously Associate Principal of Ridley Hall, Cambridge, he has also been Honorary Professor at the University of St. Andrews, where he directed the research project, *Theology Through the Arts* at the Institute for Theology, Imagination and the Arts. He is a Senior Member of Wolfson College, Cambridge, and an Affiliated Lecturer in the Faculty of Music at the University of Cambridge. Professor Begbie studied music and philosophy at Edinburgh University and theology at Aberdeen and Cambridge. A professionally trained musician, he has performed extensively as a pianist, oboist, and conductor. He is an ordained minister of the Church of England, having served for a number of years as assistant pastor of a church in West London. He coedited *Resonant Witness: Conversations between Music and Theology* (Eerdmans) with Steven Guthrie and is the author of a number of books, including *Voicing Creation’s Praise: Towards a Theology of the Arts* (T & T Clark); *Theology, Music and Time* (CUP); *Resounding Truth: Christian Wisdom in the World of Music* (Baker/SPCK), which won the Christianity Today 2008 Book Award in the Theology/Ethics Category; *Music, Modernity, and God* (OUP). His most recent book is *Redeeming Transcendence in the Arts: Bearing Witness to the Triune God* (Eerdmans, 2018). Dr. Begbie has taught widely in the United Kingdom and North America and has delivered multimedia performance-lectures across the world, from Israel to Australia and Hong Kong.

**Kate Bowler, Associate Professor of the History of Christianity in North America.** BA (Macalester College); MA (Yale Divinity School); PhD (Duke University).

Professor Bowler is the author of *Blessed: A History of the American Prosperity Gospel* (Oxford University Press, 2013), which received widespread media attention and academic praise as the first history of the movement based on divine promises of health, wealth, and happiness. She wrote the *New York Times* best-selling memoir *Everything Happens for a Reason (and Other Lies I’ve Loved)* (Random House, 2018) after being unexpectedly diagnosed with Stage IV cancer at the age of thirty-five. The book was lauded by business magnate and philanthropist Bill Gates as “belonging on the shelf
alongsides other terrific books about mortality” and is included on his must-read list. Dr. Bowler subsequently staged a national conversation around why it felt so difficult to speak frankly about suffering through her popular podcast, *Everything Happens*. Her third book, *The Preacher’s Wife: The Precarious Power of Evangelical Women Celebrities*, is forthcoming from Princeton University Press and explores the role of women in the largest Christian ministries in North America. She has appeared on NPR and the *Today* show, and in the *New York Times*, the *Washington Post*, and *Time* magazine. Her work has been praised by a wide variety of religious and political publications, from liberal print media to conservative talk radio.

**Luke Brethern, Professor of Theological Ethics and Senior Fellow, Kenan Institute for Ethics.** BA Hons/MA in History (Cambridge); PhD in Moral Theology and Philosophy (University of London).

Professor Brethern’s primary areas of research, supervision, and teaching are Christian ethics/moral theology, political theology, the intellectual and social histories of Christian political thought, the relationship between Christianity, capitalism and democracy, missiology, and practices of social, political, and economic transformation. Before coming to Duke, he was Reader in Theology & Politics and Convener of the Faith & Public Policy Forum at King’s College London. He has worked with a variety of faith-based NGOs, mission agencies, and churches around the world. His first book, *Hospitality as Holiness: Christian Witness Amid Moral Diversity* (Routledge, 2006) explores theological and philosophical responses to moral plurality. It develops a constructive, theological response to the issues identified via the motif of “hospitality” and uses euthanasia and the hospice movement as a case study through which to examine the implications of this response. His second book, *Christianity & Contemporary Politics: The Conditions and Possibilities of Faithful Witness* (Wiley-Blackwell, 2010), which won the 2013 Michael Ramsey Prize for Theological Writing, analyzes the church’s involvement in social welfare provision, community organizing, the treatment of refugees, and fair trade in order to develop an inductive account of what faithful, hopeful, and loving forms of social and political engagement entail. His third book, *Resurrecting Democracy: Faith, Citizenship and the Politics of a Common Life* (Cambridge University Press, 2015), grew out of a four-year ethnographic study of a multi-faith community organizing initiative and assesses the intersections between Christianity, radical democracy, globalization, secularity, responses to poverty, and patterns of interfaith relations. His latest book, *Christ and the Common Life: Political Theology and the Case for Democracy* (Eerdmans, 2019) provides an introduction to the history of and contemporary reflection on the relationship between Christianity and politics. Through addressing questions about poverty and injustice, the formation of a common life with strangers, and the handling of power, it develops an innovative political theology of democracy. His current work, for which he was awarded a 2017-18 Henry Luce III Fellowship, draws on ancient and modern theological and philosophical conceptions of conversion as a way to reimagine cultural, moral and political understandings of change, contrasting conversion with many of the ways change is currently framed such as “development,” “emergence,” and “revolution.” As well as academic articles published in journals such as *Modern Theology, Journal of the American Academy of Religion, Journal of Religious Ethics*, and *Studies in Christian Ethics*, and numerous contributions to edited volumes, he writes in the media (including the *Guardian*, the *Times*, the *Washington Post*, and *ABC Religion and Ethics*) on topics related to faith and politics.

**Charles Campbell, Professor of Homiletics.** BA (Hendrix College); STM (Yale University); DMin (Union Theological Seminary); PhD (Duke University).

Dr. Campbell’s work focuses on the biblical, theological, and ethical dimensions of preaching. He is interested in the Christological and apocalyptic aspects of preaching, the role of preaching in relation to the “principalities and powers,” and contemporary homiletical theory. He is currently writing a theological commentary on First Corinthians. His publications include *Preaching Fools: The Gospel as a Rhetoric of Folly*, coauthor (2012); “The Word Before the Powers: An Ethic of Preaching” (2002); “The Word on the Street: Performing the Scriptures in the Urban Context,” coauthor (2000); and “Preaching Jesus: New Directions for Homiletics in Hans Frei’s Postliberal Theology” (1997).

**Douglas A. Campbell, Professor of New Testament.** BA (Hons) (University of Otago); MA, PhD (University of Toronto).

Dr. Campbell’s main research interests are the life and thought of Paul with a particular emphasis on the apocalyptic dimension in his theology. However, he is interested in contributions to Pauline analysis from all angles—from modern literary theory, modern theology (whether Protestant, Catholic, or Orthodox), epistolary theory, ancient rhetoric, ancient comparative religion, modern linguistics and semantic theory, modern sociology, and even from restorative justice. His most recent publication is *Paul: An Apostle’s Journey* (Eerdmans, 2018). He has also written four other books on Paul: *The Rhetoric of Righteousness in Romans 3:21-26. The Quest for Paul’s Gospel: A Suggested Strategy, The Deliverance of God: An Apocalyptic Rereading of Justification in Paul, and Framing Paul: An Epistolary Biography*. A book of essays has been published exploring his distinctive approach to justification titled *Beyond Old and New Perspectives on Paul: Reflections on the Work of Douglas Campbell*. He has edited two essay collections: *The Call to Serve: Biblical and Theological Perspectives on Ministry in Honour of Bishop Penny Jamieson and Gospel and Gender: A Trinitarian Engagement with Being Male and Female in Christ*.

**Stephen B. Chapman, Associate Professor of Old Testament and Director of Graduate Studies in Religion.** BA, MDiv, MPhil, PhD (Yale University).

A proponent of theological interpretation of the Bible, the Rev. Dr. Stephen B. Chapman has studied, lectured, and taught internationally and domestically in a variety of academic and church settings. His work focuses on the formation of the biblical canon, the nature of the Old Testament as Scripture, the literary dynamics of biblical narrative, the challenge of biblical violence, and the history and use of the Old Testament within the Christian tradition and Western culture. He is the author of *1 Samuel as Christian Scripture* (2016), which was named Reference Book of the Year for 2016 by the Academy of Parish Clergy, and *The Law and the Prophets* (2000), as well as numerous essays. He coedited *The Cambridge Companion to the Hebrew Bible/Old Testament* (2016) and *Biblischer Text und theologische Theoriebildung* (2001). He serves on the editorial boards of the monograph series *Old Testament Theology* (Cambridge) and *Siphrut: Literature and Theology of the Hebrew Scriptures* (Eisenbrauns/Penn State). He is an ordained American Baptist minister. His current writing project is *Theology of the Book of Joshua* for Cambridge University Press.

**Mark Chaves, Professor of Sociology, Religious Studies, and Divinity.** BA (Dartmouth College); MDiv (Harvard Divinity School); PhD (Harvard University).

Professor Chaves specializes in the sociology of religion. He directs the National Congregations Study (NCS), a wide-ranging survey of a nationally representative sample of religious congregations, conducted in 1998, 2006, and 2012. Results from the NCS have helped to better understand many aspects of congregational life in the United States. It is being conducted again in 2018-19. Another current project is the National Survey of Religious Leaders, a study of clergy and other congregational leaders that is exploring religious leaders’ vocation
Edgardo Antonio Colón-Emeric, Irene and William McCutchen Associate Professor of Reconciliation and Theology, Director of the Center for Reconciliation, and Senior Strategist of the Hispanic House of Studies. BS (Cornell University); MS (University of Vermont); MDiv and PhD (Duke University).

Colón-Emeric's work explores the intersection of Methodist and Catholic theologies and Wesleyan and Latin-American experiences, with the goal of advancing the gospel of reconciliation in Christ. His teaching covers a broad range of theological areas: systematics, Wesleyan theology, ecumenism, and Latin American theology. His research brings theologians like Thomas Aquinas and Hans Urs von Balthasar into conversation with voices from the theological periphery like Bartolomé de las Casas and Óscar Romero guided by the conviction that Christian theology sounds best when it is symphonic. Colón-Emeric is the author of *Wesley, Aquinas, and Christian Perfection: An Ecumenical Dialogue* (Baylor University Press, 2009), which received the 2008 Aquinas Dissertation Prize Winner from the Aquinas Center for Theological Renewal at Ave Maria University, and *Óscar Romero's Theological Vision: Liberation and the Transfiguration of the Poor* (Notre Dame University Press, 2018). Colón-Emeric is an ordained United Methodist elder in the North Carolina Annual Conference. He directs the Central American Methodist Course of Study and the Peru Theological Initiative. He also serves on the United Methodist Committee on Faith and Order and on both national and international Methodist-Catholic dialogues.

Jeffrey A. Conklin-Miller, E. Stanley Jones Assistant Professor of the Practice of Evangelism and Christian Formation, the Royce and Jane Reynolds Teaching Fellow, and Director of the Methodist House of Studies. BA (University of California, Riverside); MDiv (Garrett-Evangelical Theological Seminary); ThD (Duke University Divinity School).

Dr. Conklin-Miller is an ordained elder in the California-Pacific Annual Conference of the United Methodist Church and has more than a decade of pastoral ministry experience leading congregations. He brings this practical experience into the classroom and work with students, teaching courses in evangelism, missional (ecclesial) innovation, congregational Christian formation, and ministry in the Wesleyan/Methodist tradition. Professor Conklin-Miller's work draws focus to the significance of formation, and particularly theological education in the practice of ecclesial innovation. He is currently pursuing studies in ecclesiology within the Wesleyan/Methodist tradition and in the Fresh Expressions movement. He has published articles in *The Wesleyan Theological Journal*, *The Dictionary of Scripture and Ethics*, and in edited collections, including *Generation Rising: A Future with Hope for the United Methodist Church* and *E. Stanley Jones and Sharing the Good News in a Pluralistic Culture*. His first book, tentatively titled *Leaning Both Ways at Once: Methodist Evangelistic Mission Between Church and World*, is forthcoming. Dr. Conklin-Miller also serves as the faculty advisor to the United Methodist Course of Study, the Thriving Rural Communities Initiative, and the Duke Youth Academy for Christian Formation. He recently served as the associate dean for Academic Programs at the Divinity School from 2015 to 2018.

Valerie C. Cooper, Associate Professor of Religion and Society and Black Church Studies. BS (Howard University); MDiv (Howard University School of Divinity); ThD (Harvard Divinity School).

Professor Cooper, the first African American woman to earn tenure at Duke Divinity School, joined the faculty in 2014. Using historical and theological methodologies, her wide-ranging scholarship examines issues of religion, race, politics, and popular culture. She has published essays on African American evangelicals (particularly in Pentecostalism and the Holiness Movement) and African Americans' use of the Bible and, with political scientist Corwin Smidt, coauthored an essay on the roles of religion and race in the 2008 election of President Barack Obama. Her articles on "Black Theology" is forthcoming in the *Oxford Handbook of Political Theology*. Her book *Word, Like Fire: Maria Stewart, the Bible, and the Rights of African Americans* (The University of Virginia Press, 2012) analyzes the role of biblical hermeneutics in the thought of Maria Stewart, a pioneering nineteenth-century African American woman theologian and political speaker. Cooper is working on *Segregated Sundays*, a book evaluating the successes and failures of the racial reconciliation efforts of Christian congregations and ministries from the 1990s to the present. In addition to examining why such efforts frequently fall short of their stated goals, she also hopes to propose methods for achieving meaningful cross-racial relationships in America's still very segregated churches and religious organizations. In this research, she is particularly interested in recovering and recording the stories of ordinary men and women of faith.

Farr A. Curlin, Josiah C. Trent Professor of Medical Humanities. BA and MD (University of North Carolina at Chapel Hill).

Dr. Curlin is a palliative medicine physician who joined Duke University in January 2014. He holds joint appointments in the School of Medicine, including its Trent Center for Bioethics, Humanities & History of Medicine, and in Duke Divinity School, where he is codirector of its Theology, Medicine, and Culture Initiative. Dr. Curlin is also a Senior Fellow of the Kenan Institute for Ethics at Duke University, where he directs the Arete Initiative. He works with Duke colleagues to foster scholarship, study, and training regarding the intersections of medicine, ethics, and religion. After graduating from medical school, he completed internal medicine residency training and fellowships in both health services research and clinical ethics at the University of Chicago before joining its faculty in 2003. While at the University of Chicago, Dr. Curlin founded and was codirector of the Program on Medicine and Religion. Dr. Curlin's empirical research charts the influence of physicians' moral traditions and commitments, both religious and secular, on physicians' clinical practices. As an ethicist, he addresses questions regarding whether and in what ways physicians' religious commitments ought to shape their clinical practices in a plural democracy. Dr. Curlin and colleagues have authored numerous manuscripts published in medicine and bioethics literature, including a *New England Journal of Medicine* paper titled "Religion, Conscience and Controversial Clinical Practices.” He is particularly concerned with the moral and spiritual dimensions of medical practice and the doctor-patient relationship, and with the moral and professional formation of physicians. His areas of expertise are medicine, medical ethics, doctor-patient relationship, religion and medicine, and conscience.

Ellen Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology. AB (University of California, Berkeley); Cert Theo (Oxford); MDiv (Church Divinity School of the Pacific); PhD (Yale).

Professor Davis is interested in theological interpretation of the Old Testament, with particular concern for exegesis as it is useful for Christian ministry, including preaching, developing a biblically based response to the ecological crisis, and advancing theological dialogue among the Abrahamic faiths. Her most recent book is *Preaching the Luminous Word: Biblical Sermons and Homiletical Essays* (Eerdmans,
Susan G. Eastman, **Associate Research Professor of New Testament.** BA (Pomona College); MDiv (Yale Divinity School); PhD (Duke University).

Professor Eastman’s scholarly focus is on the New Testament, particularly Paul’s letters, in relationship to the formation of Christian identity through the life of the church. Her first book, *Recovering Paul’s Mother Tongue: Language and Theology in Galatians* (Eerdmans, 2007), explores Paul’s use of relational imagery to proclaim the gospel’s power to transform and sustain Christian communities over time. Professor Eastman’s book *Paul and the Person: Reframing Paul’s Anthropology* (Eerdmans, 2017) puts Paul’s picture of human identity in conversation with ancient and contemporary concepts of the self. She contributed the commentary on Galatians for the *New Interpreters One Volume Bible Commentary*, and has published numerous articles on the topics of Paul and Israel, as well as Paul’s idea of participation in Christ. A frequent speaker at conferences bringing together science and religion on topics of concern around human flourishing, Professor Eastman explores the intersection of Paul’s letters with contemporary work in neuroscience, psychology, and philosophy. Her current research resources Paul’s thought for care of persons on the margins of social constructions of the self, bringing a Pauline voice to the work of pastors and clinicians committed to the care of the person. Professor Eastman is ordained in the Episcopal Church, in which she served parishes from 1982-97.

Frederick P. Edie, **Associate Professor of the Practice of Christian Education and Director of the Duke Youth Academy for Christian Formation.** BA (Furman University); MDiv (Vanderbilt Divinity School); PhD (Emory University).

Dr. Edie's research interests lie at the intersection of theology, social and biological sciences, and religious education. He is particularly interested in the interplay between “heart,” “body,” and “mind” in the dynamics of Christian formation. His research and writings explore these themes in the context of the liturgical life of the church. Edie is also interested in the problem of forming Christians for faithful witness in a world that seeks to domesticate them. In his book *Book, Bath, Table, and Time: Christian Worship as Source and Resource for Youth Ministry*, Professor Edie advocates for immersion in renewed congregational worship as a means for youth to experience the presence of God, to better grasp the identity of God, and to practice faithful vocation before God and for the world. The book grew out of his work with Duke’s Youth Academy for Christian Formation. His current project seeks to tie together themes of work, worship, and sustainable world in the lives of the young. Edie is an ordained elder in the United Methodist Church, is a member of the South Georgian Annual Conference, and has also served parishes in Nashville, Tennessee and San Diego, California.

Curtis W. Freeman, **Research Professor of Theology and Baptist Studies and Director of the Baptist House of Studies.** BA (Baylor University); MDiv (Southwestern Baptist Theological Seminary).


David Emmanuel Goatley, **Research Professor of Theology and Black Church Studies and Director of the Office of Black Church Studies.** BS (University of Louisville); MDiv, PhD (The Southern Baptist Theological Seminary).

Professor Goatley is a constructive theologian whose scholarship and practice is at the intersection of ecclesiologies, missiology, black theology, and leadership strategy. A globally recognized missiologist, he emphasizes cross-cultural experiential learning with indigenous communities to deepen understanding, broaden horizons, and strengthen Christian discipleship and leadership formation. He is ordained in the National Baptist Convention, USA and serves in leadership capacities with the NAACP, Lott Carey Baptist Foreign Mission Society, and the Baptist World Alliance and the World Council of Churches. In addition to articles, essays, and book chapters, Goatley is editor of *Black Religion, Black Theology: Collected Essays of J. Deotis Roberts* (2003) and has authored *Were You There?: Godforsakenness in Slave Religion* (1996, 2007), *A Divine Assignment: The Missiology of Wendell Clay Somerville* (2010), and *Missions Is Essential* (2011). His current research projects include leadership development informed by liberation theologies, contemporary missiologies, and strength-based organizational theories; Black Baptist missiology and African-American pneumatology.

Amy Laura Hall, **Associate Professor of Christian Ethics.** BA (Emory University); MDiv, PhD (Yale University).

Professor Hall was named a Luce Fellow in Theology for 2004-05 and has received funding from the Lilly Foundation, the Josiah Trent Memorial Foundation, the American Theological Library Association, the Child in Religion and Ethics Project, the Pew Foundation, and the Project on Lived Theology. She has served on the steering committee of the Genome Ethics, Law, and Policy Center and as a faculty member for the Focus Program of the Institute on Genome Sciences and Policy. She served as a faculty adviser with the Duke Center for Civic Engagement and as a faculty advisor for the NCCU-Duke Program in African, African American & Diaspora Studies. She currently teaches with and serves on the faculty advisory board for Graduate Liberal Studies and serves as a core faculty member of the Focus Program in Global Health. Hall serves as an elder in the Rio Texas Annual Conference of the United Methodist Church. Her community service includes Labor Sabbath, an effort with the AFL-CIO of North Carolina to encourage congregations of faith to talk about labor unions, and from August 2013 to December 2017, she wrote a monthly column for the *Herald-Sun* in Durham, NC. Professor Hall organized a conference against

M. Jan Holton, Associate Professor of the Practice of Pastoral Theology and Care. BA (Randolph Macon College); MDiv (Union Presbyterian Seminary); PhD (Vanderbilt University).

Professor Holton’s work focuses on the psychodynamic implications of trauma and forced displacement, the intercultural dynamics within traditional pastoral care, and pastoral care to marginalized populations. She has served on the extension ministry with Integrated Refugee and Immigrant Services (IRIS) in New Haven, CT, and also was a member of the faculty at Yale Divinity School from 2006 to 2015. In her latest book, _Longing for Home_ (Yale University Press, 2016), Professor Holton examines the psychological, social, and theological impact of forced displacement on communities in the Congo and South Sudan and on indigenous Batwa tribespersons in Uganda, as well as on homeless US citizens and on US soldiers returning from the wars in Afghanistan and Iraq. She also is an ordained elder in the Virginia Conference of the United Methodist Church.

L. Gregory Jones, Dean of Duke Divinity School, Ruth W. and A. Morris Williams Jr. Distinguished Professor of Theology and Christian Ministry, Senior Fellow at Leadership Education at Duke Divinity, and Senior Fellow at the Fuqua–Coach K Center on Leadership and Ethics. BA, MPA (University of Denver); MDiv, PhD (Duke University); LHD (Lycoming College); DD (North Carolina Wesleyan College).

Dr. Jones is a theologian whose work centers on the nature of forgiveness, the significance of Christian ministry and pastoral leadership, and social innovation and entrepreneurship. He was appointed dean of the Divinity School on August 2, 2018 after previously serving as the school’s eleventh dean from 1997-2010. Dr. Jones also previously served as executive vice president and provost at Baylor University while on faculty leave from Duke Divinity School but continued in his role at Leadership Education at Duke Divinity. In addition, he has served as Duke’s chief international strategist to advance and coordinate the university’s global engagement. Dr. Jones is known for teaching that fosters students’ imaginations to explore the implications of theology for everyday life, for research that promotes interdisciplinary conversation among scholars, and for commitment to traditioned innovation in institutional leadership. The author or editor of seventeen books, he has also published more than 200 articles and essays. His most recent book is _Christian Social Innovation: Renewing Wesleyan Witness_ (Abingdon Press, 2016). He coauthored the book _Forgiving As We’ve Been Forgiven_ with Celestin Musekura and another book with Kevin R. Armstrong, _Resurrecting Excellence: Shaping Faithful Christian Ministry_. An earlier book, _Embodying Forgiveness_, was named an Outstanding Book by both Christianity Today and the Academy of Parish Clergy. Dr. Jones coedited, with Stephanie Paulsell, _The Scope of Our Art: The Vocation of the Theological Teacher_. He has also published _Everyday Matters: Intersections of Life and Faith_. Dr. Jones is an active contributor to both scholarly and popular publications; his reviews, opinion-editorials, and other articles have appeared in a variety of journals, magazines, and other media, including a regular column for Leadership Education’s _Faith & Leadership_ web magazine. Dr. Jones and his wife, the Reverend Susan Pendleton Jones, have written _Adult Bible Studies_ and two books in the _Living the Good Life Together_ series for the United Methodist Publishing House. He is an ordained elder in the Western North Carolina Conference of the United Methodist Church.

Warren Kinghorn, Esther Colliflower Associate Research Professor of Pastoral and Moral Theology. BS (Furman University); MD (Harvard Medical School); MTS, ThD (Duke University Divinity School).

Dr. Kinghorn is a psychiatrist whose work centers on the role of religious communities in caring for persons with mental health problems and on ways in which Christians engage practices of modern health care. Jointly appointed as associate professor of psychiatry at Duke University Medical Center, he is a staff psychiatrist at the Durham VA Medical Center and is active in clinical teaching and practice. Within the Divinity School, he codirects the Theology, Medicine, and Culture Initiative and works closely with students and faculty members interested in exploring the ways in which theology and philosophy might constructively inform Christian engagement with modern medicine and psychiatry. He continues to write on the moral dimensions of combat trauma and on theological and philosophical perspectives on mental health care.

Xi Lian, Professor of World Christianity. BA (Fujian Normal University); MA (Fujian Normal University); DA (State University of New York at Albany).

Professor Lian’s research is focused on China’s modern encounter with Christianity. His first book, _The Conversion of Missionaries_ (1997), is a critical study of American Protestant missions against the backdrop of rising Chinese nationalism in the early twentieth century. His second book, _Redeemed by Fire: The Rise of Popular Christianity in Modern China_ (2010), winner of the 2011 Christianity Today Book Award, examines the development of missionary Christianity into a vibrant, indigenous faith of the Chinese masses. _Blood Letters: The Untold Story of Lin Zhao, a Martyr in Mao’s China_ (2018) is his most recent book. It is the first authoritative, documented biography of the most important political dissident in Mao’s China, whose open opposition to communism was sustained by her fervent Christian faith. Dr. Lian’s other research projects include the flourishing of Christianity among minority peoples on the margins of Chinese society and the emergence of Protestant elites and their prominent, if also precarious, role in the search for civil society in today’s China.

Randy Maddox, William Kellon Quick Professor of Wesleyan and Methodist Studies. BA (Northwest Nazarene College); MDiv (Nazarene Theological Seminary); PhD (Emory University).

Professor Maddox is a recognized authority on the theology of John and Charles Wesley and theological developments in later Methodism. In addition to numerous articles, he is author of _Responsible Grace: John Wesley’s Practical Theology_, a contributor to _Wesley and the Quadrilateral_, and editor of _Aldersgate Reconsidered, Rethinking Wesley’s Theology for Contemporary Methodism_, and _The
Cambridge Companion to John Wesley. Maddox is also one of three editors for The Journal Letters and Related Biographical Items of the Rev. Charles Wesley, M.A., the most recent volume in a series dedicated to providing a complete and accurate published collection of Charles Wesley manuscript items beyond his sermons and verse. The book was published in 2018 by Kingswood Books and also edited by Frank Baker and Richard P. Heitzenrater. An ordained elder in the Dakotas Conference of the United Methodist Church, Maddox serves currently as the institute secretary of the Oxford Institute of Methodist Theological Studies and general editor of the Wesley Works Editorial Project. He has also served as president of the Wesleyan Theological Society, cochair of the Wesley Studies Group of the American Academy of Religion, and general editor of the Kingswood Books Imprint of Abingdon Press.

Brett McCarty, Assistant Research Professor of Theological Ethics. BS (Furman University); MDiv, ThD (Duke University Divinity School).

Professor McCarty is a theological ethicist whose work centers on questions of faithful action within healthcare. He is associate director of the Theology, Medicine, and Culture Initiative at Duke Divinity School, and he holds a joint appointment in the School of Medicine's Department of Population Health Sciences, where he is an assistant professor. Professor McCarty is also a faculty associate of the Trent Center for Bioethics, Humanities & History of Medicine and a senior fellow of the Kenan Institute for Ethics at Duke University. His publications include essays in the Journal of Medicine and Philosophy, the Journal of the Society of Christian Ethics, and the compilation Spirituality and Religion within the Practice of Medicine. His research and teaching interests occur at the intersections of bioethics, political theology, public health, and theological anthropology. His current research projects focus on competing conceptions of agency within the modern hospital, religious responses to the opioid crisis, and historical and contemporary connections between Christian bioethics and political theology.

Jerusha Matsen Neal, Assistant Professor of Homiletics and Director of Master of Arts in Theology Program. BA (University of Chicago); MDiv (Princeton Theological Seminary); PhD (Princeton Theological Seminary).

Professor Neal’s scholarly work examines the action of the Spirit on the performative borders of body and culture. Her research interests focus on postcolonial preaching, preaching and gender, and the implications of Mariology for a Spirit-dependent homiletic. Neal is an ordained American Baptist minister with broad ecumenical experience, most recently serving as a Global Ministries missionary to the Fiji Islands through the United Methodist Church. During her years in Fiji, she served as Dean of Studies at Davuilevu Theological College, the oldest theological seminary in that nation. Professor Neal’s teaching at Davuilevu integrated embodied exegetical approaches to biblical texts with an Oceanic emphasis on holistic education. Her reflections on biblical reception in the Fijian context are forthcoming in Bible in Folklore Worldwide (2017) and the International Journal of Homiletics. A former actress and playwright, she has authored a collection of dramatic monologues, Blessed: Monologues for Mary (2012). Neal has spent her ministry preaching in cross-cultural spaces and bridging denominational communities. God’s work in these in-between locations has convinced her that preaching matters now more than ever. Her forthcoming book, The Overshadowed Preacher (Wm. B. Eerdmans), asks the sticky question of what is meant when preaching is described as “anointed.” It challenges preachers to leave behind false shadows and be overshadowed by the Spirit of God. Serving as keynote preacher for such events as the Cooperative Baptist Fellowship General Assembly, the Young Preacher’s Festival and the Homegrown North Carolina Women’s Preaching Festival, Neal is committed to encouraging the voices of young preachers—and particularly the voices of women—in the risky proclamation of gospel hope.

G. Sujin Pak, Vice Dean of Academic Affairs and Associate Professor of the History of Christianity. PhD (Duke University); MTS (Duke University Divinity School); BA (Emory University).

Professor Pak specializes in the history of Christianity in late medieval and early modern Europe. Her teaching, research, and writing focus upon the theology of the Protestant reformers, the Protestant Reformation and the Jews, women and the Reformation, and the history of biblical interpretation. In May 2018, she received the Exemplary Teacher Award from the General Board of Higher Education and Ministry of the United Methodist Church. Professor Pak is a United Methodist layperson with active roles as a teacher and lay preacher in the United Methodist Church. Her family heritage includes a number of UMC pastors, missionaries, deacons, and district superintendents. She taught at Garrett-Evangelical Theological Seminary (2003-08). Pak has published two books, one titled The Judaizing Calvin: Sixteenth-Century Debates over the Messianic Psalms (Oxford University Press, 2010) and more recently a book titled The Reformation of Prophecy: Early Modern Interpretations of the Prophet and Old Testament Prophecy (Oxford University Press, 2018), in which she explores the shifting views of prophecy and uses of Old Testament prophecy in the Reformation era. Her articles are found in journals such as Church History, Reformation & Renaissance Review, Religions, Church History and Religious Culture, and Calvin Theological Journal. Pak serves as the Reformation Christianity area editor for the Encyclopedia of the Bible and Its Reception and as an editorial consultant for Ex Auditu. She served as academic dean at the Divinity School from 2012-15 and has recently reentered the office as vice dean of academic affairs.

Anatha Portier-Young, Associate Professor of Old Testament. BA (Yale University); MABL (Graduate Theological Union/Jesuit School of Theology at Berkeley); PhD (Duke University).

Professor Portier-Young specializes in second temple Jewish literature, with special attention to early Jewish apocalypses, testaments, and novellas from the third through first centuries BCE. Her other research interests include prophecy, embodiment, incarceration, identity, sexuality, gender, and ethnicity, and traditions of violence and nonviolence in Old Testament and other early Jewish literature. Her book Apocalyptic Against Empire: Theologies of Resistance in Early Judaism (Eerdmans, 2011) views the first Jewish apocalypses as literature of resistance to imperial domination and hegemony. Her forthcoming second book, Prophecy in the Body, argues for the centrality of embodied experience, action, and reception within ancient Israelite and Judean prophecy. She is coeditor of the forthcoming volume Scripture and Justice (Lexington Press). Portier-Young has published scholarly articles on violence in biblical literature, apocalyptic literature and imagination, and on the books Daniel, Judges, Esther, Tobit, 1 Enoch, Testament of Job, Joseph and Aseneth, and 1 Corinthians. She writes regularly for the website WorkingPreacher.org.

Luke A. Powery, Associate Professor of Homiletics and Dean of Duke University Chapel. BA (Stanford University); MDiv (Princeton Theological Seminary); ThD (Emmanuel College, University of Toronto).

Professor Powery’s teaching and research interests are located at the intersection of preaching, worship, pneumatology, performance studies, and culture, particularly expressions of the African diaspora. He is the author of Spirit Speech: Lament and Celebration in Preaching, Dem Dry Bones: Preaching, Death, and Hope; Rise Up, Shepherd! Advent Reflections on the Spirituality; and Were You There? Lenten Reflections on the Spirituality. He has coauthored an introductory textbook on preaching, Ways of the Word: Learning to Preach for
Meredith Riedel, Assistant Professor of the History of Christianity. BA (Wellesley College); MDiv (Westminster Theological Seminary); ThM (Princeton Theological Seminary); DPhil (University of Oxford).

Professor Riedel’s research interests include Byzantine Christian history, with expertise in the medieval Middle East and Mediterranean world. She is the author of *Leo VI and the Transformation of Byzantine Christian Identity: Writings of an Unexpected Emperor* (Cambridge, 2018) and is currently working on a coauthored book on Byzantium and Islam (Routledge, 2019) and coediting a two-volume work on Christianity in the Middle East (Rowman & Littlefield, 2020). Her work is also published in such journals as Byzantinische Zeitschrift, Byzantine and Modern Greek Studies, Fides et Historia, and the Journal of Medieval Religious Cultures. Riedel is an ordained Presbyterian ruling elder.

C. Kavin Rowe, Professor of New Testament. BA (Wake Forest University); MDiv (Princeton Theological Seminary); PhD (Duke University).

Professor Rowe’s academic research focuses primarily on the New Testament, both in its historical particularity and in its relation to the later Christian theological tradition. In addition to detailed exegetical studies on New Testament texts, he has published articles on topics ranging from the Imperial cult in the Graeco-Roman world to the doctrine of the Trinity. His first book, *Early Narrative Christology: The Lord in the Gospel of Luke*, deals with the narrative articulation of the identity of Jesus in the Gospel of Luke. His most recent book, *One True Life: The Stoics and Early Christians as Rival Traditions* (Yale University Press, 2016), is a cross-disciplinary work of philosophy and biblical studies. Dr. Rowe was a Fulbright Scholar at the University of Heidelberg in 2002-03 and Regional Scholar for the Society of Biblical Literature in 2006. He is a member of the Presbyterian Church (USA).

Lester Ruth, Research Professor of Christian Worship. BBA (Stephen F. Austin State University); MDiv (Asbury Theological Seminary); ThM (Emory University); MA and PhD (University of Notre Dame).

Prior to teaching, Dr. Ruth served as a United Methodist pastor in Texas. Commitments formed during that time continue to guide and shape his work as he remains committed to the vitality of local churches and other worshiping congregations today. Professor Ruth’s area of expertise is the history of Christian worship, particularly the worship of American Evangelicals. This focus had led to multiple works on early Methodism and contemporary praise and worship of the late twentieth century. The latter interest is seen in his most recent books: *Worshipping with the Anaheim Vineyard: The Emergence of Contemporary Worship* (Eerdmans 2017) and *Lovin’ on Jesus: A Concise History of Contemporary Worship* (Abingdon Press, 2017). Professor Ruth previously edited a multi-volume set of worship case studies from church history, the Church at Worship Series from Wm. B. Eerdmans Publishing Company. Volumes in this series include studies of Jerusalem in the fourth century (*Walking Where Jesus Walked*, which he coauthored), Constantinople in the sixth century, Geneva and John Calvin in the sixteenth century, a Black Holiness church in Mississippi at the start of the twentieth century (*Longing for Jesus*, which he authored), and the aforementioned *Worshipping with the Anaheim Vineyard*. His first book on Methodism, *A Little Heaven Below: Worship at Early Methodist Quarterly Meetings* (Kingswood Books, 2000), was awarded the Jesse Lee Prize by the United Methodist General Commission on Archives and History. He continues his interest in asking theological questions of contemporary worship music and publishing articles on how historic songwriters can serve as models for current writers. Dr. Ruth probes the Trinitarian and Christological dimensions of Christian worship, both contemporary and classic, in order to enrich the life of congregations today.

J. Warren Smith, Associate Professor of Historical Theology. BA (Emory University); MDiv, STM, PhD (Yale University).

Dr. Smith’s area of study is historical theology with a primary focus on patristic theology. His books include *Passion and Paradise: Human and Divine Emotions in the Thought of Gregory of Nyssa* (Crossroad Publishing, 2004), *Christian Grace and Pagan Virtue: The Theological Foundation of Ambrose’s Ethics* (Oxford University Press, 2010), and *The Lord’s Prayer: Confessing the New Covenant* (Cascade Books, 2015). His current monograph project is *Ambrose, Augustine, and the Perfection of Virtue*, which compares how these early Christians modified the classical language of magnanimity, the pinnacle of virtue, to describe the Christian life. In addition to articles on the Cappadocians, he has written other essays on Cyril of Alexandria’s theory of divine impassibility, martyrdom, Augustine on just war, and Ambrose of Milan’s view of justification. A United Methodist minister in the North Carolina Annual Conference, Dr. Smith also directs the South Sudan Theological Training Initiative that brings together Duke faculty resources to provide theological education for United Methodist pastors in South Sudan.

Patrick T. Smith, Associate Research Professor of Theological Ethics and Bioethics, and Senior Fellow, Kenan Institute for Ethics. BS in Business Administration (Auburn University); MDiv (Trinity International University); MA in Philosophy and PhD in Philosophy (Wayne State University).

Professor Smith was named a 2016-17 Henry Luce III Fellow in Theology. He has specific academic interests in the areas of bioethics, social ethics, black church studies, hospice and palliative care, and systematic and philosophical theology. He is licensed and ordained with the National Baptist Convention, USA. Dr. Smith is completing a manuscript with Eerdmans titled *Shalom Ethics and the Struggle for Justice: Toward a Christian Social Ethic*. His current research and writing is on the interface of theological ethics and hospice care. Professor Smith most recently served as associate professor of philosophical theology and ethics at Gordon-Conwell Theological Seminary and was a lecturer at Harvard Medical School in the Department of Global Health and Social Medicine. He served as core faculty for the Master of Bioethics program offered through Harvard’s Center for Bioethics. He also was a principal faculty member for the Initiative on Health, Religion, and Spirituality, an interfaculty initiative across Harvard University that aims to be a research catalyst for an integrated model of spirituality, public health, and patient care in dialogue with spiritual communities. Professor Smith also worked professionally for eight years as the ethics coordinator for Angela Hospice Care Center in Livonia, Michigan. During some of that time he served on the Ethics Advisory Council for the...
National Hospice and Palliative Care Organization and as a board member for the Hospice Palliative Care Association of Michigan. Along with regional commitments, he is dedicated to global education—having taught courses and given talks to pastors, medical professionals, educators and community leaders in Kitwe, Zambia; Johannesburg, South Africa; Nairobi, Kenya; and various regions in the West Indies.

Brent A. Strawn, Professor of Old Testament. BA (Point Loma Nazarene University); MDiv (Princeton Theological Seminary); PhD (Princeton Theological Seminary).

Professor Strawn’s research focuses on ancient Near Eastern iconography, Israelite religion, biblical law, the Psalms, poetry, and Old Testament theology. He joined the Duke Divinity School faculty in 2019. Before that, he taught at Asbury Theological Seminary for three years and then, for eighteen years, at the Candler School of Theology at Emory University, where he was the William Ragsdale Cannon Distinguished Professor of Old Testament. Strawn has published over two hundred articles, chapters in books, contributions to reference works, and reviews. He is the author of What Is Stronger than a Lion? Leonine Image and Metaphor in the Hebrew Bible and the Ancient Near East (Vandenhoeck & Ruprecht, 2005), The Old Testament Is Dying: A Diagnosis and Recommended Treatment (Baker Academic, 2017), and The Old Testament: A Concise Introduction (Routledge, 2019). He has edited or coedited over twenty volumes, including The Oxford Encyclopedia of the Bible and Law (Oxford, 2015), which received the 2016 Dartmouth Medal from the American Library Association for most outstanding reference work. Strawn is an ordained elder in the North Georgia Conference of The United Methodist Church and regularly speaks and preaches at churches across the country. He has appeared on CNN on matters ranging from Easter celebrations to Pope Francis to gun violence, and served as both translator and member of the editorial board for The Common English Bible.

David Toole, Associate Professor of the Practice of Theology, Ethics, and Global Health. BA (University of Montana); MTS (Duke University); MPH (University of North Carolina, Chapel Hill); PhD (Duke University).

Professor Toole is jointly appointed in the Divinity School, the Kenan Institute for Ethics, and the Global Health Institute. He teaches courses on global health and health systems, and on various topics in ethics including ethics and humanitarianism, ethics and Native America, and ethics and environmental policy. He is the author of Waiting for Godot in Sarajevo: Theological Reflections on Nihilism, Tragedy, and Apocalypse, and his current research focuses on the role of mission hospitals in African health systems.

J. Ross Wagner, Associate Professor of New Testament. BA (Michigan State University); MDiv, MA (Trinity International University); PhD (Duke University).


Lacey C. Warner, Royce and Jane Reynolds Associate Professor of the Practice of Evangelism and Methodist Studies, Associate Dean for Wesleyan Engagement, and Director of the Master of Arts in Christian Practice Program. BA (Trinity University); MDiv (Duke University); PhD (Trinity College, University of Bristol).

Dr. Warner’s research interests in the historical theology of missional evangelism inform and locate contemporary church practices within the larger Christian narrative. These interests are reflected in the following book projects: Saving Women: Retrieving Evangelistic Theology and Practice (Baylor University Press, 2007) and The Study of Evangelism, coedited with Dr. Paul Chilcote (Eerdmans, 2008). Continuing this theme, Dr. Warner coauthored a book with Bishop Kenneth Carder, Grace to Lead: Practicing Leadership in the Wesleyan Tradition (UM General Board of Higher Education and Ministry, 2010; revised in 2017), and participated in the editing of The Wesley Bible. Her book The Method of Our Mission: United Methodist Polity and Organization (Abingdon Press, 2014) offers a guide to interpreting the United Methodist Book of Discipline and is especially helpful to those seeking ordination in the United Methodist Church. Her latest book is From Relief to Empowerment: How Your Church Can Cultivate Sustainable Mission (2018), coauthored with her spouse, the Reverend Gaston Warner. Also an author of numerous reviews and articles for academic and ecclesial audiences, she has received a number of scholarly and ecclesial awards and grants. Dr. Warner’s teaching areas include theology and practice of missional evangelism, women’s ministry practices, Christian leadership, and Methodist/Wesleyan studies. In addition to her contributions to Duke Divinity School as a teacher and scholar, Professor Warner served the school as a senior administrator for almost ten years in the roles of associate dean for Academic Programs and executive vice dean. Dr. Warner is an ordained elder in the Texas Annual Conference of the United Methodist Church. She has served the denomination as a member of the University Senate, a member of the Council of Bishops’ Task Force on Leadership Formation and Theological Education, as well as the Ministry Study Commission, and a delegate to the 2016 General and Jurisdictional Conferences. Before coming to Duke in 2001, she taught at Garrett-Evangelical Theological Seminary at Northwestern University as the E. Stanley Jones Assistant Professor of Evangelism.

William Willimon, Professor of the Practice of Christian Ministry and Director of the Doctor of Ministry Program. BA (Wofford College); MDiv (Yale Divinity School); STD (Emory University); and honorary degrees from a number of colleges and universities.

An ordained elder in the United Methodist Church, Professor Willimon served as the dean of Duke Chapel and professor of Christian ministry at Duke University for twenty years. He returned to Duke after serving as the UMC Bishop of the North Alabama Conference from 2004 to 2012. The author of seventy books, his Worship as Pastoral Care was selected as one of the ten most useful books for pastors by the Academy of Parish Clergy. His books include two novels: I’m Not from Here: A Parable (Cascade Books, 2015) and Incorporation (Cascade Books, 2012). His book Who Lynched Willie Earle? Preaching to Confront Racism (Abingdon Press, 2017) was named the best book of the
year in the Evangelical Christian Publishers Association (ECPA) Christian Book Award program’s ministry resources category. His most recent book, *Will Willimon’s Lectionary Sermon Resource: Year C* (Part 1), was published in May 2018 by Abingdon Press. More than a million copies of his books have been sold. His articles have appeared in many publications including *Theology Today*, *Interpretation*, *Liturgy, Worship, Christianity Today*, the *Christian Century*, the *Washington Post*, and the *New York Times*. He is editor-at-large for the *Christian Century* and a trustee of Emory University and Wofford College. His *Pastor: the Theology and Practice of Ordained Leadership* (revised, Abingdon Press, 2016) is used in dozens of seminaries in the United States and Asia. He has taught in Germany and in Asia in various seminars.

Brittany E. Wilson, Assistant Professor of New Testament and Director of the Doctor of Theology Program. BA (University of Texas at Austin); MTS (Duke University Divinity School); PhD (Princeton Theological Seminary).


Lauren F. Winner, Associate Professor of Christian Spirituality. BA (Columbia University); MPhil (Clare College, Cambridge); MDiv (Duke University Divinity School); PhD (Columbia University).

Dr. Winner writes and lectures widely on the history of spirituality, creative writing, and Christian religious practice. Her most recent publication is *A Word to Live By: Church’s Teachings for a Changing World, Volume 7* (Church Publishing, 2017), the seventh volume of the New Church’s Teaching for a Changing World series of the Episcopal Church. She is the author of several other books, including *Wearing God: Clothing, Laughter, Fire, and Other Overlooked Ways of Meeting God*, *Girl Meets God*, *Mudhouse Sabbath*, and *A Cheerful and Comfortable Faith*. She has appeared on PBS’s Religion & Ethics Newsweekly and has written for the *New York Times Book Review*, the *Washington Post Book World*, *Publishers Weekly, Books and Culture*, and *Christianity Today*. Her essays have been included in *The Best Christian Writing* for 2000, 2002, 2004, and 2006. She is a former book review editor for Beliefnet.

Norman Wirzba, Gilbert T. Rowe Distinguished Professor of Theology, Senior Associate Dean for Institutional and Faculty Advancement, and Senior Fellow, Duke University Kenan Institute for Ethics. BA (University of Lethbridge); MAR (Yale University Divinity School); MA and PhD (Loyola University Chicago).

Professor Wirzba has published several books, including *The Paradise of God: Renewing Religion in an Ecological Age, Living the Sabbath: Discovering the Rhythms of Rest and Delight, Food and Faith: A Theology of Eating* (now in its second edition), *Making Peace with the Land: God’s Call to Reconcile with Creation* (with Fred Bahnson), *From Nature to Creation: A Christian Vision for Understanding and Loving Our World, and Way of Love: Recovering the Heart of Christianity*. He also has edited several books, including *The Essential Agrarian Reader: The Future of Culture, Community, and the Land and The Art of the Commonplace: The Agrarian Essays of Wendell Berry*. Wirzba is cofounder of the Society for Continental Philosophy and Theology and serves as general editor for the book series *Culture of the Land: A Series in the New Agrarianism*, which is published by the University Press of Kentucky. He was named a Henry Luce III Fellow for 2014-15. From 2017 to 2021 he will codirect (with Jed Purdy at the Duke University School of Law) a Luce Foundation funded project “Rethinking Humanity’s Place in an Anthropocene World.” His research and teaching interests occur at the intersections of theology, philosophy, ecology, and agrarian and environmental studies. Current projects focus on theological reflection as informed by “place,” a renewed doctrine of creation, and agrarianism as a viable and comprehensive cultural force. Raised as a North American Baptist in western Canada, Wirzba came to Duke after having taught at the University of Saskatchewan and Georgetown College in Kentucky.
Admissions Information

- Telephone: (919) 660-3436
- Fax: (919) 660-3535
- Website: divinity.duke.edu/admissions
- Email: admissions@div.duke.edu
- To schedule a visit: divinity.duke.edu/admissions/visit-us
- Apply online: divinity.duke.edu/admissions/how-apply

Requirements and Procedures

Duke Divinity School is a fully accredited member of the Association of Theological Schools (ATS) and is one of thirteen accredited seminaries of the United Methodist Church. It considers candidates for admission to the master of divinity, master of arts in Christian practice, and master of theological studies programs who hold a bachelor’s degree, or its equivalent, from a college or university approved by a regional accrediting body. It considers candidates for admission to the master of theology program who hold a bachelor’s degree, or its equivalent, from a college or university approved by a regional accrediting body and who have or will have been awarded the master of divinity degree, or the equivalent, from an accredited ATS institution. Candidates for admission to the doctor of ministry and the doctor of theology programs must hold a bachelor’s degree, or its equivalent, from a college or university approved by a regional accrediting body and a master of divinity, a master of theological studies, or comparable master’s degree (e.g. MA in theology, MRE, MCM, etc.) from an accredited ATS institution.

Preseminary Curriculum

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

Statement of Diversity in Admissions

Duke Divinity School seeks to build a diverse and inclusive community consistent with the scriptural vision that: “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female: for all of you are one in Christ Jesus” (Galatians 3:28). It is in this light that, as part of its mission to prepare leaders for the church, the academy, and the world, the Divinity School is committed to the importance of diversity. At a practical level, the Divinity School recognizes the need to prepare students for ministry, teaching, and leadership in multi-cultural and multi-faith contexts, whether in the United States or elsewhere. To do this well, the Divinity School community must seek to wrestle with and embody diversity in its faculty, staff, and student body. Given the historical legacies, social locations, and confessional commitments of the Divinity School, diversity in this context is particularly focused on gender, race, ethnicity, socioeconomic background, denominational affiliation, age, sexual orientation, learning styles, and physical ability. Encountering and learning alongside others not like us offers opportunities for members of the Divinity community to deepen their understanding of themselves, society, and their roles as pastors, ministers, teachers, and leaders. Attention to and inclusion of diversity helps foster more faithful, hopeful, and loving forms of common life.

Furthermore, a diverse faculty, staff, and student body helps generate an environment for deeper and broader theological reflection and formation. The Divinity School believes that students who have the opportunity to interact with many varied perspectives and backgrounds will be better prepared to address fruitfully the historical legacies of injustice and conflict where they serve; critically and sensitively engage the different cultural contexts they will encounter in their vocations after graduation; and be able to develop robust theological and pastoral responses to an ever-changing environment. A diverse and hospitable community opens up more opportunities for potentially transformational experiences that assist students in developing the skills necessary to serve a multi-cultural, multi-ethnic, multi-racial, multi-faith world with integrity and wisdom.

As part of its mission, Duke Divinity School seeks to foster a cohesive theological vision that is neither narrow nor homogeneous—one that is deeply rooted in critical engagement with scripture and honors a range of theological traditions in conversation with a plurality of historical, geographic, and social settings.

Application Procedures for Master of Divinity Program (MDiv)

Prospective students are encouraged to apply online at divinity.duke.edu/admissions/how-apply by the appropriate deadline(s) listed on the website.

Online applications and supplemental items must be submitted by 11:59 p.m. EST on the stated deadline date listed on the website. If the application deadline falls on a weekend, the application and all supplemental items must be received by the Office of Admissions by 5 p.m. on the Monday immediately after the deadline date.

A nonrefundable $55 application fee must be submitted after completing the application form in order to upload supplemental items noted below. Online applications require that the $55 fee be paid, by credit card only, at the time of submission.

In addition to the online application form and application fee, the applicant is required to provide the following supplemental items:

- one unofficial transcript from each undergraduate or graduate institution attended in PDF format. Applicants must upload one copy of an unofficial transcript for each institution attended. Acceptable unofficial transcripts...
include scanned copies of paper transcripts produced by the institution, electronic transcripts from an institution, and web-based academic records available to the student via a student records portal. If an applicant is experiencing difficulties uploading a transcript, he or she should email the transcript to the Office of Admissions at admissions@div.duke.edu and include a placeholder document indicating the applicant has emailed the transcript directly to Admissions. If an applicant is offered a place in the incoming class and matriculates into the MDiv program, he or she must submit official final transcripts from all undergraduate and graduate institutions attended prior to enrolling in the program;

- a minimum of three reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School. Of these three references, one should be academic and one should be church. The third reference can be a professional reference or an additional academic or church reference. Church references may include the applicant’s pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught the applicant in a class. If an applicant has been out of school for five or more years, he or she may submit an additional professional character reference. A professional character reference may include a former supervisor or employer or someone who has known the applicant for three or more years and can speak to his or her potential for graduate studies. Family members, a spouse, or fellow students are unacceptable as references. It is the responsibility of the applicant to request letters of reference from the appropriate persons. Reference letters must be submitted by the writer through the application portal or emailed directly by the recommender to the Office of Admissions (admissions@div.duke.edu). Reference letters should be written on official school, company, church, or personal letterhead;

- resume or curriculum vitae (c.v.); and

- a three-page essay describing the applicant’s sense of vocation in Christian ministry, (1) articulating the significant points of affirmation that led to his or her understanding of calling; (2) integrating the reflection on a theological book(s) that has helped to shape the applicant’s vocational call; and (3) describing how the applicant understands this call in relation to the mission of Duke Divinity School to prepare leaders for the church, academy, and world.

It is the responsibility of the applicant to contact the Office of Admissions prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant.

Admission Requirements

Those people are encouraged to apply for the MDiv:

- who have or will have been awarded a bachelor’s degree from a regionally accredited college or university prior to their intended date of enrollment;
- who have attained at least an overall B- (2.75 on a 4.0 scale) academic average; and
- who are committed to ordained or lay ministry.

Applicants are evaluated on the basis of vocational clarity, academic ability, and resonance with the mission of Duke Divinity School. Students who are denied admission must wait until applications for the following year are accepted before reapplying to the Divinity School.

Application Procedures for Master of Divinity/Master of Social Work (MDiv/MSW) Dual Degree

Applicants for the MDiv/MSW dual degree program typically will have received a bachelor's degree (BA or BS) from a regionally accredited college or university prior to their intended date of enrollment. Application must be made separately to Duke Divinity School (per the procedures listed above for the MDiv degree) and the University of North Carolina at Chapel Hill School of Social Work. Acceptance into one of the programs does not guarantee acceptance into the other. In addition to the application, the School of Social Work requires a personal statement and three letters of reference. Students will not be able to transfer into the dual degree program from other universities. Each semester, tuition and other expenses are paid to the school at which the student is taking classes. For more information about the UNC-Chapel Hill School of Social Work and its admission process, contact the School of Social Work Admissions Office, Tate-Turner-Kuralt Building, 325 Pittsboro Street, CB#3550, Chapel Hill, NC 27599-3550 at http://ssw.unc.edu/.

Full-time students will apply to the dual degree program at both schools and begin the program at Duke Divinity School. Students will defer the enrollment for two years at the School of Social Work. If a student requests a deferral in the MDiv program the student will forfeit the acceptance to the School of Social Work as the acceptance cannot be deferred for more than two years.

Part-time MSW students will apply to the dual degree program at the time of application to the School of Social Work. They will enter the dual degree program full-time at the beginning of their third year. This third year will begin at Duke Divinity School.

Advanced Standing MSW students (who are already experiencing a reduction in enrollment at the UNC School of Social Work) will be eligible for the dual degree program. They must begin the dual degree program at Duke Divinity School and then enter the School of Social Work during the summer following the end of their second year at Duke.

Application Procedures for Master of Arts in Christian Practice Program (MA in Christian Practice)

Prospective students are encouraged to apply online at divinity.duke.edu/admissions/how-apply by the appropriate deadline(s) listed on the website.

Online applications and supplemental items must be submitted by 11:59 p.m. EST on the stated deadline date. If the application deadline falls on a weekend, the application and all supplemental items must be received by Admissions by 5 p.m. on the Monday immediately after the deadline date.

A nonrefundable $55 application fee must be submitted after completing the application form in order to upload supplemental items noted below. Online applications require that the $55 fee be paid, by credit card only, at the time of submission. In addition to the online application form and application fee, the applicant is required to provide the following supplemental items:

- one unofficial transcript from each undergraduate or graduate institution attended in PDF format. Applicants must upload one copy of an unofficial transcript for each institution attended. Acceptable unofficial transcripts include scanned copies of paper
transcripts produced by the institution, electronic transcripts from an institution, and web-based academic records available to
the student via a student records portal. If an applicant is offered a place in the incoming class and matriculates into the MA
in Christian practice program, he or she must submit official final transcripts from all undergraduate and graduate institutions
attended prior to enrolling in the program;

• a minimum of three reference letters written by people who are best qualified to judge the applicant as a prospective student in
the Divinity School. Of these three references, one should be academic and one should be church. The third reference can be
a professional reference or an additional academic or church reference. Church references may include the applicant’s pastor,
campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor
who has taught the applicant in a class. If an applicant has been out of school for five or more years, he or she may submit an
additional professional character reference. A professional character reference may include a former supervisor or employer or
someone who has known the applicant for three or more years and can speak to his or her potential for graduate studies. Family
members, a spouse, or fellow students are unacceptable as references. It is the responsibility of the applicant to request letters of
reference from the appropriate persons. Reference letters must be submitted by the writer through the application portal or
emailed directly by the recommender to the Office of Admissions (admissions@div.duke.edu). Reference letters should be written
on official school, company, church, or personal letterhead;

• resume or curriculum vitae (c.v.); and

• a three-page essay describing the applicant’s sense of vocation in Christian ministry, (1) articulating the significant points of
affirmation that led to his or her understanding of calling; (2) integrating the reflection on a theological book(s) that has helped to
shape applicant’s vocational call; and (3) explaining how the applicant understands this call in relation to the mission of Duke
Divinity School to prepare leaders for the church, academy, and world.

It is also the responsibility of the applicant to contact the Office of Admissions prior to the application deadline to confirm that all
supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant.

Admission Requirements

Those people are encouraged to apply for the MA in Christian practice:

• who have or will have been awarded a bachelor’s degree from a regionally accredited college or university prior to their intended
date of enrollment;

• who have attained at least an overall B- (2.75 on 4.0 scale) academic average; and

• be employed/aspire to be employed in a congregation or in a profession and be committed to lay ministry, ordination as a deacon,
or to their professional service as a lay vocation.

Application Procedures for Master of Theological Studies Program (MTS)

Prospective students are encouraged to apply online at divinity.duke.edu/admissions/how-apply by the appropriate deadline(s) listed
on the website.

Online applications and supplemental items must be submitted by 11:59 p.m. EST on the stated deadline date. If the application
deadline falls on a weekend, applications and all supplemental items must be received by Admissions by 5 p.m. on the Monday immediately
after the deadline date.

A nonrefundable $55 application fee must be submitted after completing the application form in order to upload supplemental items
listed below. Online applications require that the $55 fee be paid, by credit card only, at the time of submission.

In addition to the online application form and application fee, the applicant is required to provide the following supplemental items:

• one unofficial transcript from each undergraduate or graduate institution attended in PDF format. Applicants must upload one
copy of an unofficial transcript for each institution attended. Acceptable unofficial transcripts include scanned copies of paper
transcripts produced by the institution, electronic transcripts from an institution, and web-based academic records available to
the student via a student records portal. If an applicant is offered a place in the incoming class and matriculates into the MTS
program, he or she must submit official final transcripts from all undergraduate and graduate institutions attended prior to
enrolling in the program;

• a minimum of three reference letters written by people who are best qualified to judge the applicant as a prospective student in
the Divinity School. Of these three references, two should be academic and one should be a church or professional character
reference. Church references may include the applicant’s pastor, campus minister, denominational official, etc. An appropriate
academic reference writer is a college or university professor who has taught the applicant in a class. A professional character
reference may include a former supervisor or employer or someone who has known the applicant for three or more years. Family
members, a spouse, or fellow students are unacceptable as references. It is the responsibility of the applicant to request letters of
reference from the appropriate persons. Reference letters must be submitted by the writer through the application portal or
emailed directly by the recommender to the Office of Admissions (admissions@div.duke.edu). Reference letters should be written
on official school, company, church, or personal letterhead;

• resume or curriculum vitae (c.v.);

• a three-page essay (1) describing the applicant’s goals for enrolling in the Master of Theological Studies program; (2) integrating
the reflection on a theological book(s) that has helped to shape the applicant’s theological imagination; and (3) explaining how the
applicant understands his or her goals and development of a theological imagination in relation to the mission of Duke Divinity
School to prepare leaders for the church, academy, and world; and

• a 4-6 page (1,000-1,500 words) academic writing sample such as an essay or excerpt of a paper or article. Attention to theological
themes is desired. Applicants should include the title of the writing sample and provide context if an excerpt. Excerpts that include
either an introduction or conclusion paragraph are most helpful.

It is also the responsibility of the applicant to contact the Office of Admissions prior to the application deadline to confirm that all
supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant.
Admission Requirements

Those people are encouraged to apply for the MTS:

• who have been awarded a bachelor’s degree from a regionally accredited college or university prior to their intended date of enrollment;
• who have attained at least an overall B+ (3.25 on a 4.0 scale) academic average;
• who demonstrate program goals commensurate with this degree program; and
• where applicable, who are committed to some form of lay ministry.

Application Procedures for the Master of Theological Studies/Juris Doctor (MTS/JD) Joint Degree

The Duke University School of Law and Duke Divinity School have established a combined four-year program in law and theological studies. Acceptance into this program requires applying separately for admission to each school. The students in the MTS/JD program may enroll the first year in either the Divinity School or Duke Law School. If the student begins in the former, the first-year curriculum is the same as that of other Divinity School students; if the student begins in the latter, the first-year curriculum is the same as that of other law students. The student’s second year consists of the full first-year program of the other school. In the third and fourth years of the program, the student takes courses in both schools. Approximately two-thirds of these courses are taken in the law school. In addition to the application, Duke Law School requires a personal statement, two letters of reference, and the LSAC report. Students will not be able to transfer into the joint degree program from other universities. Tuition and financial aid questions should be directed to Duke Law School. For more information about the Duke University School of Law and its admission process, call (919) 613-7020, email admissions@law.duke.edu, or visit http://law.duke.edu/.
Application Procedures for Master of Theology Program (ThM)

Prospective students are encouraged to apply online at divinity.duke.edu/admissions/how-apply by the appropriate deadline(s) listed on the website.

Online applications and supplemental materials must be submitted by 11:59 p.m. EST on the stated deadline date. If the application deadline falls on a weekend, applications and all supplemental documents must be received by Admissions by 5 p.m. on the Monday immediately after the deadline date.

A nonrefundable $55 application fee must be submitted after completing the application form in order to upload supplemental items listed below. Online applications require that the $55 fee be paid, by credit card only, at the time of submission.

In addition to online application and application fee, the applicant is required to provide the following supplemental items:

• one unofficial transcript from each undergraduate and graduate institution attended in PDF format. Applicants must upload one copy of an unofficial transcript for each institution attended. Acceptable unofficial transcripts include scanned copies of paper transcripts produced by the institution, electronic transcripts from an institution, and web-based academic records available to the student via a student records portal. If an applicant is offered a place in the incoming class and matriculates into the ThM program, he or she must submit official final transcripts from all undergraduate and graduate institutions attended prior to enrolling in the program;

• a minimum of three reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School. Of these three references, two should be seminary professors qualified to appraise the applicant’s academic potential and one should be a denominational official qualified to appraise the applicant’s ministerial work. Family members, a spouse, or fellow students are unacceptable as references. It is the responsibility of the applicant to request letters of reference from the appropriate persons. Reference letters must be submitted by the writer through the application portal or emailed directly by the recommender to the Office of Admissions (admissions@div.duke.edu). Reference letters should be written on official school, company, church, or personal letterhead;

• a three-page essay (1) describing the applicant's personal, educational, and professional reasons for enrolling in the Master of Theology program and how he or she anticipates employing these studies in the applicant's ministry; (2) integrating the reflection on a theological book(s) that has helped to shape the applicant’s theological imagination; and (3) explaining how the applicant understands his or her goals and development of a theological imagination in relation to the mission of Duke Divinity School to prepare leaders for the church, academy, and world; and

• a 4-6 page (1,000-1,500 words) academic writing sample such as an essay or excerpt of a paper or article written as part of the applicant's seminary training. Applicants should include the title of the writing sample and provide context if an excerpt.

It is the responsibility of the applicant to contact the Office of Admissions prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant.

Admission Requirements

Those people are encouraged to apply for the ThM:

• who have been awarded a bachelor’s degree from a regionally accredited college or university;

• who have or will have been awarded the MDiv degree (or the equivalent) from an accredited theological institution;

• who have attained at least an overall B+ (3.25 on a 4.0 scale) academic average in their foundational theology degree; and

• who desire to continue or resume their theological education for enhancement of professional competence in selected areas of study.

Other than one scholarship per year for an international student, master of theology students are not eligible for any form of scholarship assistance through Duke Divinity School. ThM students may be eligible for federal aid such as work-study or loans.

Application Procedures for Doctor of Ministry Program (DMin)

Prospective students are encouraged to apply online at divinity.duke.edu/admissions/how-apply by the appropriate deadline(s) listed on the website.

Online applications must be submitted by 11:59 p.m. EST on the stated deadline date. If the application deadline falls on a weekend, applications and all supplemental items must be received by Admissions by 5 p.m. on the Monday immediately after the deadline date.

A nonrefundable $55 application fee must be submitted after completing the application form in order to upload supplemental items noted below. Online applications require that the $55 fee be paid, by credit card only, at the time of submission.

In addition to online application and application fee, DMin applicants are required to provide the following supplemental items:

• one unofficial transcript from each undergraduate or graduate institution attended in PDF format. Applicants must upload one copy of an unofficial transcript for each institution attended. Acceptable unofficial transcripts include scanned copies of paper transcripts produced by the institution, electronic transcripts from an institution, and web-based academic records available to the student via a student records portal. If an applicant is offered a place in the incoming class and matriculates into the DMin program, he or she must submit official final transcripts from all undergraduate and graduate institutions attended prior to enrolling in the program;

• four letters of reference. Two letters of reference from people capable of assessing the applicant’s intellectual and academic ability and two letters of reference (one from an ecclesial official and one from a lay person) that address the applicant’s performance in his or her current position of ministry;

• a two-page essay describing the applicant’s goals for undertaking doctoral study, including an indication of the proposed focus; and

• an academic writing sample of no more than 15 pages.
It is the responsibility of the applicant to request letters of reference from the appropriate persons. It is also the responsibility of the applicant to contact the Office of Admissions prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant.

**Admission Requirements**

Those people are encouraged to apply for the DMin:

- who have been awarded a master of divinity (MDiv) or a master of theological studies (MTS) or comparable master’s degree in theology from an ATS accredited school;
- who have attained at least an overall B+ (3.3 on a 4.0 scale) academic average; and
- who have spent at least five years in full-time ministry.

International students whose native language is not English are required to submit current TOEFL scores (not more than two years old by the DMin application deadline). See **Policies and Procedures for International Applicants** stated further below.

**Application Procedures for Doctor of Theology Program (ThD)**

Prospective students are encouraged to apply online at [divinity.duke.edu/admissions/how-apply](http://divinity.duke.edu/admissions/how-apply) by the appropriate deadline(s) listed on the website.

Online application and all supplemental items must be submitted by 11:59 p.m. EST on the stated deadline date. If the application deadline falls on a weekend, applications and all supplemental items must be received by Admissions by 5 p.m. on the Monday immediately after the deadline date.

A nonrefundable $55 application fee must be submitted after completing the application form in order to upload supplemental items noted below. Online applications require that the $55 fee be paid, by credit card only, at the time of submission.

In addition to the online application and application fee, ThD applicants are required to provide the following supplemental items:

- a one unofficial transcript from each undergraduate and graduate institution attended in PDF format. Applicants completing the online application must upload one copy of an unofficial transcript for each institution attended. Acceptable unofficial transcripts include scanned copies of paper transcripts produced by the institution, electronic transcripts from an institution, and web-based academic records available to the student via a student records portal. If an applicant is offered a place in the incoming class and matriculates into the ThD program, he or she must submit official final transcripts from all undergraduate and graduate institutions attended prior to enrolling in the program;
- four letters of reference. Three should be academic from professors qualified to appraise the applicant’s academic potential. One letter should be from a person able to comment on the applicant’s experience in ministry and suitability for a program focused on the ministries and practices of Christian communities. Reference letters must be submitted by the writer through the application portal or emailed directly to the Office of Admissions ([admissions@div.duke.edu](mailto:admissions@div.duke.edu)). Reference letters should be written on official school, company, church, or personal letterhead;
- an essay of one to two pages (single spaced) describing the applicant’s goals in undertaking doctoral study, the academic and life experiences that have prepared the applicant for doctoral work, the applicant’s proposed area(s) of focus, and the applicant’s particular reasons for applying to the ThD program at Duke;
- resume or curriculum vitae (c.v.); and
- an academic writing sample of no more than 15-20 pages (double-spaced).

It is the responsibility of the student to contact the Office of Admissions prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of an application are not released for other purposes and cannot be returned to the applicant.

**Admission Requirements for the ThD**

Requirements for admission to the ThD program are:

- master of divinity (MDiv) or a master of theological studies (MTS) or comparable master’s degree in theology from an ATS accredited school; and
- valid GRE scores (not more than five years old by the ThD application deadline). For test score reporting purposes the Duke Educational Testing Service (ETS) code number is 5156. The Divinity School receives the applicant’s official GRE scores electronically from the ETS. The applicant must take the GRE in time for official scores to reach the Divinity School by the application deadline.

International students whose native language is not English are required to submit current TOEFL scores (not more than two years old by the ThD application deadline). See [Policies and Procedures for International Applicants](https://www.divinity.duke.edu/admissions/how-apply).

**Admission as a Special Student or to the Certificate in Theology and Health Care**

Special student status is a restricted category of admission for people who do not have need of a degree program and who desire access to the rich offerings of the Divinity School curriculum for particular purposes, such as pursuing the nondegree certificate in theology and health care. Courses are taken for credit. Admission as a special student is distinct from admission to a degree program. As such, special student status is only available to US citizens, permanent residents, or R-1 visa holders. International students are not eligible to apply for special student status due to visa restrictions.

Prospective students are encouraged to apply online at [divinity.duke.edu/admissions/how-apply](http://divinity.duke.edu/admissions/how-apply) by the appropriate deadline listed on the website. Online application and all supplemental items must be submitted by 11:59 p.m. EST on the stated deadline date. If the application deadline falls on a weekend, applications and all supplemental items must be received by Admissions by 5 p.m. on the Monday immediately after the deadline date.

A nonrefundable $55 application fee must be submitted after completing the application form in order to upload supplemental items noted below. Online applications require that the $55 fee be paid, by credit card only, at the time of submission.
In addition to the online application and application fee, the special student applicant is required to provide the following supporting items:

- one unofficial transcript from each undergraduate or graduate institution attended in PDF format. Applicants must upload one copy of an unofficial transcript for each institution attended. Acceptable unofficial transcripts include scanned copies of paper transcripts produced by the institution, electronic transcripts from an institution, and web-based academic records available to the student via a student records portal. If an applicant is offered special student status, he or she must submit official final transcripts from all undergraduate and graduate institutions attended before the applicant can be enrolled in classes;
- one (1) academic letter of recommendation is required. The reference should be academic, professional character, or a church reference. Church references may include the applicant’s pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught the applicant in a class. If an applicant has been out of school for five or more years, he or she may submit a professional character reference. A professional character reference may include a former supervisor or employer or someone who has known the applicant for three or more years and can speak to his or her potential for graduate studies. Family members, a spouse, or fellow students are unacceptable as references. It is the responsibility of the applicant to request letters of reference from the appropriate persons. Reference letters must be submitted by the writer through the application portal or emailed directly by the recommender to the Office of Admissions (admissions@div.duke.edu). Reference letters should be written on official school, company, church, or personal letterhead;
- resume or curriculum vitae (c.v.); and
- one- to two-page essay describing (1) the applicant’s reason for enrolling in the certificate in theology and health care or wanting to take a course or courses for nondegree credit at Duke Divinity School; and (2) how the applicant understands his or her call in relation to the mission of school to prepare leaders for the church, academy, and world.

Special student status is good for one calendar year only. A student desiring to continue as a special student beyond the one-year limit must reapply. Admission as a special student is distinct from admission to a degree program. There is no obligation on the part of the Duke Divinity School to offer admission to any of its degree programs to people who have been previously accepted as special students. Special students are ineligible for any form of scholarship through the Divinity School and are not eligible for federal student aid. Nondegree seeking students pursuing the certificate in theology and health care who enroll full-time will be considered for financial aid.

**Policies and Procedures for International Applicants**

In recognition of the invaluable contributions that students from outside the United States bring to theological discourse and to community life, Duke Divinity School welcomes all fully qualified international students to apply for all degree programs. Although applications from international students are accepted for all degree programs, the Divinity School prefers that students pursue the master of divinity degree in their respective home countries or regions due to the contextual nature of ministry to a congregation and to the Divinity School’s commitment to the needs of the world church. Prospective international students are encouraged to apply online at divinity.duke.edu/admissions/how-apply by the appropriate deadline listed on the website. In addition to the information required of all students, international students must submit the following with their application materials:

- a church letter from an ecclesiastical body or from a student’s church supporting the pursuit of theological studies in the United States;
- demonstrate English proficiency if the applicant’s native language is not English. This certification can be demonstrated by the international applicant in three ways:
  - received or will receive by the time of enrollment an undergraduate degree where the language of instruction was English only (the official language of the country is English);
  - earned or will earn by the time of enrollment an undergraduate degree from a college or university in the United States or US Territories; or
  - submits official scores from the Test of English as a Foreign Language (TOEFL) that meet the subtest and cumulative score requirements.
    - The TOEFL is administered through the Educational Testing Service (ETS) in Princeton, New Jersey. For test score reporting purposes Duke’s Educational Testing Service (ETS) code number is 5156. The Divinity School receives the applicant’s official TOEFL scores electronically from the ETS. Applicants must take the TOEFL in time for official scores to reach the school by the application deadline. The score must not be more than two years old by the application deadline for the degree to which the applicant is applying. Personal copies are not acceptable, nor are “attested” or notarized copies.
    - For MDiv, MTS, and MA in Christian practice applicants the Divinity School requires a cumulative score of 93 on the TOEFL internet-based test (iBT) with a minimum of 23 scored in each subtest. MDiv, MTS, and MA in Christian practice applicants who do not have access to the TOEFL iBT may submit scores from the TOEFL paper–based test (PBT). The TOEFL PBT score must be at least 580 with a minimum score of 5 on the Test of Written English (TWE). The TOEFL iBT is the preferred English proficiency test. For ThM and ThD applicants, the Divinity School requires a cumulative score of 108 on the TOEFL iBT with a minimum of 27 scored in each subtest. ThM and ThD applicants who do not have access to the TOEFL iBT may submit scores from the TOEFL PBT. The TOEFL PBT score must be at least 610 with a minimum score of 6 on the TWE. The TOEFL iBT is the preferred English proficiency test.

Following acceptance of an admission offer and matriculation into a degree program, all entering international students must submit the full amount of the first year’s tuition (minus any Divinity School institutional support) to the Duke University cashier’s office prior to enrolling and by the stated deadline. The Office of Admissions has instructions for wiring tuition money. Duke University Visa Services will not begin the visa application process until the Divinity School receives the full tuition deposit. These funds will be deposited in the student’s university bursar account. If the international student does not enroll, the full amount of these funds deposited in the student’s bursar account will be refunded to the student or to the student’s funding source.
Transfer of Credits

Transfer of credit to Duke Divinity School, leading to candidacy for the degree of master of divinity, will normally be limited to four courses. For the MTS program, two courses may be considered for transfer. Courses in which the student received a grade lower than B- will not be considered for transfer credit. Grades from credit transfer courses do not transfer to the Divinity School, only course credit. Courses taken online or mostly online will also not be accepted. Duke Divinity School will accept only courses completed at an ATS accredited school or APCE accredited CPE program, unless an exception is granted by the vice dean for academic affairs. Courses completed more than five years prior to the intended date of enrollment will not be considered for transfer credit. Credits cannot be transferred until after a student matriculates in the degree program at the Divinity School.

Applicants for Transfer into a Degree Program are Evaluated on the Same Basis as Other Applicants

Prospective students who do not matriculate by the beginning of the term for which they were originally admitted forfeit their admission unless they request a deferral in writing to the Office of Admissions prior to enrolling in the program. A one-year deferral of an admission offer may be granted for the MDiv, MTS, MA in Christian practice, ThM, and DMin programs. Deferrals are not granted for the ThD program unless an exception is made by the director of the ThD program. If approved, the application will be placed in the deferred status. Those who are granted a deferral will be contacted by the Office of Admissions and must confirm their intent to enroll for following year by the stated deadline. Scholarship offers do not carry over with an approved admission offer deferral. Deferred applicants who indicate their intent to enroll will be considered for scholarships during the next admissions cycle if they submit an updated resume and a brief one-page update on their work in the past few months no later than the stated deadline.

Changing Degree Programs Once Enrolled at the Divinity School

Students enrolled in the MDiv, MTS, or certificate in theology and health care wishing to change from a degree program to another within Duke Divinity School may apply to do so. Students enrolled in the ThM, MA in Christian practice, DMin, and ThD programs are not typically eligible to seek admission into a different degree program.

Basic admission requirements for the specific degree program change sought must be met in order to be considered for a program change. Students should consult the admissions requirements section for the program to which they are requesting the change. Students requesting a program change are expected to have a minimum GPA of 3.0. Students may apply to change programs after completing one full semester of study. Applicants must meet with staff in the Office of Admissions and submit the application materials by no later than the first day of classes for the semester in which the change is requested. Program change applications submitted after the first day of classes will be considered for the next academic semester.

Students seeking a program change must first contact the Office of Admissions to arrange a program change interview. In addition, a complete application and supporting materials include:

- Program Transfer Application form (fillable PDF);
- Statement of Purpose outlining the reasons for the program transfer request and describing the educational, personal, and vocational goals they hope to achieve by changing programs; and
- one letter of reference from a Duke Divinity School faculty member. Students requesting to change to the MDiv must also submit a reference from a church-related official (pastor, campus minister, denominational official, etc.,) who can comment on the student's vocational calling. Recommendation letters should be sent directly to Admissions via email (admissions@div.duke.edu).

Once the Office of Admissions receives all application materials, a decision will be released within 7-10 business days. The application will then be transferred to the academic formation office so the program change is effective no later than the drop/add deadline for the current semester or by registration for transfers effective for the next academic semester. Institutional scholarships awarded to students to support their studies in the original degree program are not transferrable to the new program. The students will automatically qualify for the basic program scholarship awarded (e.g. MTS Scholarship or MDiv Ministerial Promise). Students who transfer from the certificate in theology and health care may have their coursework count toward an MDiv or MTS, but are not eligible to earn the certificate in theology and health care. Such students would be eligible to earn the certificate in theology, medicine, and culture as a part of the MDiv and MTS programs.

Readmission to Duke Divinity School

People seeking readmission to the Divinity School’s degree programs must complete the following requirements: (1) submit a new application; (2) submit an additional statement detailing reasons for withdrawal and reasons for seeking readmission at this time, and describing activities and employment undertaken since withdrawal; (3) submit the names of at least three additional people willing to serve as references who will be contacted by the student, one of whom must be an ecclesiastical official; and (4) transcripts of all academic work undertaken since withdrawal from the Divinity School. Applicants who have previously been dismissed must wait one full calendar year from the date of dismissal to reapply.
These new materials, supplemented by the individual’s original application and Divinity School academic and field education files, will be reviewed by members of the Committee on Admissions for an admission decision. An interview with the senior director of admissions, recruitment, and student finance prior to the processing of the application for readmission is encouraged and may be required. Any questions about readmission procedures should be addressed to the Office of Admissions. Applications for readmission will be evaluated on the basis of academic attainment, future promise for the ministry, and vocational clarity and commitment.

Policies and Procedures for Disability Accommodations

The Duke Student Disability Access Office (SDAO) has been charged with the responsibility of exploring possible coverage and reasonable accommodations for qualified undergraduate, graduate, and professional students who are disabled in compliance with Section 504 of the Federal Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA) of 1990 and the ADA Amendments Act of 2008. For the purpose of receiving consideration for a reasonable accommodation at Duke Divinity School, a student must have a physical or mental impairment, permanent or temporary, that substantially limits one or more major life activities. Students who wish to be considered for reasonable accommodations must self-identify to the SDAO. For more information about the SDAO, or to submit a request for reasonable accommodations, students should visit the SDAO website at access.duke.edu. Duke Divinity School does have an onsite ADA liaison who is available to answer questions and implement accommodations. Email academics@div.duke.edu or visit the Office of Academic Programs.

Educational Requirements for United Methodist Elders and Deacons

Duke Divinity School offers the theological education necessary to complete the academic requirements for both the order of deacon and the order of elder through the United Methodist Church. The following summary outlines the various routes of academic preparation within Duke's degree offerings or through Special Student status:

**Elder.** The United Methodist Church requires completion of the master of divinity (MDiv) degree for those seeking ordination to “Word, Service, Sacrament, and Order” as an elder in full connection.

**Deacon.** For those seeking ordination to “Word and Service” as a deacon in full connection, the United Methodist Church has provided three educational options:

- completion of a basic theological degree (MDiv, MTS) that includes the requirements for a minimum of twenty-four credit hours (eleven courses at Duke) in basic graduate theological studies (Theology, Old Testament, New Testament, Mission of the Church in the World, Evangelism, Worship and Liturgy, Church History, and courses in United Methodist Doctrine, Polity, and History). All of the basic graduate theological studies requirements are also fulfilled by completion of the MA in Christian practice degree.
- for those who already hold a professional master’s degree in the area of specialized ministry in which the candidate will serve (MSW, MA, etc.), the candidate must, in addition, complete a minimum of twenty-four credit hours (eleven courses at Duke) in basic graduate theological studies at a graduate theological seminary recognized by the United Methodist University Senate. This academic route may be fulfilled as a Special Student.
- for those who are age thirty-five or older, there is the possible alternate route to ordination as a deacon through professional certification or licensing and additional graduate credit in one’s area of specialization, as well as the required minimum twenty-four credit hours of basic graduate theological studies. This academic route may be fulfilled as a Special Student.

For more information on the various routes of theological education for ordination, a candidate is encouraged to contact the United Methodist Division of Ordained Ministry: (615) 340-7389 or dom@gbhem.org. Additionally, it is always prudent to maintain communication with the candidate's own annual conference regarding additional requirements for theological education and preparation for ministry.

Duke Divinity School Professional and Technical Standards

Introduction

As identified in the bulletin section The Role of the Divinity School, the principal purpose of Duke Divinity School is professional education for the ministry, which in today’s world is manifested in a variety of forms. Although the conventional and inherited styles of ministry are now undergoing change, the school curriculum continues to prepare students for the informed and discriminating exercise of the church's historic offices through the ministry of word, sacrament, order, service, pastoral care, and teaching. The school believes these offices will remain, although the form and context of the local church may change.

With this in mind, Duke Divinity School prepares students for the mature performance of their vocation in community. The school hopes to develop in each graduate a disciplined intelligence, informed by sound learning and equipped for worthy professional service. It seeks to form leaders whose character reflects the integrity, qualities, and vision of the Christian Gospel. Its resources are offered to students with a diversity of ministerial aims, although the school seeks, by recruitment and financial support, to prepare persons for ordination or lay professional vocations in churches. The school seeks to be welcoming, nurturing, and hospitable to all students, including students with documented disabilities. In all its endeavors, the school aims to serve Jesus Christ through service to the church and the world.

To fulfill the role and purpose of Duke Divinity School, all candidates applying for admission must meet the requirements and expectations of the school’s curriculum. The study of theology and the formation for ministry are not exclusively intellectual exercises. Rather, a student needs a specific set of minimum attributes in order to succeed. Students, with or without reasonable accommodations, must meet the requirements and expectations listed below. The Committee on Admissions adheres to these professional and technical standards during the selection of persons applying for entry into the school. If you have questions regarding these standards, contact the Office of Admissions.

Intellectual, Theological, and Integrative Expectations

A student should be able to:

- assimilate, critique, prioritize, and appropriate the Christian story as understood through scripture, tradition, reason, experience, and as centered on the life, suffering, death, and resurrection of Jesus Christ;
- engage and comprehend extensive theological, historical, contextual, philosophical, and biblical resources in a timely manner.
This information will be presented in a variety of educational settings, including lectures, small group discussions, field education placements, preceptorials, spiritual formation groups, and seminars. The student should be able to analyze, integrate, and apply this information appropriately for forming individuals, congregations, communities, and the world;
• display a growing ability to think theologically and critically in conversation with a diversity of viewpoints;
• meet all course participation requirements in the classroom and in contextual learning environments;
• cultivate vocational imagination in light of the Christian Gospel;
• maintain openness to vocational discernment within the church and the world; and
• assist individuals and communities in the theological understanding and interpretation of experiences, issues, and events.

Communication Expectations

A student should be able effectively to:
• communicate in diverse and challenging academic and contextual situations (e.g., preaching, visitation, teaching, worship leadership, group facilitation, and counseling);
• communicate empathetically and sensitively with individuals, groups, families, and congregations;
• integrate, process, and document information (e.g., compose, edit, and interpret information in the classroom, the library, and in contextual learning environments);
• enter and access electronic data using a computer or other device; and
• assimilate media presentations (e.g., PowerPoint presentations, white/chalkboard presentations, film/video presentations) in the learning environment for informational and illustrative purposes.

Behavioral and Social Expectations

A student should be able to:
• uphold Duke Divinity School’s Conduct Covenant (see Appendix I. Guidelines for Inclusive Language);
• apply fully his/her intellectual skill, exercise good judgment, and complete all responsibilities attendant to the care of congregants/parishioners/clients;
• demonstrate a style of leadership combining integrity, authenticity, and the practice of faith;
• balance and manage effectively the demands experienced during theological training and in contextual learning environments (e.g., working with frustrating situations, working in high-stress situations, working under time pressure, working irregular schedules, handling multiple assignments and conflicting demands/priorities, reacting or responding to emergencies, performing independently or with minimal on-site supervision); and
• possess qualities of adaptability, flexibility, and the ability to function in the face of uncertainty.

Practice of Ministry (in Addition to the Professional and Technical Standards Above, the Following Relate to the Master of Divinity Degree)

A student should be able to:
• offer counsel and theological reflection in the development and implementation of goals for fulfilling the church’s mission, the recruitment and nurture of lay leadership, and the ordering of the life of congregations;
• offer appropriate leadership for the liturgical and pastoral practices of the church;
• facilitate conflict resolution and reconciliation with individuals and within communities;
• form a compassionate relationship with congregants/parishioners/clients while maintaining appropriate boundaries for a professional relationship; and
• provide or arrange transportation for field education placements.

Conduct Covenant: Duke Divinity School

We, the faculty and students in the Divinity School of Duke University, make covenant, individually and corporately, to uphold the highest standards of personal and academic integrity. This includes, but is not limited to, never lying, cheating, stealing, causing harm to self or others, or defacing property. Set aside by our calling, we hold ourselves and each other to the highest standards of conduct.

As a divinity school committed to forming and educating people for the ministry of Jesus Christ, we covenant together to embody truth in every aspect of our lives, including our academic work. In joyful obedience to Christ, we gratefully involve our bodies, minds, and spirits in this community of discipline and love, recognizing that we are a people called to worship God by the Spirit of truth.

For more information on the Conduct Covenant and judicial procedures, see Appendix II. Conduct Covenant and Judicial Procedures.

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1 Duke Divinity School is a Christian community shaped by the Gospel of Jesus Christ. While we do not expect members of other faith traditions to share the theological framework out of which this covenant was developed, we welcome into our community anyone who is willing to live and work under the standards of conduct specified herein.
Community and Student Life

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The community and student life areas of Duke Divinity School include six offices: chaplain, ministerial formation, student life, admissions, field education, and financial aid. These offices partner with the academic program offices of the school in the processes of forming leaders for faithful Christian ministry in the name of Jesus Christ. Specifically, these offices seek to address, care for, and enhance the spiritual, physical, emotional, professional, and community life of students. Information pertaining to the offices of Admissions, Field Education, and Financial Aid is included in other areas of the bulletin and also is available on the Duke Divinity School website.

Confidentiality Policy

In this work, the resources of counseling and confidentiality often come into play. It is important for Duke Divinity students to know that the Community and Student Life areas abide by FERPA (Family Educational Rights and Privacy Act), employing a policy of confidentiality, which protects student privacy while providing for collegial consultation among student life and academic program staff when necessary. In order to provide comprehensive, effective and up-to-date services, a student life staff member may, only when necessary, consult with other colleagues in student life and/or academic programs about assistance/counsel for students. Otherwise, information revealed in counseling/conversation, even the information that a counseling appointment has been made, is not disclosed to persons other than those listed above unless the student provides written authorization for that information to be released. The following are exceptions to this practice of confidentiality:

- when the student life staff member believes the student presents an imminent danger to self or others;
- when the life or safety of a readily identifiable third person is endangered;
- when the student life staff member believes that a child or vulnerable adult is being subjected to abuse, neglect or exploitation; and
- when disclosure is made necessary by legal proceedings.
- In all other cases, what is discussed in counseling will remain confidential.

Office of the Chaplain

The Office of the Chaplain provides spiritual support to the Divinity School community through three primary areas: pastoral care, community worship, and spiritual formation. Contact the Office of the Chaplain at (919) 660-3459.

Pastoral Care

The life of a student can be filled with a variety of anxieties, stresses, and hardships. The chaplain is available to be a source of support and advisement (or simply a listening ear) to students in a variety of areas, including spiritual concerns, vocational discernment, and anxieties about school or relationships. The chaplain also maintains a list of spiritual directors and therapists (many with theological training) in order to make referrals as necessary. Students may drop by the chaplain's office or make an appointment.

Community Worship

Community worship is a vibrant part of the Divinity School's life together. The chaplain's office convenes weekly worship opportunities in Goodson Chapel. This includes daily morning prayer led by the Anglican Episcopal House of Studies, and three mid-day services on Tuesdays, Wednesdays, and Thursdays. Tuesday and Thursday services include faculty or student preaching and Communion (once a week). The Wednesday service is a simple service of prayer and praise, centered in scripture, silence, singing, and prayer. There are a range of diverse liturgical traditions represented and celebrated within the Goodson Chapel worship space—from the mystery of a formal Anglican High Mass to a free-spirited Gospel service. Students, faculty, and staff share in the leadership (and often in the planning) of worship. Additionally, as an act of hospitality to the wider Duke University community, Goodson Chapel also hosts several masses and other liturgies weekly led by the Duke Catholic Center.

The Divinity School enjoys a particularly close relationship with Duke Chapel. Duke Divinity School administrators and faculty are often among the guest preachers at Sunday morning worship services in Duke Chapel. Divinity School students have the opportunity to participate in chapel worship, either by reading scripture, serving communion, or singing in one of the chapel's three choirs (the Chapel choir, Vespers choir, and Evensong choir), which provide choral leadership for the chapel's various weekly services, as well as special music programs throughout the academic year, including an annual Advent performance of Handel's Messiah and Spring Oratorio.

Spiritual Formation Groups

One of the primary goals of a theological education is for the training and sanctification of the mind. At Duke Divinity the sharpening of the mind is coupled with a commitment to spiritual nurture and discipline. The school's curriculum seeks to cultivate both intellect and spirit in a unified reality—calling students to a life of study, prayer, and service. Central to this cultivation is the experience of spiritual formation groups. First-year MDiv students (optional for MTS students) are required to participate in year-long spiritual formation groups with fellow classmates. Led by local clergy and spiritual directors, these groups of about 10-11 students meet weekly to share and to nurture spiritual practices including Lectio Divina, praying the Psalms, contemplative prayer, spiritual autobiographies, and solitude. The groups provide space for diverse students to reflect theologically and spiritually together. It is an opportunity to discover rich spiritual friendships, even in the midst of diverse perspectives and leanings. Many students will continue to pursue spiritual formation groups in their second and third year with advanced spiritual formation groups. For more information, visit http://divinity.duke.edu/formation/spiritual-formation.
Ministerial Formation

Ministerial Formation serves to form Christian leaders through worship, service, vocational discernment, and community. Ministerial formation occurs through a variety of contexts at Duke Divinity School, including coursework, field education, spiritual formation, houses of study, and denominational associations. In addition, the Mentoring for Ministry program provides opportunities for students to engage in vocational discernment, hear from and develop relationships with experienced ministers, strengthen leadership capacities, engage in reflective practices and gain practical knowledge to aid in the transition from academic life to lay or ordained ministry in the church and wider world.

Houses of Study & Denominational Associations

The Anglican Episcopal House of Studies (AEHS) is a community of students, faculty, and staff dedicated to nurturing and preparing Episcopalians and other Anglicans for future service to the church, enabling them to become so steeped in the classic tradition that they will be faithful, flexible, and imaginative as they apply its teachings and wisdom in their ministry.

The Baptist House of Studies is a program of support and education for Baptist students at Duke Divinity School. Established in 1989, Baptist House prepares students for Baptist ministry through theological education and participation in a supportive community.

- The Roger Williams Fellowship, named for the seventeenth century Free Church trailblazer, is the Baptist student organization in the Divinity School. The fellowship sponsors monthly meetings on campus for conversation about contemporary issues in Baptist life and plans fellowship gatherings for students and faculty.

Duke Divinity Pentecostals and Charismatics is a student group that seeks to create a community for students identifying with Pentecostalism, and promote and advocate for Pentecostals and Charismatics within the student body.

The Hispanic House of Studies assists the North Carolina and Western North Carolina Annual Conferences and Duke Divinity School in supporting and strengthening ministries to and with Hispanics and Latinos in North Carolina.

- Caminantes, or “Walkers,” is a group of fellow sojourners seeking to encounter Christ on the roads connecting Duke Divinity School to the world. The group meets weekly for spiritual formation from a Latinx perspective, where participants reflect on the Bible, discuss texts emerging from the Latinx community, and learn how to praise and pray bilingually. There is also the opportunity to attend a spiritual retreat in the fall semester in preparation for an encounter with Latin America during the spring semester.

- La Union Latina is a student group that seeks to raise the Divinity School community’s consciousness of the relevance of the Latino community in the future of the church and the United States at large by providing learning opportunities through the sharing of food, music, and theological reflection with a Latin touch.

The Methodist House of Studies provides opportunities for United Methodist and other Pan-Methodist students (AME, AMEZ, CME, Nazarene, Free Methodist, and Wesleyan) to gather for fellowship and formation.

- Deacons@Duke is a group of students exploring or engaged in the United Methodist deacon ordination track. The group meets several times each semester to discuss common concerns and issues related to becoming a deacon in the United Methodist Church. Persons exploring deacon or diaconal ministries (youth minister, Christian educator, minister of music, pastoral counseling, camp director, etc.) in other Christian traditions are also welcome to join.

The Office of Black Church Studies assists the theological formation of seminarians by supporting the work of the faculty, especially those teaching and administering courses in black church studies; counseling black seminarians and prospective students; providing educational opportunities through events, lectures, and domestic and international field education. It also helps students of African descent gain the greatest value from their theological formation, while supporting all students in deepening communion across racial and cultural boundaries.

- The Black Seminarians Union works closely with the Office of Black Church Studies in supporting the academic formation and social concerns of black seminarians. It works to highlight the significant contributions of the black church in the Divinity School community.

- Lecture Series. The fall and spring preaching and lecture series provide frequent opportunities to hear outstanding black scholars and preachers at the Divinity School.

- The Gardner C. Taylor Lecture Series, Pauli Murray/Nannie Helen Burroughs Lecture on Women and Religion, and the Martin Luther King Jr. Lecture Series are sponsored by the Office of Black Church Studies in conjunction with the Black Seminarians Union. These lectures expose seminarians, faculty, staff, alumni, and local congregations to the nation’s most outstanding African American scholars and preachers.

The Presbyterian/Reformed House of Studies serves as an umbrella of support for students in the Reformed tradition at Duke Divinity School, including members of the PC(USA), PCA, UCC, RCA, and CRC denominations. The Presbyterian/Reformed House of Studies nurtures the Reformed Christian community at the school by supporting and nurturing students as persons, pastors, and leaders in the life of the Reformed Christian tradition. The house holds regular gatherings to reflect theologically on Christian life and ministry, conducts spiritual formation retreats, cosponsors the annual McPherson Lectureship with the First Presbyterian Church in Durham, North Carolina, and celebrates student academic achievement at the annual Allen Verhey Memorial Student Colloquium. Bi-weekly lunch meetings take on contemporary Christian issues regarding faith and denominational matters, and issues in the world at large. Members of PRSA seek to encourage one another in ministry and service, and worship regularly at Presbyterian churches throughout the Triangle area.
Centers, Initiatives, and Programs for Student Formation

The Center for Reconciliation aims to form students into transformative Christian leaders who are equipped for the mission of reconciliation in the church, academy, and world through connecting to and building on Duke Divinity School’s programs of teaching and learning.

The Center for Studies in the Wesleyan Tradition was founded in 1979 and has come to stand at the heart of the mission of Duke Divinity School. The center is focused on staffing, supervising, and enriching the curricular and extracurricular offerings in Methodist and Wesleyan Studies; developing and supporting significant educational outreach programs designed for the school’s United Methodist constituencies and beyond; developing and providing access to outstanding research resources for students and scholars of the broad Wesleyan tradition around the globe; and supporting the production of critical editions of the texts of John and Charles Wesley in print and online formats.

The Center for Writing and Academic Support helps students in the Divinity School write theology well. It administers a general writing assessment for entering students, provides individual diagnostic sessions and feedback, and offers tutoring services throughout the academic year. In addition, workshops are regularly scheduled to complement many of the school’s core courses in order to help students write in a specific area—church history, Bible, etc.—and in a particular style.

Duke Initiatives in Theology and the Arts (DITA) promotes a vibrant engagement of Christian theology and the arts at Duke Divinity School and beyond through an integrated program of teaching, research, and artistic engagement.

The Theology, Medicine, and Culture Initiative (TMC) creates opportunities for students, clergy, and health care practitioners to reimagine and reengage contemporary practices of health care in light of Christian tradition and the practices of Christian communities.

Thriving Rural Communities (TRC) initiative works to share and strengthen the gifts of rural North Carolina’s clergy, congregations, communities, and creation in the name of Christ. TRC is a partnership of Duke Divinity School, The Duke Endowment, the North Carolina Conference of the United Methodist Church, and the Western North Carolina Conference of the United Methodist Church. It also is a part of Leadership Education at Duke Divinity.

The Student Life Organizations section below.

The Divinity Student Council (DSC) is made up of all students in Duke Divinity School. The council’s purpose is to help build and sustain Christian community among the student body by serving as a means of communication for events and activities sponsored by various official student organizations. Student organizations and committees are established to provide opportunities to express and share in personal, professional, and spiritual development. DSC serves group needs by publicizing events and activities, listening to and responding to the needs of the Divinity School community, faithfully discerning how those needs may best be met, and representing the needs and concerns of the student body to the school administration.

The Asian Theology Group engages theologically with the unique questions that arise within the Asian and Asian American expressions of the Christian tradition. The group also seeks to show hospitality to international Asian students and Asian American students in their transition to a new location and culture. Activities sponsored by this group include guest lectures for school-wide events, reading groups, and monthly potluck dinners.

The Black Seminarians Union seeks to ensure the development of a theological perspective commensurate with the Gospel of Jesus Christ and relevant to the needs of black seminarians and the black church. Its goal is to improve the quality of life theologically, academically, spiritually, politically, and socially for the entire Duke Divinity School community with emphasis on the members of the black community.

Called Again (formerly Second Careers) is a student group that invites all students for whom divinity school and the call to ministry has come after having had other careers. They have a good deal of “life” behind them. Called out of the military, medicine, the law, politics, homes, engineering, education, business, and other fields to serve the church and the world in Christian ministry. A variety of gatherings are held to encourage and support one another as they navigate this new terrain and seek to understand how their past work informs the call.

Student Life Organizations, Activities, Committees, and Information

Duke Divinity School’s community life is enriched by a variety of ongoing and special events planned and coordinated by the Office of Student and Community Life in vibrant partnership with students, faculty, and staff. Offerings have included sports events, fellowship meals, exhibitions, “spirit” days, along with workshops, brown-bag discussions, and opportunities for community learning and service. The following list represents both long-standing and recent student initiatives. Denominationally affiliated student initiatives are listed under the Student Life Organizations section below.

Student Life Organizations

For more information about the organizations listed below, including current student leadership, contact the Office of Student and Community Life at (919) 660-3548 unless otherwise noted.

The Divinity Student Council (DSC) is made up of all students in Duke Divinity School. The council’s purpose is to help build and sustain Christian community among the student body by serving as a means of communication for events and activities sponsored by various official student organizations. Student organizations and committees are established to provide opportunities to express and share in personal, professional, and spiritual development. DSC serves group needs by publicizing events and activities, listening to and responding to the needs of the Divinity School community, faithfully discerning how those needs may best be met, and representing the needs and concerns of the student body to the school administration.

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The Divinity Spouses Group provides social, spiritual, and educational activities for married students and their spouses with the aim of helping spouses know that they are also important, contributing, and welcomed members of the Divinity School community.

Duke Divinity Veterans Partnership cultivates conversations with students, staff, and faculty to advance the interests of prospective, current, and former service members in the church, world, and academy. Its primary aim is to develop a pastoral response to the problems of war and peace based on a fundamental conviction that God directs people toward peaceful resolution of conflict.

Duke Divinity Pentecostals and Charismatics is a student group that seeks to create a community for students identifying with Pentecostalism, and promote and advocate for Pentecostals and Charismatics within the student body.

First Fruits Biblical Orchard aims to inspire students, faculty, staff, and all Christians to recognize their interdependence with all God’s creation, to support biblical and theological reflection on God’s redemptive activity in and for creation, to engage in lifestyles of service and care in response to God’s call to till and keep their “garden” homes, and to empower Christians to take practical steps to reorder and restore humanity’s broken relationships to creation and the Creator. This vision includes stewarding the orchard on Telecom Drive and its extension of the raised bed garden on the Bovender Terrace on behalf of the Divinity School community.

La Union Latina is a student group that nurtures the body of Christ by uniting in service and facilitating opportunities for ministry and conversation focused on Hispanic and other ethnic groups within the Duke Divinity School body and greater Durham community. Specifically, this student group seeks to raise the Divinity School community’s consciousness of the relevance of Latina/Latino congregations in America by planning bilingual, diverse worship and prayer experiences, and providing learning opportunities through the sharing of food, music, and culture.

New Creation Arts fosters creative, theological, and liturgical engagement with the arts at Duke Divinity School and the surrounding and global community. It does this through regular art exhibits in the school, including an annual, themed juried arts exhibit; a regular concert series showcasing local singer-songwriters; fellowship activities; and lending support to other groups hosting arts-related events.

The Presbyterian/Reformed Student Group seeks to provide support and opportunities for students in the Reformed tradition in the Divinity School. The group plans regular meetings, seminars, and faculty discussions for all who are interested in deeper understanding of this tradition and its various related denominations. The group works closely with the Presbyterian/Reformed House of Studies.

Prison and Justice Action Committee (PJAC) is a Duke Divinity School student group that seeks to bridge the theological education of seminary with the reality of those who are affected by incarceration. As future pastors, church leaders, and educators, group members understand that there is a need for education and training for how the church might participate in matters that involve social justice, equity, reentry, and education. Scripture highlights the voices of those who are incarcerated and oppressed, and so group members seek to learn from and with those who are currently experiencing incarceration, those suffering from stigmas and consequences of being formerly incarcerated, and from family members who are affected by the criminal justice system on a daily basis. It is through the active participation in this community of formation that individuals can better identify and minister to those whose lives have been touched by the scars of incarceration. PJAC seeks to identify, expose, and connect passionate people to great resources and models of ministry in the community, inviting them to get involved in working toward resistance, justice, and reconciliation. The group points to the following scripture in the New American Standard Bible (NASB) translation from Matthew 25:36b: “...I was in prison, and you came to me.”

The Sacred Dance Group is composed of students who participate in the leadership of community worship through the expression of dance. (Contact the Office of the Chaplain at (919) 660-3459 for current student leadership.)

Sacred Worth aims to serve the Divinity School community by increasing awareness of lesbian, gay, bisexual, and transgender people in the church. All members of the community are invited to participate, and the group seeks to promote understanding about homosexuality in the church through various opportunities for discussion and dialogue.

STAR (Students Thinking Theologically about Reconciliation) is committed to creating a space for students to openly share their questions about reconciliation in the context of theological education, ministerial preparation, and spiritual formation. The group cultivates a community that explores what reconciliation is and how all might be a part of it through intimate conversation with one another and with the Triune God.

The Student Pastors’ Association provides an opportunity for students actively serving their denominations in an ordained or lay capacity to meet, to share, to plan, and to act on their common needs and concerns.

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

Duke University Student Life Organizations

The Graduate and Professional Student Council advocates for the interests and needs of graduate and professional students at Duke University. Divinity students who are interested are encouraged to participate in this council. For more information, see the Duke Graduate and Professional Student Council website. For general information about Duke University graduate and professional student life, see The Graduate School website.

The Black Graduate and Professional Student Association (BGPSA) represents all minority graduate and professional students on the Duke University campus. The association’s primary mission is to enhance the Duke experience for its members through community service, social, and academically-based programming events. As an umbrella organization, the association welcomes students from groups including the: Black & Latino MBA Organization, Black Law Students Association, Black Seminarians Union, Bouchet Society, Hurston-James
Society, and Student National Medical Association. Through its academic forums, luncheons, community service initiatives, social events, and recognition ceremony the group hopes to assist in the development of future minority leadership in the Duke community and in the world.

Student Life Activities

**Broadway Revue** is an annual Duke Divinity School production of popular Broadway musicals featuring music and dancing, produced by Divinity School students, and performed by students, faculty, and staff. This major fundraiser provides financial support for selected community service organizations.

**Divinity Choirs.** Membership in the Divinity Choir, Gospel Choir, and Chapel Band is open to all qualified students. The choirs rehearse once a week and sing regularly for weekday worship and at special seasonal programs and services. New members are chosen by informal auditions that are arranged for all who are interested. (Contact the Office of the Chaplain at (919) 660-3459 for current student leadership.)

**Live at the Lampstand** takes its cue from Matthew 5:15: "No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house." This monthly lunch event showcases the wealth of gifts and talents of the entire Duke Divinity School community. Live offerings by faculty, staff, and students include vocal and instrumental pieces, original poetry and short story readings, dance, comedy, paintings, skits, etc. Lampstand is a popular and inspiring event that helps strengthen relationships, and spreads joy and appreciation among all members of the community.

**Project BRI(DDD)GE (Building Relationships In Durham through Duke Divinity Graduate Education)** is a week-long program for entering MDiv and MTS students that fosters Christian community, outreach, and service within the Durham, North Carolina, community. BRI(DDD)GE is held the week before entering student orientation in August. Selected entering students, along with returning student leaders, participate with organizations such as Stagville Plantation, Anathoth Farm & Garden, the Interfaith Hospitality Network, St. Joseph’s Episcopal Church, Hayti Heritage Center, St. John’s Missionary Baptist Church and Walltown Community, and Reality Ministries in a faithful response to the needs of God’s people in the Durham area. Theological reflection on these experiences and immersion in the history and current life of Durham are important components of this program. Applications are automatically mailed to Duke MDiv and MTS entering students in May prior to matriculation in August and are also available on the [Divinity School](http://divinity.duke.edu) website.

Student Life Committees

**Divinity School Council Committees.** The student body is also represented on various Divinity School Council committees. Students serve with faculty and administration on the admissions, faculty search, worship, fine arts, curriculum, and other committees as appointed by the dean.

**The Fellowship Committee** plans community-wide events for students and faculty and their families. The activities include social gatherings during orientation, meals, and parties at holiday times, and fellowship times throughout the school terms. Members of this team provide leadership to **Live at the Lampstand**, a popular monthly event through which students, faculty, and staff share their various musical and artistic talents with the entire community.

Student Life Information

**Duke Student Email Accounts**

Duke University recognizes and utilizes electronic mail as a medium for official communications. The university provides all students with email accounts as well as access to email services from public clusters if students do not have personal computers of their own. All students are expected to access their email accounts on a regular basis to check for and respond as necessary to such communications, just as they currently do with paper/postal service mail.

Duke Divinity School official communications (e.g., financial aid, field education, student life, academic programs, and bursar’s office) will be emailed only to the student’s Duke email account. Each student is accountable to this information, which is important and usually time-sensitive. Therefore, the student is responsible for regularly accessing the Duke email account while attending Duke Divinity School.

Living Accommodations

**Off-Campus Housing**

The majority of Divinity School students live in off-campus apartment complexes because of their proximity to the school and competitive rental rates. Off-campus rental properties are not inspected or approved by Duke University, nor does the university or its agents negotiate with owners for students. For assistance with off-campus housing options for graduate and professional students, contact Duke Housing and Residence Life at (919) 684-4304 or visit its website at [http://studentaffairs.duke.edu/hdrl](http://studentaffairs.duke.edu/hdrl). Housing and local resources also are available on the Divinity School website at [http://divinity.duke.edu/admissions/admitted-student-resources/housing-resources](http://divinity.duke.edu/admissions/admitted-student-resources/housing-resources). For assistance with Divinity School roommates, contact the Office of Admissions at the school.

**The Friendship House** program is a residential ministerial formation opportunity in which Duke Divinity School students and people with intellectual and developmental disabilities live together in community. The Office of Ministerial Formation at the school operates the program in which three students share a four-bedroom apartment with one person with a disability. See more information about the Friendship House on the school's website at [http://divinity.duke.edu/admissions/admitted-student-resources/housing-resources](http://divinity.duke.edu/admissions/admitted-student-resources/housing-resources) or on the program's website at [http://friendshiphousepartners.com/home.htm](http://friendshiphousepartners.com/home.htm).
On-Campus Housing

Duke currently does not provide on-campus housing for graduate or professional students, including graduate and professional international students. However, graduate or professional students who want to be considered for on-campus housing due to a documented disability should contact the Duke University Student Disability Access Office at (919) 668-1267.

Graduate Resident On-Campus Housing

On-campus housing is available to graduate students who serve in graduate resident (GR) positions. This program includes free room and a stipend. Many Duke Divinity School students find this a helpful way to finance their theological education and to get involved in the larger university community. Students interested in serving as graduate residents should contact Duke Housing and Residence Life by calling (919) 684-4304 or visiting its website at http://studentaffairs.duke.edu/hdrl. Graduate resident applications are normally due the last week in January, and residents are selected in March for the following academic year. However, interested students admitted to the Divinity School after March should contact the residential life office in case openings are still available.

Dining Services

Duke Dining Services manages more than thirty on-campus venues, as well as catering options. These food options are open to students, faculty, staff, and visitors, and are an integral, innovative, and award-winning part of the overall Duke experience. Dining Services’ goal is to provide healthy and enjoyable food and eating venues that meet the dietary needs of all students.

Dining facilities with Duke Dining accepts points, flex, and cash for payment and are located throughout the Duke campus. More information about the specific dining units is available by visiting the dining services website at dining.duke.edu or by contacting the dining services administrative office at (919) 660-3900.

Divinity Café

The Divinity Café is a green café located in the refectory of the Divinity School that serves hot, healthy, and homemade meals. Food is fresh from local farms and businesses, and provides the ingredients for serving conventional, vegetarian, organic, and vegan dinners. The café is focused on economic, environmental, and social sustainability. It has become a favorite eating establishment for Divinity School and university patrons, as well as a place for students to relax, snack, study, eat, and fellowship throughout the day.

Family Support Resources

Duke University’s Staff and Family Programs in the Office of Human Resources has a website to assist interested persons in choosing quality child care or early education programs in the Durham area. This office also offers information and consultation on many family and work issues, including elder care, baby sitters, nanny agencies and services, summer camps and programs, a lending library, and a directory of classes on parenting. For more information, visit http://hr.duke.edu/benefits/family-friendly/child-care-education. Duke has an on-campus child care facility and also has partnered with the Child Care Services Association in order that Duke faculty, staff, and students will receive priority for vacant spaces at several area child care centers. For more information about this Duke Child Care Partnership, visit the Duke Human Resources website at http://forms.hr.duke.edu/benefits/dccp/.

Student Health

The university health service provides medical care and health advice necessary to help students enjoy university life and community.

Student Health Center

The Student Health Center is the primary source for a wide range of healthcare services, including primary and on-site urgent care. It is located at 305 Towerview Road next to Penn Pavilion on West Campus in the Student Wellness Center, a centralized facility capable of supporting broad and varied student needs, promoting self-care, and providing students access to a comprehensive, integrated, simplified array of wellness options. In addition to Student Health Services, the facility houses Counseling & Psychological Services (CAPS), DukeReach, and DuWell, as well as nutrition services, pharmacy, physical therapy, a meditation garden, and the Oasis at Campus Center (the Oasis in Belltower on East Campus will still be in operation).

Emergency transportation to the Student Health Center, if required, can be obtained from the Duke campus police. Residential staff personnel or Divinity School administrators should be consulted whenever possible for assistance in obtaining emergency treatment. For medical services inquiries at Duke University, call 919-681-9355. In case of an emergency, dial 911.

The facilities of the university health service clinic are available during both regular and summer sessions to all currently enrolled full-time and part-time degree students. The facilities of the university infirmary are available during the regular sessions, from the opening of the university in the fall until graduation day in the spring, to all currently enrolled full-time and part-time degree students. All currently enrolled full-time and part-time degree candidates are assessed a mandatory student health fee each semester. Nondegree students are not assessed the fee. For more information on the student health fee or the Student Health Center, visit http://forms.hr.duke.edu/benefits/dccp/studenthealth.

Student Insurance

Student insurance provides coverage for most specialists, emergency room, off-site urgent care, and major medical expenses. The university makes available both a student health insurance plan and a family plan. For insurance rates, visit http://studentaffairs.duke.edu/studenthealth/health-insurance (all fees and rates are subject to change). Each full- or part-time degree student must purchase this student insurance or complete the waiver statement indicating that he or she is covered by other generally comparable insurance. The family insurance plan also covers primary health care for the family at Duke health care facilities at 80 percent of the usual, customary, and reasonable allowance after the deductible has been satisfied.

Student Disability Accommodations

The Duke Student Disability Access Office (SDAO) has been charged with the responsibility of exploring possible coverage and reasonable accommodations for qualified undergraduate, graduate, and professional students who are disabled in compliance with Section
504 of the Federal Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA) of 1990 and the ADA Amendments Act of 2008. For the purpose of receiving consideration for a reasonable accommodation at Duke Divinity School, a student must have a physical or mental impairment, permanent or temporary, that substantially limits one or more major life activities. Students who wish to be considered for reasonable accommodations must self-identify to the SDAO. For more information about the SDAO, or to submit a request for reasonable accommodations, students should visit the SDAO website at access.duke.edu. Duke Divinity School does have an onsite ADA liaison that is available to answer questions and implement accommodations. Email academics@div.duke.edu or visit the Office of Academic Programs.

Counseling and Psychological Services

Counseling and Psychological Services (CAPS) is a component of student services that provides a coordinated, comprehensive range of counseling and developmental services to assist and promote the personal growth of Duke students. The professional staff is composed of psychologists, clinical social workers, and psychiatrists experienced in working with students of all ages. They are also available to the entire university community for consultation, educational activities in student development, and mental health issues affecting not only individual students but the campus community as a whole.

CAPS maintains a policy of strict confidentiality concerning information about each student’s contact with the CAPS staff. There are no charges for initial evaluation, brief counseling/psychotherapy, or self-development seminars. Appointments may be made by calling (919) 660-1000, coming by the office at 305 Towerview, West Campus, between 8 a.m. and 5 p.m., Monday through Friday. If a student’s concern needs immediate attention that should be made known to the receptionist, every effort will be made to arrange for the student to talk with a staff member at the earliest possible time. For more information, visit http://studentaffairs.duke.edu/caps.

Sexual Assault Support Services

Located in the Duke Women's Center, the Office of Gender Violence Prevention and Intervention offers advocacy, support, information resources in the university, and a crisis information and referral line (919) 681-6882 for victims of sexual assault and past sexual violence. The office offers support groups for survivors and their friends or partners, as well as ongoing educational programs to alert students to problems of interpersonal violence. For more information, call the Duke Women's Center at (919) 684-3897 or visit http://studentaffairs.duke.edu/wc/gender-violence.

Harassment and Discrimination Policy

Nondiscrimination Statement: Duke University is committed to encouraging and sustaining a learning and work community that is free from prohibited discrimination and harassment. The university prohibits discrimination and harassment on the basis of race, color, religion, national origin, disability, veteran status, sexual orientation, gender identity, sex, gender expression, genetic information, or age in the administration of its educational policies, admission policies, financial aid, employment, or any other university program or activity. The university also makes good faith efforts to recruit, employ, and promote qualified minorities, women, individuals with disabilities, and veterans. It admits qualified students to all the rights, privileges, programs, and activities generally accorded or made available to students. Duke University has designated the Vice President for Institutional Equity as the individual responsible for the coordination and administration of its nondiscrimination and harassment policies generally. The Office for Institutional Equity is located in Smith Warehouse, 114 S. Buchanan Blvd., Bay 8, Durham, North Carolina 27708. It can be contacted at (919) 684-8222 or at oie-help@duke.edu.

The university also does not tolerate harassment of any kind. Sexual harassment and sexual misconduct are forms of sex discrimination and prohibited by the university. Duke University has designated Jayne Grandes as its director of Title IX compliance and Age Discrimination Act coordinator. She is also with the Office for Institutional Equity and can be contacted at (919) 660-5766 or jayne.grandes@duke.edu. Questions or comments about discrimination, harassment, domestic violence, dating violence, and stalking can be directed to the Office for Institutional Equity, (919) 684-8222. Questions or comments about sex-based and sexual harassment, domestic violence, dating violence, and stalking committed by a student can be directed to the Office of Student Conduct at (919) 684-6938. Additional information, including the complete text of the university’s discrimination and harassment policies and appropriate complaint procedures, may be found by contacting the Office for Institutional Equity or the Office of Student Conduct.

For further information on notice of nondiscrimination, contact the appropriate federal office by visiting http://wdrrobcolp01.ed.gov/CFAPPS/OCR/contactus.cfm for the address and phone number of the office that serves your area, or call 1 (800) 421-3481.

Note: Any university employee—as well as any student who serves in an ongoing peer-advising role—informed of an allegation of sexual misconduct involving a student is expected to notify the Office of Student Conduct with the names of the parties involved and the details of the report shared with him/her. University employees who serve in a professional role in which communication is privileged under North Carolina law (e.g., medical providers, therapists, licensed rape crisis counselors, clergy) are not bound by this expectation, except as required by law.

Alcohol Policy

See Appendix III, Alcohol to view the Duke University and the Duke Divinity School alcohol policies. Events officially sponsored by the Divinity Student Council and Duke Divinity School student organizations do not include the provision and consumption of alcohol.

Motor Vehicle Registration

Students possessing or maintaining a motor vehicle at Duke University must register it at the beginning of the academic year for purposes of parking. If a motor vehicle is acquired and maintained/parked after academic registration, it must be registered within five calendar days after operation on the campus begins.

Students may register vehicles at Duke Parking & Transportation (2010 Campus Drive), the Customer Service Center, Room 04230 in Duke Clinic, next to the Duke University Medical Center Bookstore, or by visiting the parking and transportation services website at http://parking.duke.edu. This site also has information about transit services on campus. At the time of registration the student will need license plate number, Social Security number, local address, phone number, and year/make/color of motor vehicle. The fee can be paid by check, cash, or credit card. For more information call (919) 684-7275.
Campus Security

The Duke University Police Department provides comprehensive law enforcement and security services to all components of Duke University. Under the federal Campus Security Act (20 USC 1092f), prospective students may obtain a copy of the university’s annual security report by visiting the Duke University Police Department at 502 Oregon St., Durham, North Carolina 27708 or by calling (919) 684-5717. They may also visit the Duke police website at http://police.duke.edu/. This report includes campus crime statistics, and the university’s safety and security policies. For emergencies, dial 911. For non-emergencies, dial (919) 684-2444. Duke University also has a mobile app, Duke LiveSafe, that is available free through the Apple App Store and Android App Store that offers real-time, two-way communication between Duke community members and the Duke University Police Department.

Arts and Cultural Resources

Duke Divinity School students enjoy access to the many resources of the university community, particularly in the area of the performing arts. Two active campus film societies sponsor screenings of major motion pictures on Saturday and Sunday evenings. Other films of a classical nature and free films for children also are scheduled. Opportunities in music, dance, and drama are provided by the following: the Duke Artists Series, Broadway at Duke, the Chamber Arts Society, Hoof'n Horn, the Duke University Collegium Musicum, Duke Players, Duke Dance, the Duke University Symphony Orchestra and the Wind Symphony, the Duke University Jazz Ensemble, the Ciompi Quartet, Dance Black, and the Modern Black Mass Choir, among others. The Nasher Museum of Art is a major center for the arts on campus and in the Triangle area. It offers leading-edge art exhibitions and dynamic programs including performing arts events, lectures, film series, and social gatherings. Admission is free to Duke University students, faculty, and staff with a valid ID and Durham residents with valid proof of residency. Located near the Nasher, the Rubenstein Arts Center opened in January 2018 as the hub for artistic production at Duke University and as a new arts venue for the Triangle. The more than 70,000-square-foot building encompasses flexible multipurpose studios, seminar classrooms, a makerspace, the Ruby Lounge, the von der Heyden Studio Theater, a film screening theater, and more. Learn more about arts and cultural activities at Duke by visiting http://arts.duke.edu/.

Athletic Programs

In addition to unrestricted access to all university athletic and recreational facilities, Divinity School students enjoy other benefits from Duke's commitment to college athletics. The university is a member of the Atlantic Coast Conference of the National Collegiate Athletic Association, and offers intercollegiate competition in a variety of sports. Admission to all intercollegiate athletic events except men's basketball is free to graduate and professional students using their university ID cards. Season tickets to men's basketball games are subject to a camp-out and lottery system operated by the Graduate and Professional Student Council. The university supports a strong intramural program in which the Divinity School participates enthusiastically. In recent seasons the school has fielded teams in football; men's, women's, and co-recreational basketball; volleyball; soccer; and softball.

Student Conduct Policy

Duke University is a community of scholars and learners, committed to the principles of honesty, trustworthiness, fairness, and respect for others. Students share with faculty and staff the responsibility for promoting a climate of integrity. As citizens of this community, students are expected to adhere to these fundamental values at all times, in both their academic and nonacademic endeavors.

To uphold the Duke Community Standard:
I will not lie, cheat or steal in my academic endeavors;
I will conduct myself honorably in all my endeavors; and
I will act if the Duke Community Standard is compromised.

Conduct Covenant: Duke Divinity School

We, the faculty and students in the Divinity School of Duke University, make covenant, individually and corporately, to uphold the highest standards of personal and academic integrity. This includes, but is not limited to, never lying, cheating, stealing, causing harm to self or others, or defacing property. Set aside by our calling, we hold ourselves and each other to the highest standards of conduct.

As a divinity school committed to forming and educating people for the ministry of Jesus Christ, we covenant together to embody truth in every aspect of our lives, including our academic work. In joyful obedience to Christ, we gratefully involve our bodies, minds, and spirits in this community of discipline and love, recognizing that we are a people called to worship God by the Spirit of truth.

For more information on the Conduct Covenant and judicial procedures, see Appendix II. Conduct Covenant and Judicial Procedures.

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1 Duke Divinity School is a Christian community shaped by the Gospel of Jesus Christ. While we do not expect members of other faith traditions to share the theological framework out of which this covenant was developed, we welcome into our community anyone who is willing to live and work under the standards of conduct specified herein.
Financial Information
Fees and Expenses

Master of Divinity, Master of Theological Studies, Master of Divinity/Master of Social Work Dual Degree, Master of Theology, Master of Arts in Christian Practice, Doctor of Ministry, and Doctor of Theology Candidates

The table below lists basic minimum expenditures for all degree programs. In addition to the fees cited here, there is an admission deposit fee of $100, which is applied to the first term bill as a credit. The figures shown are for full-time enrollment (eight courses per year).

<table>
<thead>
<tr>
<th>Degree Program</th>
<th>Per Semester</th>
<th>Per Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition—MDiv</td>
<td>$12,575</td>
<td>$25,150</td>
</tr>
<tr>
<td>Tuition—MTS</td>
<td>$12,990</td>
<td>$25,980</td>
</tr>
<tr>
<td>Tuition—ThM</td>
<td>$15,090</td>
<td>$30,180</td>
</tr>
<tr>
<td>Tuition—MDiv/MSW dual degree</td>
<td>$16,245</td>
<td>$32,490</td>
</tr>
<tr>
<td>Tuition—ThD</td>
<td>$20,410</td>
<td>$40,820</td>
</tr>
<tr>
<td>Tuition—MA in Christian practice (three semesters)</td>
<td>$8,185</td>
<td>$24,555</td>
</tr>
<tr>
<td>Tuition—DMin (three semesters)</td>
<td>$9,075</td>
<td>$27,225</td>
</tr>
<tr>
<td>Tuition—Certificate in theology and health care</td>
<td>$12,575</td>
<td>$25,150</td>
</tr>
<tr>
<td>Transcript Fee (first year only)</td>
<td>$40</td>
<td></td>
</tr>
<tr>
<td>Student Health Fee (all except DMin and MA in Christian practice)</td>
<td>$417</td>
<td>$834</td>
</tr>
<tr>
<td>Student Life Ministry/GPSG Fees</td>
<td>$97</td>
<td>$194</td>
</tr>
<tr>
<td>Recreational Facilities Fee</td>
<td>$158</td>
<td>$316</td>
</tr>
</tbody>
</table>

All degree seeking students are liable for tuition, fees, and all other costs and regulations for the degrees. ThM students are not eligible for institutional financial aid, although they may qualify for federal loans and federal work study.

Special Students and Certificate in Theology and Health Care Students

A special student is one who is enrolled for academic credit, but who is not a candidate for a degree at that time. Financial aid is not available to students registered as a special student.

Nondegree seeking students pursuing the certificate in theology and health care who enroll full-time will be considered for financial aid.

International Students

All entering international students must submit the full amount of the first year’s tuition to Duke Divinity School financial aid office by no later than June 1 for fall enrollment (See further details in the bulletin section Policies and Procedures for International Applicants). All returning international students are required to make an appointment with the financial aid office prior to June 1 to review funding sources for the upcoming academic year (including field education grants, outside resources, scholarships, and other employment). If there are funding concerns, the international office will help the student explore work authorization and visa options.

Audit Fee

Anyone seeking to audit a course in the Divinity School must, with the consent of the instructor concerned, secure permission from the Office of Academic Affairs. A fee of $700 per course will be charged to all auditors who are not enrolled as full-time students.

Late Registration Fee

Continuing students who fail to register during the registration period must pay a fee of $75 to the bursar.

Course Continuation Fee

In instances where a student has registered for but not completed all the courses or requirements for his or her program, a $700 per semester fee is required. The student must also register for the continuation course (Continuation - Divinity 1).

ThD Continuation Fee. ThD students who have completed coursework will need to register for the continuation course (Continuation - Divinity section 2) for the fall and spring semester. For the 2019-2020 academic year, the ThD continuation fee is $3,140 per semester.

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1 Tuition and fee rates listed are estimated for 2019-2020 and subject to change.
Estimated Total Costs

The total estimated cost for nine months (including tuition, all applicable fees, books, room, board, and other living expenses) for a student to attend Duke Divinity School varies according to individual tastes and requirements, and is estimated to be between $28,432 to $64,314 depending upon the degree program.

Athletic Fee

Divinity School students may secure admission to all regularly scheduled university athletic contests (except men’s varsity basketball games) held on the university grounds during the entire academic year simply by presenting the student identification card. Season tickets to the men’s varsity basketball games are secured through a lottery system.

Motor Vehicle Registration Fee

See specific information on the motor vehicle registration fee in the Community and Student Life chapter of the bulletin or visit http://parking.duke.edu.

Payment and Penalty

Invoices for tuition, fees, and other charges are delivered to students electronically on DukeHub — students will not receive a copy via US Mail—and are payable by the invoice due date. DukeHub is an online system to view student accounts, financial aid, and personal data, and to register for classes. As a part of the agreement of admission to Duke University, a student is required to pay all invoices as presented. If full payment is not received, a late payment charge as described below will be assessed on the next invoice and certain restrictions as stated below will be applied. A monthly tuition payment plan is available through Tuition Management Systems. For more information on this plan, call (800) 722-4867 or visit http://duke.afford.com/. If payment in the amount of the total amount due on the student invoice is not received by the invoice due date, a late payment penalty charge will be accrued from the billing date of the invoice. The penalty charge will be at a rate of 1.25 percent per month (16 percent per annum) applied to the past due balance on the student invoice. The past due balance is defined as the previous balance less any payments and credits received during the current month and also any student loan memo credits, related to the previous balance, which appear on the invoice.

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

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

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

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

These regulations apply to all Duke Divinity School students: degree candidates, special students, and auditors. These regulations apply to all types of Divinity School students: degree candidates, special students, and auditors. However, these regulations do not apply specifically to DMin and MA in Christian practice students, who have their own tuition refund structure. It can be found online at http://divinity.duke.edu/for-students/academic-resources.

Debts

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

Financial Aid on Student Bills

Financial aid awards will appear as anticipated aid on a student’s billing statement once a student has accepted his or her financial aid awards. A student billing statement will include anticipated financial aid transactions when calculating the amount the student needs to pay.

Financial aid is credited to a student’s account ten days before the start of each term. Disbursement of a student’s awards will occur once the student has completed all required applications and provided all required documentation and information. Students may check the status of their financial aid awards on DukeHub.

Tuition Structure

- The MDiv degree is presumed to be a three-year, six-semester program; the MTS degree is a two-year, four-semester program, based on students taking four courses per semester.
- For full-time students, tuition is charged on a per-semester basis and is not affected by the number of courses taken.
- Students may take a reduced load of three courses per semester and remain full-time. A merit scholarship student is required to take four courses to remain eligible for a merit scholarship. In special circumstances, midder and senior students may take five courses per semester, but this is considered an overload and requires permission of the associate dean for academic programs.
- Because student pastors are required to take three courses per semester their program takes four years to complete. Therefore, they will receive tuition grants to ensure that the overall costs of their four-year MDiv degree will be the same as the cost of the three-year program.
Students placed on a limited program by the Academic Policies Committee will receive tuition grants so that they are not financially penalized by the required reduction in the number of classes they take.

Students taking one or two courses per semester are considered part-time and will be charged a per-course tuition rate that will be equivalent to one-fourth the per-semester tuition amount plus a 10 percent registration fee. Part-time students are not eligible for merit scholarships or institutional aid.

Divinity School scholarship awards are calculated as a percentage of overall tuition.

Student Financial Aid

A student should select a school on the basis of educational opportunity. At the same time, financial consideration will be a legitimate and often pressing concern. Each student should formulate at least a tentative plan for financing the entire seminary education. Although the exact method of financing the full theological degree may not be assured at the beginning, a student should have a clear understanding of the expenses and available sources of income for the first year and the assurance that there exist ways of financing subsequent years. As Duke Divinity School seeks to handle its financial resources with a view toward Christian charity and stewardship, the school expects responsibility and integrity of students befitting their Christian commitment. While the financial aid office is willing to aid students with financial counsel, the student and the student’s family will bear a significant share of the educational expenses. In addition to personal and family resources, earnings, and loans, a student may seek financial assistance from his or her local church, civic groups, and foundations. The Divinity School financial aid may include scholarships, grants, field education grants, employment, or loans. Students should plan a financial program that incurs as little indebtedness as possible.

Most Duke Divinity School students receive some form of financial assistance, and students need to be mindful that such aid is a privilege to be enjoyed thanks to the many benefactors who have graciously given funds to the school. The total amount of aid available through the Divinity School is limited. Further, the conditions set forth by the individual or institutional donors determine the circumstances under which the grants can be made. Almost without exception, the donors require ecclesiastical endorsement and/or declaration of ministerial vocational aim.

In the interest of providing reasonable accommodations under the Americans with Disabilities Act, the Divinity School will permit students with appropriately documented disabilities that prevent them from carrying a full course load (minimally three courses per semester) to enroll in either one or two courses per semester and retain eligibility for Divinity School financial assistance. Such accommodation will be authorized by the registrar. Contested decisions regarding this accommodation may be brought before the Financial Aid Appeals Committee. Students so authorized are free to reduce their course load accordingly while maintaining Divinity School aid and, where applicable and permitted other forms of financial assistance. Students so authorized to enroll less than full-time and retain eligibility for Divinity School financial aid are expected to return to full-time enrollment if and/or when their medical condition improves sufficiently to permit it.

Students who have questions about Duke Divinity School’s response to their financial aid request should first contact the Financial Aid Office. Where desired, students may file an appeals form for full review by the Financial Aid Appeals Committee.

Ministerial Tuition Scholarships

A 33 percent tuition scholarship is offered to MDiv and MDiv/MSW students. A 25 percent tuition scholarship is offered to MTS, MA in Christian practice, and DMin students. The principles regarding the disbursement of institutional scholarships are:

- In order to receive ministerial tuition scholarships from the Divinity School, a student must be enrolled full-time and maintain an overall academic average of 2.0 or higher.
- Ministerial tuition scholarships will be made within the limits of the conditions set forth governing each source.
- Financial aid awards are made on an academic-year basis. The financial aid award may consist of ministerial tuition scholarships, field education grants, employment, and federal student loans. A new [Free Application for Federal Student Aid (FAFSA)](https://www.fafsa.gov) must be filed each year to be awarded federal student financial aid.
- Ministerial tuition scholarships are not extended beyond six semesters for MDiv students.
- Financial aid resources for MTS, MA in Christian practice, DMin, and ThD students are limited. Candidates are encouraged to apply early.
- Special students and ThM students (with the exception of one international scholar annually) are not eligible for any form of institutional financial assistance from the Divinity School. ThM and ThD students are eligible to apply for denominational assistance, federal student loans, and federal work study.

Merit Scholarship Program

A limited number of merit scholarships are available to encourage qualified students to pursue their preparation for Christian ministry. Scholarships are not deferrable. Students applying for admission to the MDiv and MTS degree programs are automatically considered for merit scholarships. Merit scholarships are awarded for August admission on the basis of merit and require full-time enrollment (four courses per term). To retain scholarships, students must maintain satisfactory academic progress as defined in this section. To receive federal Title IV financial aid, federal student loans and federal work study, students are required to be enrolled for a minimum of six credit hours per academic year or three courses per term.

Satisfactory Academic Progress for Students with Merit Scholarships

- If a scholarship student’s GPA declines over two consecutive semesters but remains above the 3.0 GPA threshold, a consultation with the academic dean and associate dean for student services could be required.
- If a scholarship student’s cumulative GPA at the end of each academic year (August to May) falls in the range from 2.5 to under 3.0, the student will be placed on scholarship probation for the first semester of the next academic year.
- Students on probation must inform and receive approval from the academic dean regarding courses registered for during the probationary semester; such students will be required to follow the paradigm.
• The student’s cumulative GPA must be above the 3.0 threshold at the end of the probationary semester; if not, the student forfeits the scholarship. If the cumulative GPA exceeds the 3.0 threshold following the probationary semester, the student retains the scholarship.
• Only one probationary semester is granted during a student’s tenure at the Divinity School. Consequently, if the cumulative GPA of a scholarship student who has already been on probation falls below 3.0 a second time, the student must forfeit the merit scholarship.
• A scholarship student whose cumulative GPA at the end of each academic year (August to May) falls below 2.5 automatically forfeits the merit scholarship with no probationary period allowed.
• Academic misconduct (cheating, plagiarism, etc.) may result in scholarship forfeiture.

Satisfactory Progress for Students Receiving Federal Student Aid

Federal regulations require that Duke Divinity School’s Office of Financial Aid establish and implement a policy to measure whether students applying for and/or receiving financial aid are making satisfactory academic progress (SAP) towards a degree. This regulation applies to all students applying for aid, whether or not financial aid has been previously received. SAP is the successful completion of degree requirements according to established increments that lead to awarding the degree within published time limits. There are three measurements that are used to determine eligibility: Credit Hour Requirement, Grade Point Average, and Maximum Time Frame. Not meeting these requirements may result in loss of all financial aid.

Monitoring of Academic Progress

Students’ progress will be reviewed after grades are finalized at the end of each semester (fall, spring, and summer). A determination of eligibility to receive financial aid for subsequent enrollment periods will be made at this time. Any student identified through this process will be brought to the attention of the Academic Policies Committee (APC), as part of that committee’s work to review student academic progress. Students are fully responsible for monitoring their own academic progress as it relates to financial aid eligibility. Students should review their grades on an on-going basis and compare them to the standards set forth in this SAP policy to determine if they are meeting (or failing to meet) the established criteria. The SAP policy for Title IV aid recipients is aligned with the Duke Divinity School’s academic policy as stated in the Divinity Bulletin and on forms and guidelines for degree programs contained at http://divinity.duke.edu/for-students/academic-resources/forms. Evaluations will be completed in a timely manner; however, the next term may be in progress at the time the Duke Divinity School Office of Financial Aid is able to notify students of their ineligibility. Should the student be concerned that they may not have met the requirements, they may contact the Office of Financial Aid. Students will be notified via their Duke email account if they have failed the measurement. Students may appeal the decision to the Academic Policies Committee (APC). The appeal form and directions are located on the Duke Divinity School website. There are three parts to the measurement, and they are detailed by program below.

Three Measures of SAP:

• Qualitative: Students in all programs must maintain a minimum cumulative GPA of 2.0 on a 4.0 scale;
• Quantitative: Based on their program in the chart below, students must complete a minimum percentage of cumulative credits attempted. Grades of "F," "I," "NP," and "W" do not count as successful grades for purposes of meeting SAP standards. Only an incomplete grade that has been changed to a passing grade can be added to the number of hours completed for the semester of the original registration. It is the student’s responsibility to notify the Office of Financial Aid once an incomplete grade has been changed to a valid grade. Transfer credits and repeated coursework will be included in the number of credits attempted and the number of credits completed; and
• Maximum Timeframe: Based on their program, Duke Divinity students must complete the required course work to graduate within a maximum number of years from matriculation.

SAP Warning

Students who fail to meet the Qualitative or Quantitative guidelines at the end of the semester/payment period of review are automatically placed on financial aid warning status for one semester and notified of this status. In a warning semester, the student continues to receive federal financial aid for this semester. If at the end of the semester/payment period, the student is now meeting all Satisfactory Academic Progress standards, the warning status is removed and the student is now in good standing. Students who exceed the maximum length of time to graduate will not receive a warning semester and be automatically ineligible for financial aid.

SAP Probation and Appeal

Students who are on a warning status and do not meet all of the Satisfactory Academic Progress standards at the end of the next semester/payment period of review lose federal financial aid eligibility until they are making progress in all categories (see Regaining Financial Aid Eligibility section below). Students who lose eligibility for financial aid may appeal the decision by following the procedures outlined below. Those wishing to submit a SAP appeal must indicate mitigating circumstances that occurred during the course of the semester in question, that could not have been anticipated prior to that period, and that adversely affected their ability to successfully complete their required coursework. To appeal, a student must submit a letter of appeal to the Office of Financial Aid. The appeal letter should include:
• mitigating circumstances that prevented the student from meeting the requirements of academic progress (i.e. death in the family, student illness or injury, or other personal circumstances). Mitigating circumstances do not include: withdrawing from classes to avoid failing grades, pursuing a second major or degree, etc.;
• documentation that supports the student’s basis for the appeal;
• steps the student has taken/will take to ensure future academic success. This plan should outline the student’s academic goals for each period (e.g. number of credit hours and/or cumulative GPA) that will enable the student to meet the requirements of academic progress at a specified future point in time; and
• anticipated graduation date.

In most cases, the Academic Policies Committee (APC) will render a decision within two weeks of receipt of a fully completed appeal. All decisions of the APC are final. Notification of the decision will be sent via the student’s Duke email account.

If the SAP appeal is approved, financial aid will be awarded for the next semester on a probation period. An approved Academic Plan
may be required as a condition of the appeal. An Academic Plan must be formulated in conjunction with the student’s advisor and the Office of Academic Programs. The student’s advisor Term and Academic Plans and/or other conditions of appeal approval will be included in the notification letter.

Students who fail to meet the requirements for Satisfactory Academic Progress for their probationary semester or do not complete the requirements of their academic plan (if applicable) will again be ineligible for financial aid and subject to the appeal process. Any subsequent appeal must include information regarding new extenuating circumstances or what has changed since the last appeal.

Students who meet the requirements for academic progress for their probationary semester will resume good standing and again be evaluated at the conclusion of the following semester/payment period. If the SAP appeal is denied, financial aid will be canceled. Students who have been denied aid are asked to review the section Regaining Financial Aid Eligibility below.

Regaining Financial Aid Eligibility

Students denied financial aid after completing the appeal process or failing to meet their Academic Plan can regain full eligibility for financial aid by:

- raising their GPAs to the qualitative standard outlined above by degree;
- successfully completing coursework that will meet or exceed the minimum required for quantitative standard outlined above by degree; and
- students who have reached their maximum time frame are not able to regain eligibility except in the case of a successful appeal of the maximum time frame requirement.

Students who are ineligible to receive financial aid may use one or more of the following payment options while attempting to regain eligibility: student’s own resources, Duke Tuition Management Payment Plan, and/or Alternative/Private Educational Loans. Students who have taken the necessary measures to regain eligibility for financial aid must contact the Office of Financial Aid immediately upon doing so and apply for Reinstatement of Eligibility. The student’s academic performance will then be reviewed, and if all required SAP criteria is met, full financial aid eligibility will be reinstated, effective the following semester.

Divinity Fellowships

Divinity Fellowships, ranging up to 100 percent of tuition per year, are awarded to entering MDiv students. To be considered, students must have a minimum cumulative 3.5 GPA from their undergraduate or graduate program and have started the candidacy process for ordination in the United Methodist Church or the process that leads to ordination in another denomination. Recipients must enroll in four courses per semester.

Divinity Rural Fellowships

Divinity Rural Fellowships, ranging up to 100 percent of tuition per year, are awarded to students from Western North Carolina and North Carolina annual conferences of the United Methodist Church who exhibit a calling and passion for leadership in rural North Carolina. Rural ministry fellows are appointed to serve a ten-week summer field education placement in a Duke partner congregation serving rural North Carolina at the end of their first year.

Duke Scholarships

Duke Scholarships, ranging up to 100 percent of tuition are awarded to both entering and returning students who demonstrate outstanding academic achievement and exceptional promise for either ordained or diaconal/lay ministry. Scholarships are awarded annually to entering master of divinity candidates. The scholarship will be renewed each year so long as the recipient (1) maintains satisfactory academic progress and (2) is growing in his or her understanding, skills, and commitment to the ministry of the church.

Ray C. Petry Scholarships

Petry scholarships, ranging up to 100 percent of tuition, are awarded to entering MTS students on the basis of academic excellence and promise of significant future contributions in the field of religious studies. The scholarships are renewable in the second year of study assuming the recipient maintains satisfactory academic progress.

Distinguished Service Scholarships

Distinguished Service Scholarships, ranging from 50 to 75 percent of tuition per year, are awarded to entering master of divinity students who combine outstanding leadership and service in the church with strong academic achievement. These scholarships are renewable in the second and third years of study assuming the recipients (1) exhibit continued ministerial promise and growth as reflected in participation in field education and the life of the Divinity School and Durham, North Carolina, communities and (2) maintain satisfactory academic progress.

Dean’s Scholarships

Dean’s Scholarships, ranging up to 75 percent of tuition per year, are awarded to entering master of divinity students. Factors taken into account include ethnic origin, missional responsibilities for the church at home and abroad, and denominational needs. These scholarships are renewable in the second and third years of study assuming the recipients (1) exhibit continued growth in the understanding of and commitment to Christian ministry and (2) maintain satisfactory academic progress.

Hispanic/Latino Ministry Apprenticeships

Hispanic/Latino Ministry Apprenticeships, ranging up to 50 percent of tuition per year, are awarded for students who exhibit a calling and passion for leadership in North Carolina, with priority being given to students from Western North Carolina and North Carolina annual conferences of the United Methodist Church. Hispanic/Latino Ministry apprentices are appointed to a long-term field education placement in one of several Duke partner communities serving Hispanic/Latino ministry settings.

University Scholar

Full tuition for one year. The University Scholars program was created with a gift by Bill and Melinda Gates to stimulate an interdisciplinary, intergenerational community of scholars. One exceptional, creative student with interdisciplinary interests is selected for this award. Scholars have the opportunity to participate monthly in a seminar with undergraduate scholars and other graduate and professional students at Duke.
Martin Luther King Jr. Memorial Endowed Fund Scholarships

Up to six scholarships annually are given to entering students who belong to ethnic minorities. These scholarships reward outstanding promise for ministry and strong academic performance. The scholarship award is a minimum of $2,000 and is not renewable for the second and third years of study.

International Student Scholarships

In cooperation with the Crusade Scholarship Committee of the United Methodist Church and other authorized church agencies, international students are selected and admitted to courses of study. The Divinity School offers one scholarship per year to an international student in the master of theology degree program. The scholarship offers up to one year’s full tuition.

Other Scholarship Awards

Named scholarships funded by permanent endowments as listed on the pages following are awarded annually. In addition, the Divinity School receives funds designated for scholarships each year from several other sources including the Dickson Foundation of Mount Holly, North Carolina; the Will Ervin Fund of Richlands, North Carolina; the H.E.S., Inc. of Los Angeles, California; the Magee Christian Education Foundation of Bloomsburg, Pennsylvania; and numerous individuals and service organizations.

Financial Resources

Personal

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

Church

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

Duke Divinity School, as a member school of the Association of United Methodist Theological Schools, takes cognizance of and subscribes to recommended goals, definitions, guiding principles, and practices regarding the administration of United Methodist Church funds for student financial aid as adopted by the association as advice and counsel in 2010 and as bearing upon tuition grants and scholarships, as follows:

Rationale and Goals

Historically, seminaries have been concerned with providing financial aid to those who evidenced financial need in pursuit of their theological studies. Though that is still a major concern, the current environment also demands recognition of academic achievement or other forms of merit. Theological schools need highly qualified students regardless of financial status. In addition, students, schools, churches, and judicatories have expressed growing concerns regarding the increased debt load of students graduating from theological school and entering ministry. These factors lead to the following goals for financial aid provided by ATS member schools:

- Theological schools should take into account aid granted on the basis of both financial need and merit.
- Theological schools should counsel students regarding the consequences of educational debt.
- Theological schools must take into account the many federal, state, and provincial regulations required of institutions participating in government loan programs.

* Adopted as advice and counsel by the association in 2010.

Field Education Grants

Amounts ranging from $7,800 to a maximum of $9,100 are made available through the Divinity School and The Duke Endowment to students who are approved to participate in the field education program. The offices of field education and financial aid work together in determining placement and grant amount.

This program includes the summer interns, academic year interns, and student pastors. See full description under the section of the bulletin on field education. Full-time students not participating in the Field Education program may work up to nineteen-point-nine hours per week in outside employment. Persons participating in the field education program, either summer or academic year placement, may not engage in other forms of employment.

Pre-Enrollment Ministry Discernment Placements

A ten-week rural church placement in North Carolina is available to entering United Methodist master of divinity students during the summer prior to their enrollment in the fall semester. Selected students receive financial support from The Duke Endowment, currently $9,500 for the field education placement. The church will provide room, board, and travel expenses. See the Field Education chapter of the bulletin for further details.

The Duke Endowment Student Pastor Grants

United Methodist students serving under episcopal appointment as student pastors in the state of North Carolina may qualify for tuition assistance up to $7,000 through The Duke Endowment. See the Field Education chapter for further details.
### Loans

Loan funds held in trust by the university, as well as United Methodist student loans and funds supplied by the federal government, are available to qualified students.

Unless otherwise indicated, all correspondence concerning financial aid should be directed to Financial Aid Office, Duke University Divinity School, Box 90969, Durham, NC 27708-0969.

### Endowed Funds

Certain special funds have been established as endowments, the income from which is used to provide financial aid through scholarships and field education grants for students, support for professorships, library resources, and enhancement of the Divinity School program. The funds listed below serve as essential resources for the preparation of persons for leadership in Christian ministry. Individuals do not apply for any of these funds. All awards are made through appropriate committee action according to university guidelines.

**The African-American Alumni Legacy Scholarship Endowment Fund** was established in 2000 by graduates and friends to honor the memories of Joseph Bethea, Herbert Edwards, C. Eric Lincoln, Samuel Proctor, and Grant Shockley. The fund helps to affirm the breadth and value of experiences at Duke, and to make it possible for new generations of leadership to be trained in the great traditions of the black church.

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

**The A. Purnell Bailey Memorial Scholarship Fund** was established in 2008 in memory of Dr. Bailey, Divinity School Class of 1948, by his family and friends for the support of graduate professional students at the Divinity School.

**The Alexander Scholarship Endowment Fund** was established in 1992 by Milton Donald Alexander Jr. of Blythewood, South Carolina, to honor his family and to encourage excellence in the preparation for Christian ministry. The fund gives priority to students from South Carolina.

**The Anderson-Hakim Scholarship Fund** was established in 2007 by Raymond M. and Vickie Anderson Hakim of Nashville, Tennessee, in loving memory of their families.

**The Anna Linda Barclift Scholarship Endowment Fund** was established in 1992 by J. Wesley Jones, Trinity College Class of 1972, Medical School Class of 1976, and his wife, Lucy T. H. Jones, of Fayetteville, North Carolina, through a major matching gift challenge that yielded subsequent generous contributions to the fund by graduates and friends of the Divinity School. The fund is currently the largest single endowed resource for student financial aid. The Avera name celebrates the times of spiritual insight essential for faithful Christian ministry.

**The Avera Bible Fund** was established in 1895 by a gift of Mrs. L. B. McCullers in memory of her husband, Willis H. Avera. The income is to be used for books for the Divinity School Library.

**The Avera Bible Fund** was established in 1895 by a gift of Mrs. L. B. McCullers in memory of her husband, Willis H. Avera. The income is to be used for books for the Divinity School Library.

**The Ballantyne Family Scholarship Fund** was established in 2017 by the Robert H. Ballantyne Trust and members of the Ballantyne family. For many years, Ann Ballantyne worked for Duke University Medical Center and Bob Ballantyne served Duke University as a professor and director of Undergraduate Admissions. The scholarship supports the education of excellent leadership for the church of Jesus Christ.

**The Blanchard Family Scholarship Endowment Fund** was established in 2018 to honor the distinguished ministry of the Reverend Susan Allred and the women she mentored into ministry, all of whom are Duke Divinity School graduates from the United States and the United Kingdom. The fund provides support for research and field education grants for students, support for professorships, library resources, and enhancement of the Divinity School program.

**The Blanchard Family Scholarship Endowment Fund** was established in 2018 to honor the distinguished ministry of the Reverend Susan Allred and the women she mentored into ministry, all of whom are Duke Divinity School graduates from the United States and the United Kingdom. The fund provides support for research and field education grants for students, support for professorships, library resources, and enhancement of the Divinity School program.

**The Chancie and Thelma Barclift Scholarship Endowment Fund** was established in 1976 by the graduates of the Divinity School to provide financial support for ministerial candidates.

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**The C. W. Alston Scholarship Endowment Fund** was established in 1976 by the graduates of the Divinity School to provide financial support for ministerial candidates.

**The Chancie and Thelma Barclift Scholarship Endowment Fund** was established in 1976 by the graduates of the Divinity School to provide financial support for ministerial candidates.

**The Charles and Margaret Bullock Scholarship Fund** was established in 2007 by Dr. William Bullock, Trinity College Class of 1950, and his wife, Mary Bullock, Trinity College Class of 1952, to honor their family's long association with Duke University and the Divinity School.

**The Cherie and Darryl Burt Scholarship Endowment Fund** was established in 2008 in memory of Dr. Cherie Burt, Divinity School Class of 1982, and her husband, Darryl Burt, to support the education of women who are leaders in the United Methodist Church.

**The Claytor Scholarship Endowment Fund** was established in 1991 by Geraldine Wells of Raleigh, North Carolina, to honor her pastor and to provide resources especially for students from the Baptist traditions who are seeking to become effective leaders and faithful pastors.

**The Coates Family Scholarship Fund** was established in 2017 by the Ann and Bob Ballantyne Family Scholarship Fund. The fund provides assistance for persons from North Carolina who intend parish ministry in the United Methodist Church.
The Barnabas Scholarship Fund was established in 2014 by a couple who prefer to remain anonymous with gratitude for lifelong associations with Duke University and to support ministerial education for future generations of pastors and scholars in the Church of Jesus Christ.

The Sally Glenn Bates Scholarship Fund was established in 2014 by Sally Bates, Divinity School Class of 1995, of Raleigh, North Carolina, who retired as chaplain to the Divinity School with deep appreciation for a splendid education, unique opportunities for service, and enduring friendships enjoyed over many years, and to encourage and support excellence in ministerial education for leadership through the Church of Jesus Christ.

The Elizabeth Snyder Bisanar Scholarship Fund was established in 1995 by G. Norman Bisanar of Concord, North Carolina, in memory of his wife. It provides financial aid resources for students, especially United Methodists, who are preparing for full-time Christian service.

The Ben B. Bishop and Connie B. Bishop Divinity Scholarship Fund was established in 2016 by the Reverend Benjamin B. Bishop, Divinity School Class of 1977, and his wife, Dr. Connie B. Bishop, Nursing School, Classes of 1975 and 2012, in appreciation for the splendid education and lasting friendships enjoyed through Duke University and to encourage and support excellence in ministerial education in the Divinity School.

The Jack and Barbara Bovender Associate/Assistant Professor of Anglican Episcopal Studies and Ministry Fund was established in 2014 by Jack O. Bovender Jr., Trinity College Class of 1967, Graduate School 1969, and his wife, Barbara, of Nashville, Tennessee. The Bovender professor also serves as the director of the Divinity School’s Anglican Episcopal House of Studies, leading its work of preparing Episcopalians and other Anglicans for ordained and other ministries.

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

The Melree and Tom Boggs Memorial Scholarship Fund was established in 2017 by Robert S. Boggs, Divinity School Class of 1988, of Greenville, South Carolina, in memory of his parents. Income from the fund is for scholarship assistance in the Divinity School.

The H. Hawkins Bradley Scholarship Endowment Fund was established in 1993 by Mr. Bradley of Raleigh, North Carolina, to provide support for students from North Carolina and Virginia who are preparing for parish ministry in the United Methodist Church.

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

The Brown and Riggins Family Scholarship Fund was established in 2004 by Rodney Cain Brown, Divinity School Classes of 1960 and 1964, and his wife, Martha Riggins Brown, Divinity School Class of 1959, of Winston-Salem, North Carolina, for students with prior business experience who seek to connect business and ministry through strong parish leadership, workplace chaplaincy, or other careers in order to bring theological and ethical perspectives to workplace relationships, and conversely bring a realistic business perspective to theological reflection.

The J. Stanley and Christa Langenwalter Brown Scholarship Fund was established in 2016 through a planned gift by J. Stanley Brown, Divinity School Class of 1989, and Christa L. Brown of Blanch, North Carolina, to encourage and support excellence in ministerial education in the Divinity School.

The Wesley F. Brown Divinity School Endowment Fund was established in 2018 by friends and colleagues of the Reverend Dr. Wesley F. Brown, Divinity School Class of 1976, at his retirement to celebrate his more than thirty-six years of service and ministry as associate dean of External Relations at the Divinity School. The fund provides unrestricted support of the Divinity School.

The Marcy Trust Bob Bushong Scholarship Fund was established in 2015 by The Susan H. and Wilbur H. Marcy Trust of Winter Park, Florida, to honor Robert B. Bushong, Duke Divinity School Class of 1981, with heart-felt appreciation for his leadership as senior pastor and minister of preaching at the First United Methodist Church of Winter Park. Priority will be given to students who are United Methodist, who intend parish ministry service in Florida, and are from Winter Park, the state of Florida, or the southeastern United States, in that order of preference.

The Campbell-Dowse Endowment Fund was established in 1992 by a gift from the Scarritt Foundation of Nashville, Tennessee, to underwrite the Campbell-Dowse Program in Spirituality. The fund bears the names of Melba Moorman Campbell and Bonita Moorman Dowse, United Methodist laywomen whose keen interest in spirituality and leadership for the church has been matched by their generous contributions for an educational resource of remarkable quality.

The Dennis M. Campbell Endowment on Ministry was established in 1997 by colleagues and friends of Dr. Campbell, Trinity College Class of 1967, Graduate School Class of 1973, in commemoration of his service as dean of the Divinity School from 1982 to 1997. The fund income is to provide vital resources for the study and teaching of ministry, especially related to pastoral leadership, the professions and ordained ministry, the relation of vocation to character, urban ministry, and the ecumenical and global mission of the church.

The Walter G. Canipe Scholarship Endowment Fund was established in 1990 by Walter Canipe, Trinity College Class of 1934, of Charlotte, North Carolina, to honor his family and to provide substantial resources for men and women preparing for parish ministry.
The Emma McAfee Cannon Scholarship was established in 1969 by Bishop William R. Cannon in memory of his mother, Emma McAfee Cannon, and is designated to assist students from the North Carolina Annual Conference of the United Methodist Church who are studying for the pastoral ministry and planning to serve in the North Carolina Conference.

The Kenneth L. Carder Scholarship Fund was established in 2013 by Ronald J. and Kasey T. Beaton, both Divinity School Class of 2012, of Appleton City, Missouri, and Cal Turner Jr. of Nashville, Tennessee, to celebrate the distinguished ministry and faithful friendship of Bishop Carder.

The John W. Carlton Scholarship Endowment Fund was established in 1997 by friends of Dr. Carlton, Divinity School Class of 1950 and Graduate School Class of 1955, who was a renowned preacher, teacher, and scholar. The scholarships are for Baptist students or others from the Free Church tradition.

The Carolina Alumni Divinity Scholarship Endowment Fund was established in 2015 by Susan S. and W. Lowry Caudill of Durham, North Carolina. Priority will be given to students who are graduates of the University of North Carolina at Chapel Hill who aspire to serve as pastors and scholars and who identify as members of the United Methodist Church.

The Marjorie B. and Robert W. Carr Jr. Endowment Fund was established in 2001 by Dr. Carr, Divinity School Class of 1992, and her husband, School of Engineering Class of 1971, as an unrestricted endowment for use at the discretion of the dean of the Divinity School.

The William L. Carson Scholarship Fund was established in 2007 by the Carson Foundation and the Carson family in Mountain Lakes, New Jersey, to honor and celebrate the life of the late William L. Carson, Trinity College Class of 1938, by supporting excellence in education and leadership.

The Centenary Scholarship Endowment Fund was established in 2000 by Mrs. Helen Copenhaver Hanes of Winston-Salem, North Carolina, to encourage excellence in ministerial education and to celebrate the outreach and leadership of Centenary United Methodist Church, where she and her family are long-time members.

The Endowment for the Center for Studies in the Wesleyan Tradition was established in 1979 to support programs designed to advance teaching, research, and publication in Wesleyan history and theology.

The Charis Scholarship Endowment was established in 2005 by friends of the Divinity School. The Greek word charis means grace, kindness, gift, thankfulness, and blessing—especially through the divine influence felt in the heart and manifested in daily life. The scholarship is given to the glory of God in celebration and thanksgiving for the life of a loved one and to support excellence in education for ministry.

The Jean H. and Arthur R. Charlesworth Fund was established in 1977 by Mrs. Charlesworth of Durham, North Carolina, for the support of the Divinity School Library in its collection of materials on the study of Christian origins.

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


The Class of 1944 Endowment Fund was established in 1994 by contributions from the members of the Divinity School Class of 1944 to commemorate the fiftieth anniversary of their graduation and to provide each year in perpetuity significant support from the class for the unrestricted Annual Fund of the Divinity School.

The James T. and Alice Mead Cleland Chair of Preaching was established in 1980 by friends and students of James T. Cleland to create a chair of preaching in his honor. He was dean of the Duke University Chapel from 1955 to 1973 and professor of preaching in the Divinity School. The endowment was fully funded by a bequest from Mrs. Cleland at her death in 1998.

The Calvin W. and Jo Ann Carter Clem Endowment Fund was established in 1989 by Divinity School Class of 1985 graduates Carter Dale and Kelly Ann Haugh Clem of Jacksonville, Alabama, in memory of his parents. The fund income provides resources to enrich the educational experiences of students, especially with regard to travel and study seminars that encounter the Third World.

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

The Esther T. Colliflower Directorship Fund was established in 2003 by VITAS Healthcare and Hugh Westbrook, Divinity School Class of 1970, along with his wife, Carole Shields Westbrook, of Miami, Florida, to honor their dear friend and colleague. The recipient will be a scholar of true eminence and excellence in the field of end of life care.

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

The W. Mark and Sandra Sayre Craig Endowment Fund was established in 1998 by W. Mark Craig, Divinity School Class of 1972, and his wife, Sandra, Graduate School Class of 1971, of Dallas, Texas. It is for unrestricted support. Mark Craig served for six years as a member of the Divinity School’s Board of Visitors including two years as chairman.

The John Hammond and Kay Sugg Crum Scholarship Endowment Fund for Prophetic Ministries was established in 2002 by John H. Crum, Divinity School Class of 1956, and his wife, Kay, of Littleton, North Carolina, for students at the Divinity School who intend to do prophetic ministries in North Carolina.
The Robert Earl Cushman Endowment Fund was established in 1980 to create a professorship in honor of Robert Earl Cushman, research professor of systematic theology and dean of the Divinity School, 1958-71.

The Robert E. Cushman Memorial Scholarship Fund was established in 2005 by friends of the Divinity School to honor the memory of the late professor of theology and dean whose leadership inspired academic excellence and faithful ministry. The scholarship is unrestricted.

The Marjorie Lutz Douglas Scholarship Fund was established in 2005 by John M. Douglas of Charlotte, North Carolina, in memory of his wife, Women’s College Class of 1940, who was a Christian educator. The funds are for Divinity School student scholarships based upon financial needs.

The Isobel Craven Drill Scholarship Endowment Fund was established in 1993 by Mrs. Drill, Women’s College Class of 1937 and a trustee emerita, of St. Augustine, Florida. The fund income is for need-based financial aid. Mrs. Drill is the great-granddaughter of Braxton Craven, the first president of Trinity College.

The Benjamin Newton Duke Scholarship Endowment Fund was established in 2001 by The Duke Endowment, Charlotte, North Carolina, to encourage excellence in ministerial education and to provide outstanding pastoral leadership for churches in the Carolinas. Additional major support for this scholarship was provided by Mr. and Mrs. A. Morris Williams Jr. of Gladwyne, Pennsylvania. The scholarship honors the life and work of Benjamin Newton Duke (1859-1929) whose appreciation for Methodist ministers was especially well known. Along with his father and his brother, Duke provided generous philanthropic support over many years that sustained Trinity College and enabled it to become Duke University.

The Duke Care at the End of Life Endowment was established in 2000 by the board of directors of the Foundation for End of Life Care, Miami, Florida, for the unrestricted support of the Duke Institute on Care at the End of Life, which is now an initiative in Theology, Medicine, and Culture.

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

The James O. Duncan Scholarship Fund was established in 2014 by Ruth D. Duncan of Phoenix, Arizona, to celebrate the life and ministries they shared. Preference is given to Baptist students who demonstrate qualities indicative of exemplary leadership and faithful service to the Baptist mission.

The Ruth D. and James O. Duncan Family Fund was established in 2017 through a planned gift in the estate of Ruth D. Duncan of Phoenix, Arizona, and provides support for the Baptist House of Studies at the Divinity School. Income from the fund may support, but is not limited to, expenses related to a professor supporting the Baptist House, student scholarship funds, and program and staffing support.

The Irving Ray Dunlap Scholarship Endowment Fund was established in 1993 by Paul R. Dunlap of Kitty Hawk, North Carolina, in memory of his father, a missionary to China and pastor of Evangelical United Brethren churches in Pennsylvania. The fund income is to provide support for older students, especially those preparing for a second career in parish ministry.

The Lora R. Dysart Fund was established in 1989 by a bequest in the will of Mrs. Dysart of Morganton, North Carolina, to provide financial aid for needy students.

The Helen and Everette Eason Memorial Scholarship Fund was established in 2006 by their children: Bill Eason, Trinity College Class of 1965, Law School Class of 1968; Don Eason; Steve Eason, Divinity School Class of 1979; and Susan Eason Mullis to honor lives of faithful ministerial service. The Eason Memorial Scholarship gives priority to second-career students who intend parish ministry and are identified as having high potential for leadership, especially those who plan to serve in the North Carolina Conference of the United Methodist Church.

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

The Janet Swingle English Memorial Scholarship Fund was established in 2006 by her husband, William R. English of Raleigh, North Carolina; their daughter, Carole L. English of Lake Forest, Illinois; and Millbrook United Methodist Church of Raleigh in loving memory of Janet Swingle English, a direct descendant of Ulrich Zwingli—the early sixteenth century reformer of the church in Switzerland. Preference will be given to United Methodist students who are assigned to academic year or summer field education internships at Millbrook United Methodist Church.

The Thomas Carl Ethridge Endowment Fund was established in 1990 by William C. Ethridge of Raleigh, North Carolina, in memory of his father. Income from this fund assists the Divinity School Library.

The Donn Michael Farris Endowment Fund was established in 1992 by Mrs. Lyndal D. Leonard of Durham, North Carolina, to honor Professor Farris for his forty-two years of distinguished service as the Divinity School librarian. The fund will provide annual unrestricted income for the library.

The Gayle C. Felton Reconciliation Fund was established in 2016 by members of the Felton family in deep appreciation for the legacy and memory of Gayle Carlton Felton, who served as a faculty member of the Divinity School and ordained elder in the United Methodist Church. The income is to provide unrestrained support for the Center for Reconciliation of Duke Divinity School.

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

The George D. Finch Scholarship Fund was established in 1972 by George David Finch, Trinity College Class of 1924, of Thomasville, North Carolina, for the support of ministerial education.
The Albert F. and Rebecca S. Fisher Endowment Fund was established in 1996 by the trustees of The Duke Endowment of Charlotte, North Carolina, to commemorate twenty-two years of service by Albert F. Fisher, Divinity School Class of 1953, with the Rural Church Division. It provides student financial aid for the Divinity School.

The Edgar B. Fisher Memorial Scholarship Endowment Fund was established in 1987 by the family of Dr. Fisher, Trinity College Class of 1924, to commemorate his life of distinguished service in ministry and to provide assistance for men and women preparing to be United Methodist pastors in North Carolina.

The Fitzgerald Family Endowment Fund was established in 1995 by F. Owen Fitzgerald Jr., Divinity School Class of 1954, of Raleigh, North Carolina, with appreciation for the educational ties of his family with Duke University. The fund income is for the unrestricted support of the Divinity School.

The Bernard R. Fitzgerald Scholarship Endowment Fund was established in 1998 by an anonymous couple, self-described as "devoted friends and grateful parishioners," to celebrate the life and ministerial service of Bernard R. Fitzgerald, Divinity School Class of 1953. The scholarship is to support excellence in ministerial education.

The Mary Owens Bell Fitzgerald Scholarship Endowment Fund was established in 1992 by F. Owen Fitzgerald Jr., Divinity School Class of 1954, of Raleigh, North Carolina, to honor his wife and to provide support for study abroad by students who are preparing for United Methodist parish ministry.

The Ned Fitzgerald Scholarship Endowment Fund was established in 2001 by an anonymous donor to encourage Baptist women to pursue ministerial education and to honor Ned Fitzgerald, who encouraged his daughters to fulfill their potential. Preference in awarding the scholarship will be given to Baptist women students from North Carolina, South Carolina, or Virginia.

The J. Everette Flora Scholarship Fund was established in 2013 by The Wesley Men's Fellowship Class of Providence United Methodist Church in Charlotte, North Carolina, to celebrate the life and friendship of J. Everette Flora, a longtime teacher of the class, and to provide excellent continuing leadership for the church of Jesus Christ. The priority is for students from Mecklenburg County, North Carolina, who are preparing for leadership in the United Methodist Church.

The Shelley Abbey Fogleman Scholarship Endowment Fund was established in 1989 by L. Jan Fogleman of Durham, North Carolina. It is in memory of his wife, Shelley, Divinity School Class of 1983, and their children, Sarah Elizabeth, Hannah Rebekah, and Stephen Michael. The fund income provides scholarships for women, with preference given to those who are mothers of young children.

The Charles L. Fonville Family Scholarship Fund was established in 2006 by Charles Fonville of Charlotte, North Carolina. The fund is to enable and encourage the highest quality of leadership for the church, and it gives first priority to graduates of Davidson College or to individuals who anticipate ministerial service in the southeastern region of the United States.

The Jimmy and Helen Garland Scholarship Endowment Fund was established in 2001 by their children, Patricia A. Garland of Richmond and James D. Garland Jr. of South Boston, Virginia, to provide scholarship support for Baptist students from Virginia who are enrolled in the Divinity School and to honor their parents.

The Michael F. Gast Scholarship Fund was established in 2012 by Dr. Gast, Divinity School Class of 1997, of Florence, Arizona, with deep appreciation for the lasting friendships enjoyed through the Divinity School and to encourage and support excellence in ministerial education for the church of Jesus Christ.

The Gauld Family Scholarship Fund was established in 2013 by Edwin S. Gauld, Trinity College Class of 1958, and his wife, Katherine W. Gauld, Women's College Class of 1961, of Los Angeles, California, to support students enrolled in the Divinity School.

The L. Brunson George, Sr. Endowment Fund was established in 1993 by Mrs. Evelyn Dacus George of Hermitage, Tennessee, in memory of her husband who was a member of the Divinity School Class of 1933 and a United Methodist pastor. The fund income is for unrestricted support.

The Lucille P. and Edward C. Giles Scholarship Endowment Fund was established in 1997 by the Board of Trustees of the Lucille P. and Edward C. Giles Foundation of Charlotte, North Carolina. The scholarship is a witness to the priorities of faith and learning which were important to the late Mr. and Mrs. Giles.

The R. Keith and Frances H. Glover Scholarship Fund was established in 2013 by Keith Glover, Trinity College Class of 1951, Divinity School Class of 1954, and his wife, Frances Glover of Raleigh, North Carolina, with appreciation for lasting friendships at Duke and to support excellence in ministerial education.

The Clara S. Godwin Endowment Fund was established in 1993 by the Divinity School and friends at her retirement as director of finance and administration to honor Mrs. Godwin's twenty-four years of service. Income from the fund is for unrestricted support.

The Joseph L. Goehring Memorial Endowment Fund was established in 1998 by David J. Goehring, Divinity School Class of 1977, to honor the life, service, and Christian example of his late father. The fund income is to provide unrestricted support for the Divinity School.

The Richard A. Goodling Memorial Endowment Fund was established in 1989 by John P. Jaquette Jr., Divinity School Classes of 1968 and 1970, of Scotia, New York, to honor Dr. Goodling who, from 1959 until his death in 1986, was professor of pastoral psychology in the Divinity School. The fund income is designated for lectures and seminars in the field of pastoral care.

The W. Kenneth and Martha O. Goodson Fund was established in 1981 to honor Bishop Goodson, Divinity School Class of 1937 and retired bishop of the United Methodist Church, and Mrs. Goodson. The fund was doubled in 1985 by a major gift for scholarships and parish ministry support from Bishop and Mrs. Goodson.
The Goodwin Faculty Support Endowment Fund was established in 2003 by William O. Goodwin, Trinity College Class of 1968 and his wife, Valerie B. Goodwin, Women’s College Class of 1971, of Atlanta, Georgia, to underwrite excellence in evangelical faculty leadership for the Divinity School and to celebrate the many ties between the Goodwin family and Duke University.

The R. Wensell Grabarek and Marion Norris Grabarek Scholarship was established in 2006 by Mr. and Mrs. Grabarek of Durham, North Carolina, to support leadership in ministerial education, to encourage faithful Christian witness, and to express heartfelt gratitude for decades of excellent relationships between Duke University and Durham. Wensel Grabarek served as the mayor of Durham during years of great change and challenge, 1963-71.

The Elizabeth Lorraine Graves Scholarship Endowment Fund was established in 2018 by James McCoy Armstrong Jr., Divinity School Class of 1985, of Lake Junaluska, North Carolina, family members, and friends to celebrate the life and ministry of his wife, Elizabeth Graves, Divinity School Class of 1986, who served for many years as an ordained minister in the Western North Carolina Conference of The United Methodist Church and was an inspiration to other women pursuing similar vocations in ordained ministry. The fund provides support for ministerial excellence for the church of Jesus Christ.

The Tom and Virginia Graves Scholarship Endowment Fund was established in 1998 by Thomas W. Graves, Trinity College Class of 1962 and Law School Class of 1965, and Sara T. Graves, Women’s College Class of 1965, of Raleigh, North Carolina. The scholarship is to honor the memory of his parents and to support education for excellence in leadership for the church. Several generations of the Graves family have earned degrees from Duke University.

The William Williams Graves and Gladys Wells Graves Scholarship Endowment Fund was established in 1997 by Thomas W. Graves, Trinity College Class of 1935, of Wilson, North Carolina, to honor the memory of his parents and to support education for excellence in leadership for the church. Several generations of the Graves family have earned degrees from Duke University.

The Lee Kilgo Groome Scholarship Endowment Fund was established in 1996 by Mr. Groome of Travelers Rest, South Carolina, to affirm higher education and Christian ministry and to celebrate the ties of his family with Duke University. His great-grandfather was John Carlisle Kilgo, a president of Trinity College and a bishop of the Methodist Episcopal Church, South, and his grandmother was Fannie Kilgo Groome. The fund income is for scholarship support of students enrolled in the Divinity School.

The Alexander and Mary Haggar Scholarship Endowment Fund was established in 2005 by Mary R. Haggar of Palm Harbor, Florida, for general student financial aid. The late Al Haggar was a long-time member of the Divinity School Board of Visitors on which Mrs. Haggar now serves as a member emerita.

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

The Vanessa Louise Hall Memorial Scholarship Fund was established in 2004 by Paul B. Hall and Louise C. Hall, Divinity School Class of 1983, of Durham, North Carolina, in loving memory of their daughter, with appreciation for the ministry of Duke Divinity graduates and others with their family, and to encourage excellence in Christian ministry.

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

The James A. Harnish Scholarship Fund was established in 2014 by parishioners, colleagues, and friends of the Reverend Dr. Harnish, senior pastor at Hyde Park United Methodist Church in Tampa, Florida, at his retirement to celebrate and give thanks for his remarkable teaching, writing, and inspirational leadership. The fund is intended to undergird excellence in education for Christian ministry for future generations. The scholarship was greatly enhanced through generous support from the estates of James Leonard and Estelle S. Leonard Delo of Seminole, Florida. Preference will be given to students from parishes Dr. Harnish served and to other United Methodists from Florida.

The Loy E. and Edith H. Harris Scholarship Fund was established in 2013 by Loy H. Harris, Divinity School Class of 1995, of Belchertown, Massachusetts, to celebrate the lives of his parents, to affirm the lasting friendships enjoyed through the Divinity School, and to encourage and support excellence in ministerial education for the church of Jesus Christ.

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

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

The Stanley Hauerwas Scholarship Fund was established in 2013 by students, colleagues, and friends to celebrate the life and vocation of Dr. Hauerwas, the Gilbert T. Rowe Professor Emeritus of Theological Ethics, whose remarkable thinking, teaching, writing, and speaking have shaped a generation of faithful leadership. Preference is given to students in the Doctor of Theology degree program.

The Hauptfuhrer Family Scholarship Fund was established in 2014 by W. Barnes Hauptfuhrer and his wife, Cammie R. Hauptfuhrer, Trinity College Class of 1978, of Charlotte, North Carolina, to honor the memory of George J. Hauptfuhrer Jr. and his wife, Barbara Barnes Hauptfuhrer, with appreciation for the many connections the family has enjoyed through education and friendships formed at Duke University. Priority is given to students whose vocation includes theology and the arts.

The Hawkins Family Scholarship Fund was established in 2014 by W. Thornton Hawkins, Divinity School Class of 1954, and his wife, Evelyn D. Hawkins, of Asheville, North Carolina, and their daughters, Patrice Hawkins Sigmon, Trinity College Class of 1976, of Greensboro, North Carolina, and Catherine Hawkins Hoffman, Nicholas School of the Environment Class of 1978, of Denver, Colorado, with gratitude for the education and lasting friendships that generations of the family including son-in-law, Allen R. Sigmon T’76 and daughter, niece,
The Richard and Judith Hays New Testament Scholarship Fund was established in 2015 by Dr. Richard B. Hays, the George Washington Ivey Professor of New Testament and, from 2010 to 2015, dean of the Divinity School, and his wife, Dr. Judith C. Hays, Associate Professor Emeritus in the School of Nursing. Preference is given to Doctor of Theology (ThD) students focusing on theological interpretation of the New Testament.

The Richard and Judith Hays Theology and the Arts Fund was established in 2015 by the Drs. Hays of Durham, North Carolina. The fund is to support arts programming and may also be used for scholarships for students focusing on the intersection of theology and the arts.

The B. D. Heath Fund was established in 1903 for the support of ministerial students in Trinity College and transferred in 1926 to the School of Religion (later Divinity School) for the same purpose.

The Helm Foundation Scholarship Fund was established in 2016 by the Helm Foundation, Inc., of Houston, Texas. The director/president is Cyrus V. Helm Jr., Divinity School Class of 1991.

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

The Stuart C. Henry Endowment Fund was established in 1999 by James W. Crawford and his wife, Harriet Cannon Crawford, Women's College Class of 1961, of Oxford, North Carolina, along with other members of the Cannon family, in memory of Professor Henry who had been their pastor and friend in Concord, North Carolina. The fund supports a program in religion and the arts for the Divinity School.

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

The Chesley Carlisle Herbert Jr. Endowment Fund was established in 1993 by Mrs. Elizabeth Rose Herbert of Charlotte, North Carolina, Mr. and Mrs. George F. Pickett of Atlanta, Georgia, and Dr. Chesley C. Herbert III of San Francisco, California, in memory of Dr. Herbert. A member of the Trinity College Class of 1926 and the Divinity School Class of 1929, he served as a minister in the Western North Carolina Conference of the United Methodist Church. The income from the fund is for unrestricted support.

The Clair M. and Mary Durham Herndon Memorial Scholarship Endowment Fund was established in 1997 by the Board of Trustees of the C. M. Herndon Foundation of Durham, North Carolina, to celebrate the commitments of Mr. and Mrs. Herndon to Christian faith and higher education. The fund income provides resources for student scholarships, giving priority to students from Baptist traditions.

The Rose and Leonard Herring Scholarship Fund was established in 2008 by Rose and Leonard Herring for Divinity School students with preference to those who have participated in the Duke Youth Academy for Christian Formation and to those who will lead and inspire young people in the church. The fund may also be used for current participants in the Duke Youth Academy.

The Frederick Herzog Memorial Endowment Fund was established in 1997 by gifts from his wife, Dr. Kristin Herzog, and friends in memory of Frederick Herzog, who was professor of systematic theology in the Divinity School from 1960 until his death in 1995. The fund income is for the support of Latin American students and theologians who come to study in the Divinity School and for programs that sustain and enhance dialogue with the church in Latin America.

The T. Furman and Donna Williams Hewitt Endowment Fund was established in 2001 by the Baptist House Board of Directors and other friends to honor the service of T. Furman Hewitt, Graduate School Class of 1977, as the director of the Baptist House program through its first decade, and his wife, Donna, an assistant clinical professor in the School of Nursing. The fund provides unrestricted support.

The Timothy R. Hickey Scholarship Fund was established in 2006 by friends and former parishioners in Michigan to honor Dr. Hickey, Divinity School Class of 1962. The fund income supports excellence in ministerial education and faithful leadership.

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

The Calvin Hill Scholarship Endowment Fund was established in 1998 in his honor by Mr. Hill’s son, Grant Hill, Trinity College Class of 1994, and his wife, Janet Hill, of Great Falls, Virginia. Mr. Hill is a member emeritus of the Divinity School Board of Visitors.

The A.C. Holler Jr. Scholarship Endowment Fund was established in 2003 by Elizabeth Cobb Holler, wife of A. C. Holler Jr., Divinity School Class of 1952, of Charleston, South Carolina, and their children, Suzanne E. Holler and her husband, James Allen Styerwalt; Adlai Stephen Holler and wife, Lynn Dennis Holler; and Stephanie Elwood Holler. The scholarship is to encourage excellence in Christian ministry. It celebrates three generations as A.C. Holler’s father, the late Adlai Cornwell Holler, School of Religion Class of 1930, and his son, Adlai Stephen Holler, Divinity School Class of 1982, were also Duke Divinity graduates.

The James C. Howell Scholarship Fund was established in 2003 by Davidson United Methodist Church, Davidson, North Carolina, to the glory of God and in celebration of the distinguished leadership of James C. Howell, Divinity School Class of 1979 and Graduate School Class of 1984, who served as its senior pastor from 1991 to 2003. Priority is for members or communicants of Davidson United Methodist Church or for those persons who intend pastoral ministry in the Western North Carolina Conference.
The Hyde-Tucker Scholarship Endowment Fund was established in 1996 by William H. Tucker III of Yardley, Pennsylvania, in memory of the late Joseph R. Hyde, Sr., a Memphis, Tennessee, businessman and family friend who helped provide for his education, and in honor of his mother, Evelyn O. Tucker. The fund income is to provide financial support for students preparing for ordained Christian ministry in parochial or mission contexts in the Episcopal Church, USA.

The Geraldine Dysart Ingram Endowment Fund was established in 1990 by Margaret A. Dysart of Asheville, North Carolina, to honor her daughter, Geraldine D. Ingram, Divinity School Class of 1982. The fund income is used for scholarships or grants-in-aid, with preference given to women who are preparing for ministry as a second career.

The Kimberly St. George Irion Memorial Scholarship Fund was established in 2005 by George and Moon Kwan 3a Irion of Greensboro, North Carolina, in memory of their daughter. The fund was enhanced by generous support from Mount Vernon Mills of Mauldin, South Carolina. The Irion Scholarship gives priority to students who have exceptional promise for ordained ministry and who demonstrate high levels of understanding, skill in counseling, and compassion for ministry with persons who have mental disorders and with their families.

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

The George Washington Ivey Professorship was established in 1921 for Trinity College with initial funding by the Western North Carolina Conference of the Methodist Church and later funding by George M. Ivey, George M. Ivey Jr., Leon Ivey, and the Ivey Trust. It is the oldest named professorship in the Divinity School.

The Jean P. and Robert L. Jerome Memorial Endowment Fund was established in 1989 by Jean Porter Jerome of Smithfield, North Carolina, to honor the life and ministerial service of her late husband, a graduate of Trinity College Class of 1926 and the School of Religion Class of 1929. The fund provides financial assistance primarily to international students.

The Owen Hawes Johnson Memorial Scholarship Fund was established in 2005 by Rebecca K. Johnson, Women's College Class of 1969, of Winston-Salem, North Carolina. Named for her great-great-grandfather, Owen Hawes Johnson (1814-1890), a Methodist church leader who served churches in Bladen and Sampson counties, the fund celebrates the education of her family at Duke over three generations and deep roots of faith in the United Methodist connection for more than 200 years, and it encourages the tradition of strong leadership for the church.

The Johnson-Whitaker Scholarship Fund was established in 1996 by Lynda J. and Scott L. Whitaker of Gainesville, Florida, in honor of her parents, Jesse and Marjorie Johnson, and their son, Nathan Clarke Whitaker, Trinity College Class of 1991. The fund is to glorify God by providing financial support for students preparing for ordained Christian ministry.

The Jones-Pickens Family Scholarship Fund was established in 2006 by L. Merritt Jones, Trinity College Class of 1952, and his wife, Susan Pickens Jones, Women's College Class of 1952, of Raleigh, North Carolina, in loving memory of their fathers, Leonidas Merritt Jones, Trinity College Class of 1912, and Wiley Miller Pickens, Trinity College Class of 1916, to express gratitude for a century of vital relationships between their families, Duke University, and the United Methodist Church, and to encourage and enable the preparation of strong ministerial leadership.

The L. Gregory and Susan Pendleton Jones Endowment Fund was established in 2001 by the Mary G. Stange Charitable Trust of Troy, Michigan, to honor the distinguished service and leadership of the Reverend Dr. L. Gregory Jones, who served as the eleventh dean of Duke Divinity School from 1997-2010 and was appointed as the current dean on August 2, 2018, and to honor his wife, the Reverend Susan Pendleton Jones. The fund is to provide discretionary resources for the area of greatest financial need during any year.

The L. Gregory Jones Endowment for Global Church Leadership was established in 2010 by generous gifts from Duke graduates and friends to celebrate the distinguished leadership of the Reverend Dr. L. Gregory Jones, who served as the eleventh dean of Duke Divinity School from 1997-2010 and was appointed as the current dean on August 2, 2018. The Jones Endowment is to support global leadership through the Divinity School, including innovative entrepreneurial programs. It may in the future be converted to a professorship.

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

The Leonidas Merritt and Susan Pickens Jones Endowment Fund was established in 2000 by Mr. and Mrs. Jones of Raleigh, North Carolina, to celebrate four generations of Jones and Pickens family members whose lives and spirits have been shaped decisively by vital associations with the United Methodist Church and Duke University. The fund is to provide general financial resources and continuing education support for participants in the Theology, Medicine, and Culture initiative, including but not limited to those who are either graduates of the Divinity School, current students of the Divinity School, or in the ministry, giving preference to those associated with the North Carolina Conference of the United Methodist Church.

The S. Bruce Jones Scholarship Fund was established in 2003 by the Divinity School in appreciation for his generous bequest. Bruce Jones, School of Religion, Class of 1937, served as a chaplain in the United States Army from 1942 until his retirement in 1972.

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

The Henry Harrison Jordan Memorial Endowment Fund was established in 1947 by his sons, Charles, Everett, Henry, and Frank Jordan, to provide general support for the Divinity School Library and for a special loan library collection to assist rural church pastors.

The Jordan-Sprinkle Scholarship Endowment Fund was established in 1990 by Margaret Jordan Sprinkle of Winston-Salem, North Carolina, honoring her late husband, Henry C. Sprinkle, and their families. The fund is to encourage training for distinguished pastoral leadership.
The Sarah Cole Jordan and Robert B. Jordan III Scholarship Fund was established in 2014 by the Jordans of Mt. Gilead, North Carolina, with deep appreciation for the experiences shared over the years with their many friends in ministry and to encourage and support education for generations of church leaders to come.

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

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

The J. Keith Kennedy Scholarship Fund was established in 2015 by J. Keith Kennedy, Trinity College Class of 1970, Divinity School Class of 1974 of Falls Church, Virginia. It seeks to encourage and support continuing excellence in ministerial education at Duke Divinity School.

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

The Kwanlyun and Soonja Kim Ecumenical Endowment Fund was established in 2004 by Dr. and Mrs. Kim of Seoul, South Korea, to support students, projects, and conversations across the global contexts of Christianity. Kwanlyun Kim is a member of the Divinity School Class of 1969.

The Elizabeth Ayres Kimrey Memorial Scholarship Endowment Fund was established in 1998 by the Board of Trustees of Centenary United Methodist Church of Greensboro, North Carolina, to remember the life and philanthropy of Mrs. Kimrey. The scholarship gives priority to students from Greensboro and to United Methodists.

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

The Martin Luther King Jr. Memorial Scholarship Endowment Fund was established in 1990 by a grant from the Pine Tree Foundation of Gladwyne, Pennsylvania, at the request of Ruth and A. Morris Williams Jr. The endowment commemorates the life and work of Dr. King and is a resource for African American students who will be leaders of the church.

The Sheltering Home Circle of the King’s Daughters and Sons Scholarship Fund was established in 2010 by members of the local chapter to celebrate and continue 105 years of faithful service by The Sheltering Home Circle in the Durham, North Carolina, community, to commemorate long and joyful ties to the Duke family and Duke University, and to foster excellence in ministerial education and leadership.

The Sally B. and Wallace H. Kirby Scholarship Fund was established in 2015 by Wallace Kirby, Divinity School Class of 1954, of Asheville, North Carolina, with gratitude for the wonderful education, opportunities for service, and lasting friendships that the family has enjoyed through Duke University over many decades and, especially, to support ministerial education in the Divinity School that helps faithfully and effectively to lead the Church of Jesus Christ.

The Milton Davies Kirkland Scholarship Endowment Fund was established in 1994 by Milton Davies Kirkland, Divinity School Class of 1990, of Falls Church, Virginia, in appreciation for the United Methodist Church and Duke Divinity School. The fund gives priority to United Methodists from the Virginia Annual Conference.

The Kirkpatrick Family Scholarship Fund was established in 2013 by Rick C. Kirkpatrick, his wife, Kathy N. Kirkpatrick, of Cary, North Carolina, and their son, Nathan E. Kirkpatrick, Divinity School Class of 2003, of Durham, North Carolina, with deep appreciation for leadership in learning and religious faith, Erudito et Religio, and to support ministerial education for the church of Jesus Christ.

The James Allen and Sally Templeman Knight Scholarship Endowment Fund was established in 1989 by James A. Knight, Divinity School Class of 1944, of New Orleans, Louisiana, to provide student financial aid, especially for United Methodist students from South Carolina who intend parish ministry.

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

The Louie Mae Hughes Langford Scholarship Endowment Fund was established in 1988 by Dr. and Mrs. Thomas A. Langford in memory of his mother.

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

The Thomas A. Langford Professorship in Divinity Endowment Fund was established in 1994 by friends and colleagues to honor the service of Dr. Langford: alumnus, distinguished professor, dean of the Divinity School, provost of the university, and trustee of The Duke Endowment.

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

The Harriet V. Leonard Scholarship Endowment Fund was established in 1992 by Mrs. Lyndal D. Leonard of Durham, North Carolina, to honor her daughter, retiring as the reference librarian for the Divinity School, and to provide scholarships for women with a priority for those who are beginning a second career.
The John Joseph Lewis Fund was established in 1982 by Colonel Marion S. Lewis, Trinity College Class of 1918, of Charleston, South Carolina, to honor his father, a circuit-riding Methodist preacher. The fund income provides scholarship support.

The Ruth Lilly Scholarship Fund was established in 2006 through a grant from the Ruth Lilly Philanthropic Foundation of Indianapolis, Indiana. The fund celebrates the Lilly family legacy of philanthropy and it supports students enrolled in Duke Divinity School's Doctor of Theology (ThD) degree program.

The Phil Emmanuel and Vertie Alexander Lipe Scholarship Endowment Fund was established in 2000 by Joseph A. Lipe, Trinity College Class of 1967, and his wife, Carmine T. Lipe, Women's Class of 1968, of Charlotte, North Carolina, to honor Mr. Lipe's parents and to provide financial assistance for students who demonstrate particular promise for pastoral leadership.

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

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

The David E. and Terry B. Lupo Scholarship Fund was established in 2008 by David Lupo, Trinity College Class of 1976, Divinity School Class of 1983, and his wife, Terry B. Lupo, of Mount Pleasant, South Carolina. It is given in appreciation for Duke education and friendships, and to encourage and enable the preparation of ministerial leadership of the highest quality for the church and for the state of South Carolina.

The Carlyle Marney Scholarship Endowment Fund was established in 1997 to honor the life and work of the distinguished preacher/theologian. Marney Scholarships support Baptist students or others from the Free Church tradition.

The Aubrey M. Martin Memorial Scholarship Endowment Fund was established in 2008 with gratitude for his generous support of ministerial education.

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

The James L. Matheson Scholarship Fund was established in 2007 by Jim Matheson, Trinity College Class of 1951, Divinity School Class of 1954, of Wardensville, West Virginia. The scholarship celebrates lifelong learning and friendships initiated at Duke and is intended to support the education of ministerial leaders for generations to come.

The McClanahan Endowment Fund was established in 1993 by Arthur Lee McClanahan, Divinity School Class of 1975, of Fairfield, Connecticut, to provide funds for the Divinity School Library for the purchase of materials in practical theology in the area of evangelism.

The Robert McCormack Scholarship was established in 1982 by the trustees of The Duke Endowment to honor Robert McCormack, chairman of the board of The Duke Endowment at the time of his death. It provides support for students from rural United Methodist parishes.

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

The McCutchen World Christianity Scholarship Fund was established in 2006 by William W. McCutchen, School of Engineering 1962, and his wife, Irene L. McCutchen, Women's College Class of 1962, of Westport, Connecticut. The scholarship is given with appreciation for the faithful witness of Christians across the world and specifically to encourage global perspectives, learning, and leadership in ministerial education at Duke Divinity School. Scholarship award preference will be given but not limited to international students with particular promise for Christian leadership who also have significant financial need.

The Irene and William McCutchen Associate/Assistant Professorship was established in 2015 by William W. McCutchen, School of Engineering 1962, and his wife, Irene L. McCutchen, Women's College Class of 1962, of Westport, Connecticut. The McCutchen professor also serves as the director of the Center for Reconciliation or its successor, leading its work at Duke University Divinity School to continue and expand the work of the center in inspiring, forming, and supporting communities to live as ambassadors of reconciliation while engaging in other issues that impact the diverse Christian communities around the world.

The McMullen Family Scholarship Fund was established in 2015 by John H. McMullen, Divinity School Class of 1970, and his wife, Fara S. McMullen, of Austin, Texas. Preference will be given to students from Texas.

The Charles and Florrie Mercer Scholarship Fund was established in 2003 by Charles H. Mercer Jr. to encourage excellence in ministerial education, to affirm the good lives of Charles Henry Mercer, Divinity School Class of 1943, and Florrie Smythe Mercer Nursing School Class of 1942, and to celebrate the many ties between the family and Duke University.

The Ben F. Meyer Scholarship Fund was established in 2006 by Max W. Wicker, Trinity College Class of 1949, Divinity School Class of 1952, and his wife, Ann S. Wicker, Women's College Class of 1955, of Southern Pines, North Carolina. It is given in memory of their longtime neighbor and friend, Ben F. Meyer, who was a distinguished journalist and for many years director of United Press International in Latin America.

The Brian K. Milford Scholarship Fund was established in 2012 by Mr. and Mrs. Leonard A. Hadley of Cedar Rapids, Iowa, to honor their pastor and friend, Brian K. Milford, Divinity School Class of 1986, and to provide financial support for United Methodist students from the state of Iowa.
The Endowment for Mission Outreach Initiatives was established in 2000 by Dr. and Mrs. J. Wesley Jones of Fayetteville, North Carolina, to provide resources for Divinity students to experience mission service in the United States and abroad.

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

The Samuel L. and Doris P. Morgan Scholarship Fund was established in 2013 by Doris Morgan of Corapeake, North Carolina, her daughter, Hope Morgan Ward, Trinity College Class of 1973 and Divinity School Class of 1978, of Raleigh, North Carolina, and with additional gifts from the other Morgan siblings and spouses. The scholarship honors with deep appreciation generations of the faithful Christian witness of the Morgan family and their many ties to Duke University and the Divinity School. It is to support ministerial education for the church of Jesus Christ.

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

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

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

The W. Fletcher Nelson Scholarship was established in 1980 by friends of W. Fletcher Nelson, School of Religion Class of 1930, of Morganton, North Carolina. He was responsible for the fundraising efforts that enabled renovations and the building of a new wing of the Divinity School in the early 1970's.

The Noel Family Scholarship Fund was established in 2017 by W. Lee Noel and Sue S. Noel in honor of their sons, W. Scott Noel and Andrew B. Noel, Divinity School Class of 2014. The fund provides support for Divinity School financial aid.

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

The Roy and Rae P. Old Scholarship Fund was established in 1984 by Marshall R. Old, Divinity School Class of 1975, of Moyock, North Carolina, to honor his parents and to provide assistance for students preparing for service in parish ministry.

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

The J. M. Ormond Endowment Fund was established in 1951 by the North Carolina Conference of the United Methodist Church to honor Dr. Ormond, long-time professor of practical theology and director of the Rural Church Program under The Duke Endowment, 1923-48. The fund income helps to support the J. M. Ormond Center for Research, Planning, and Development, which directs church and community studies and research on the nature and functioning of the church. The Ormond Center has a particular focus on rural United Methodist Churches in North Carolina.

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

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

The Ray C. Petry Scholarship Endowment Fund was established in 1989 by Dr. Petry, James B. Duke Professor Emeritus of Church History, of Dayton, Ohio, to encourage colleagues and students in their pursuit of excellence.

The Marshall I. Pickens Scholarship Endowment Fund was established in 1991 by The Duke Endowment of Charlotte, North Carolina, to honor Pickens, Trinity College Class of 1924, and to celebrate his distinguished fifty-three-year career with The Duke Endowment, one of the nation's largest private foundations.

The Cornelius Miller and Emma Watts Pickens Memorial Fund was initiated in 1966 by the Pickens brothers—Wiley, Robert, Marion, Marshall, and Stanton—to honor their parents. The fund income helps to support Divinity School communications.

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

The Paul B. and Margaret A. Porter Scholarship Endowment Fund was established in 1999 by Mr. and Mrs. Porter of Shelby, North Carolina, with a priority for students from the Western North Carolina Conference of the United Methodist Church who are preparing for parish ministry there.

The Champ Y. and Mary G. Powell Fund was established in 2006 by Jane Powell Gray and her husband, R. Frank Gray, of Raleigh, North Carolina. The endowment provides living plants and their continuing maintenance throughout the Westbrook building in memory of Judge Gray's parents and in memory of her and Frank's son, Russell Thomas Gray.
The Myrtle R. and Fred L. Proctor Sr. Scholarship Endowment Fund was established in 1996 by Mr. and Mrs. Proctor of Greensboro, North Carolina, to support ministerial education and to honor their long-time friend and former pastor, Wilson O. Weldon, a Duke alumnus and trustee emeritus. The fund income is to provide financial support for students enrolled in the Divinity School with priority for men and women from North Carolina.

The William Lee Proctor Memorial Scholarship Fund was established in 2006 by James T. and Sandra A. Rowell of Brandon, Mississippi, in memory of Mrs. Rowell’s grandfather who served as a faithful Methodist pastor in parishes across Mississippi and Louisiana.

The Jennie and Ross Puette Scholarship Endowment Fund was established in 1999 by Mrs. Mary Elizabeth Francis of Charlotte, North Carolina, in loving memory of her parents and with appreciation for the influence of their faithful Christian service.

The Mary Eunice Query Endowed Scholarship Fund was established in 1979 by Miss Query, Women’s College Class of 1931, of Boone, North Carolina, for Divinity School student financial aid.

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

The William Kellon Quick Scholarship Endowment Fund was established in 1998 to honor the ministry of Dr. Quick, a member of the Divinity School Class of 1958, on his retirement from Metropolitan United Methodist Church in Detroit, Michigan. It was funded by an initial major gift from Eric and Candace Law of Berkley, Michigan, and with matching challenge gifts from many friends and parishioners.

The Rainwater-Brott Family Scholarship Fund was established in 2013 by Sandra Rainwater Brott, Trinity College Class of 1975, of Rockville, Maryland, to celebrate the Rainwater family’s many cherished relationships formed through Duke University, to remember with thanksgiving the good lives of her father, Roland W. Rainwater, Divinity School Class of 1943, and her mother, Zillah Merritt Rainwater, Women’s College Class of 1943, and to support the education of excellent leadership for the church of Jesus Christ.

The Reconciliation Scholarship Fund was established in 2008 through a grant from the Ruth Lilly Philanthropic Foundation of Indianapolis, Indiana, to foster the education of teachers and ministers of reconciliation with heartfelt gratitude for their vital influence in the Christian community and the larger world.

The Winifred M. and John K. Reid Endowed Scholarship Fund was established in 1977 by Mrs. Reid of Rutherfordton, North Carolina, to provide financial aid to second- and third-year students who are committed to pastoral or institutional ministry in the United Methodist Church.

The Jane and Royce Reynolds Professorship in Evangelism was established in 1997 by Mr. and Mrs. Reynolds of Greensboro, North Carolina, to provide annual support for teaching evangelism in the Divinity School. The endowment is administered by the Foundation for Evangelism at Lake Junaluska, North Carolina, which seeks to fund these professorships in every United Methodist theological seminary.

The Royle and Jane Reynolds Associate or Assistant Professorship Fund was established in 2015 by Mr. and Mrs. Reynolds of Greensboro, North Carolina, to further the teaching of evangelism “making disciples of Jesus Christ for the transformation of the world” in and through Duke Divinity School.

The Bill and Nancye Rhodenhiser Endowment Fund was established in 2000 by Dr. and Mrs. Rhodenhiser of Richmond, Virginia, for unrestricted support with priority preference for the support of lectures and other program endeavors of the Baptist House of Studies.


The Richardson-Rickman Scholarship Fund was established in 2013 by Era Mae R. Rickman of Southern Pines, North Carolina, to celebrate her family—including her brother, J. Earl Richardson, Divinity School Class of 1951—and in memory of her husband, Harold F. Rickman. It is intended to encourage outstanding scholarship and to provide excellent ministerial leadership for the church of Jesus Christ.

The McMurry S. Richey Endowment Fund was established in 1994 by Russell E. Richey, Douglas G. Richey, and Thomas S. Richey, Law School Class of 1975, to honor their father and to commemorate the many years of service by members of the Richey family on the Divinity School faculty. McMurry S. Richey, Trinity College Class of 1936, Divinity School Class of 1939, Graduate School Class of 1954, was a professor emeritus of theology and Christian nurture; and Russell Richey is former professor of church history and associate dean for academic affairs. The fund income provides the annual McMurry Richey Awards honoring outstanding senior student leadership in missions, field education, and student-pastor service. It also supports special field education placements and financial aid for master of divinity students.

The William A. Ritter Scholarship Fund was established in 2006 by United Methodist friends and parishioners from Michigan to honor their distinguished former pastor who in retirement taught at the Divinity School.

The Henry Haywood Robbins Scholarship Endowment Fund was established in 1989 by Mr. and Mrs. Edwin B. Robbins of Pascagoul, Mississippi, in memory of his father, who attended Trinity College in the 1890s and was a Methodist pastor in western North Carolina, and his brother, H. Haywood Robbins Jr., Law School Class of 1932, who was an attorney in Charlotte, North Carolina.

The Roberts-Earnhardt Endowment Fund was established in 1991 by Daniel T. Earnhardt, Trinity College Class of 1962, Divinity School classes of 1965 and 1966, of Greenville, North Carolina, to honor his parents, Daniel Edwin and Esther Roberts Earnhardt. The fund provides unrestricted resources for the Divinity School Library.

The Charles K. Robinson Memorial Scholarship Fund was established in 2007 by Mary S. Whetstone, Divinity School Class of 1985, of Columbus, Ohio, in memory of her late husband, Charles Kivet Robinson, Graduate School Class of 1958, associate professor
of philosophical theology (1961-85) in the Divinity School, and in lasting appreciation for learning and friendships formed in the Duke community.

The Norwood and Pauline Gray Robinson Faculty Support Endowment Fund was established in 2002 by their sons, Edward N. Robinson Jr., Trinity College Class of 1975, J. Gray Robinson, Michael L. Robinson, and Mark A. Robinson, other family, and friends. The purpose is to support Divinity School faculty teaching and research in the field of New Testament studies, to affirm the good lives of their parents, Norwood Robinson, Law School Class of 1952, and Pauline Gray Robinson, and to celebrate the many ties between their families, Duke University, and the United Methodist Church.

The Elizabeth Stutts Rogers and Ralph P. Rogers Jr. Scholarship Fund was established in 2014 by Lib Rogers, Woman's College Class of 1947, and her husband, Ralph Rogers, Trinity College Class of 1945, residents of Durham, North Carolina, with deep appreciation for lifelong associations with Duke University and the United Methodist Church and to support ministerial education for the Church of Jesus Christ.

The James Peyton and Vera Rogers Royal Scholarship Fund was established in 2012 by J. Peyton Royal, Divinity School Class of 1949, of Clarkton, North Carolina, to celebrate the lives and Christian service of the Royals, who met as students in the Divinity School. The late Vera Rogers Royal D'47 was a mother, Christian educator, and musician who served parishes over many decades with her husband.

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

The Elbert Russell Scholarship was established in 1942 by the Alumni Association of the Divinity School in honor of Dr. Russell, professor of biblical theology and dean of the Divinity School, 1928-41.

The Saint Teresa of Avila Endowment Fund was established by an anonymous graduate of the Divinity School to provide resources for the study and practice of the spiritual disciplines.

The G. David and Judith Walker Scyster Scholarship Fund was established in 2007 by Judith W. Scyster, Women's College Class of 1960, of Pinehurst, North Carolina, along with a bequest from the estate of her late husband, G. David Scyster, to honor his memory and as an expression of heartfelt appreciation for the influence of Duke University and the Duke Divinity School.

The Robert E. and Pearl F. Seymour Scholarship Fund was established in 2004 by Dr. and the late Mrs. Seymour of Chapel Hill, North Carolina, and friends who are making gifts in their honor to support and encourage African American and Baptist students who are committed to a ministry of racial reconciliation.

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

The Freida Bennett Shaulis Scholarship Endowment Fund was established in 1999 by Elwood M. Shaulis of Whispering Pines, North Carolina, to honor his wife and her family.

The William S. and Judith M. Shillady Scholarship Fund was established in 2009 by Dr. Shillady, Divinity Class of 1981, of New York, New York, with gratitude for theological education, friendships, and life-long learning at Duke Divinity School and in support of new generations of leaders for Christian ministry.

The Bonnie Jones Shinneman Fund was established in 2010 by L. Gregory Jones and Susan Pendleton Jones, family members, and friends to honor Mrs. Shinneman—wife of the late Divinity School Dean Jameson Jones, mother of four including current Divinity School Dean L. Gregory Jones and United Methodist Bishop Scott J. Jones, and grandmother of five including two Divinity School graduates—celebrating her lifelong work with missions and music.

The E. Clifford and Jane S. Shoaf Endowment Fund was established in 1993 by Shoaf, Divinity School Class of 1953, and his wife of Edenton, North Carolina, to provide funds for the Divinity School Library especially to enhance the research materials in Methodist studies. He served from 1972 to 1978 as director of field education for the Divinity School.

The Ella Jean Shore Divinity Scholarship Fund was established in 2018 by Ella Jean Shore, Divinity School Class of 1956, of Durham, North Carolina, with thanksgiving and praise for the Divinity School education and foundation provided to her, as well as to honor and celebrate her deep friendship with former Duke Divinity School Dean Dr. Thomas A. Langford and his family. Ella Jean Shore retired after longtime service as a Trinity dean. The fund provides scholarship support to graduate professional students.

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

The Charles Michael and Barbara Jones Smith Scholarship Fund was established in 2016 by friends and colleagues of Charles Michael Smith in celebration of his service as a Duke University trustee and United Methodist pastor. The income from the fund supports ministerial education in the Divinity School.

The Craig Sokol and Donna Claycomb Sokol Scholarship Fund was established in 2016 by the Reverend. Dr. Donna Claycomb Sokol, Divinity School Class of 2000, and her husband, Mr. Craig Sokol, to provide student scholarships. Dr. Sokol served from 2001-05 as the director of admissions for the Divinity School.
The Sally McWhorter Spears and Marshall Turner Spears Jr. Scholarship Fund was established in 2005 with gifts from their grandchildren: Daniel M. Nunn, Trinity College Class of 2001, Leslie C. Grignolo, Trinity College Class of 2005, Maria H. Grignolo, David M. Nunn, and Michael M. Nunn. Mrs. Spears, Women's College Class of 1950, and her husband, the late Marshall Spears, Trinity College Class of 1947, have been long-time residents of Durham, North Carolina and generous supporters of Duke and the United Methodist Church. The scholarship gives priority to men and women who are graduates of Duke University and who are from North Carolina or West Virginia.

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

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

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

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

The Martha Chesson and T. Reynold Spruill Memorial Scholarship Fund was established in 2004 by Dian Spruill Williams, Women's College Class of 1960, of Ocracoke, North Carolina, in loving memory of her parents, Women's College and Trinity College, respectively, Class of 1929, in appreciation for three generations of Duke-educated family members, and to provide unrestricted support for ministerial education.

The Mary G. and Donald H. Stange Distinguished Scholars Fund was established in 2005 by gifts from David A. Stone of Grosse Pointe Farms, Michigan, and the Mary G. Stange Charitable Trust of Troy, Michigan. It is intended for truly outstanding students who will bring exemplary leadership, academic strength, vocational integrity, and spiritual maturity to the vital work of pastoral ministry.

The Mary G. and Donald H. Stange Memorial Endowment Fund on Medicine and Christian Faith was established in 1999 by the Mary G. Stange Charitable Trust to underwrite a program on medicine and the Christian faith that fosters dialogue and learning among religious and healthcare professionals with a particular emphasis on the Roman Catholic tradition.

The Steinmetz Endowment Fund was established in 2008 by David C. Steinmetz and Virginia R. Steinmetz of Durham, North Carolina, to help advance the Duke Divinity School and with deep appreciation for their colleagues and students, particularly in the area of historical theology, with whom they worked during almost four decades at Duke University.

The Marion O. Stephenson Memorial Scholarship Fund was established in 2015 through the United Methodist Foundation, Inc., in Garner, North Carolina, with gratitude for the faithful life and ministry of the late Marion O. Stephenson, Trinity College Class of 1932 and Divinity School Class of 1939, who served as a pastor and spiritual leader in the North Carolina Conference of the United Methodist Church over six decades.

The Emorie and Norman Stockton Scholarship Endowment Fund was established in 1988 by Bishop and Mrs. Thomas B. Stockton, Divinity School Class of 1955, of Richmond, Virginia, in memory of his parents.

The Thomas B. and Jean Stevens Stockton Scholarship Endowment Fund was established in 1999 by the Stockton children and their spouses to support excellence in ministerial education and to honor Bishop Stockton, Divinity School Class of 1955, and Mrs. Stockton.

The Peter and Elizabeth Storey Endowment Fund was established in 2004 by A. Morris Williams Jr., Trinity College Class of 1962, Graduate School Class of 1963, and his wife, Ruth W. Williams, Women's College Class of 1963, of Gladwyne, Pennsylvania, to celebrate the extraordinary leadership of Peter Storey, former Methodist bishop of South Africa and a leader in the struggle against apartheid, the Williams Professor Emeritus of the Practice of Christian Ministry at Duke Divinity School, and his wife, Elizabeth, who has shared every hardship and joy. The fund provides resources for travel, study, and service in South Africa assisting students enrolled in the Divinity School.

The James T. and Ellyn Pell Tanner Scholarship Endowment Fund was established in 1998 by Mr. and Mrs. Tanner of Rutherfordton, North Carolina. The scholarship gives priority to Divinity students whose undergraduate degree is from The University of North Carolina at Chapel Hill and to those who are affiliated with the Western North Carolina Conference of the United Methodist Church. Mr. Tanner is a former chairman of the Divinity School Board of Visitors and of the Parish Ministry Fund, which underwrites continuing education for ministry and leadership.

The Texas Scholarship Endowment Fund was established in 1998 by Divinity School alumni and friends from the state of Texas for students who are from Texas and who intend ministerial service there. Priority is given to United Methodists.

The Fletcher and Kathryn Thomasson Scholarship Fund was established in 1998 by Sara T. Graves, Women's College Class of 1965, and Thomas W. Graves, Trinity College Class of 1962 and Law School Class of 1965, of Raleigh, North Carolina. The scholarship is to honor the memory of her parents and to support education for excellence in leadership for the church.

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

The Henry and Helen Turlington Scholarship Endowment Fund was established in 2003 by family and friends to encourage Baptist students to pursue education for ministry and missions and to honor the Turlington family.

The William C. Turner Jr. Endowment Fund was established in April 2018 to give thanks and celebrate the 36 years of service of the Reverend Dr. William C. Turner Jr., School of Engineering Class of 1970, Divinity School Class of 1974, and Graduate School Class of 1984, to Duke Divinity School and Duke University at his retirement as the James T. and Alice Mead Cleland Professor of the Practice of Preaching at the Divinity School. The endowment will support students through the Office of Black Church Studies at Duke Divinity.
The Marcus Q. Tuttle Scholarship Endowment Fund was established in 1997 by Marianne T. Sanders, Women's College Class of 1951, and her husband, George, Trinity College Class of 1948, of Hilton Head Island, South Carolina. The scholarship remembers the life and ministry of her father, Mark Tuttle, Trinity College Class of 1923, who served for many years in the Western North Carolina Conference of the United Methodist Church.

The Tyson Family Fund for Evangelism was established in 2004 by John H. Tyson, Divinity School Class of 1984, and his wife, Elizabeth D. Tyson, of Fayetteville, North Carolina, to the glory of God to support the study and practice of evangelism and to honor the memory of M. E. “Jack” Tyson, his wife, Irene Tyson, their six sons, and other descendants who have included ten pastors in the United Methodist Church and many Duke University graduates.

The Janet S. and James W. Ummer Scholarship Endowment Fund was established in 1999 by Janet S. Ummer, Graduate School Class of 1971, and her husband, James W. Ummer, Law School Class of 1972, of Pittsburgh, Pennsylvania. The scholarship gives priority to students from the Presbyterian tradition.

The Walter McGowan and Minnie Daniel Upchurch Fund was established in 1971 by W. M. Upchurch Jr., an alumnus of Duke University and a member of its board of trustees, honoring his parents. The fund income is used for the purchase of materials in the area of sacred music and is supplementary to a collection of materials given by Mr. Upchurch to the Divinity School Library.

The T. C. Vaughan Memorial Endowment Fund was established in 1990 by Dr. Thomas J. Vaughan of Lexington, Kentucky, to honor his great-grandfather, a circuit-riding Methodist preacher, and with gratitude for the effectiveness of Duke alumni in ministry. The fund is an unrestricted income source for the Divinity School, which means it may be applied to scholarships, library acquisitions, building needs, or general programs.

The Allen D. Verhey Scholarship Fund was established in 2014 by his wife, Phyllis J. Verhey, of Durham, North Carolina, and friends to remember and give thanks for the life of Dr. Verhey, who was the Robert E. Cushman Professor of Christian Theology in the Divinity School at Duke University, a faithful mentor, gifted teacher, and generous friend.

The Harold G. Wallace Scholarship Endowment Fund was established in 2002 by Hugh A. Westbrook, Divinity School Class of 1970, and his wife, Carole Shields, of Miami, Florida, to honor the distinguished service to Duke and longtime personal friendship of Harold G. Wallace, Divinity School Class of 1971, who served from 1999-02 as chairman of the Divinity School Board of Visitors. The fund supports African American students with priority given to graduates of Crefin University, Harold Wallace’s undergraduate alma mater.

The Stephen P. and Mary A. Wanger Scholarship Fund was established in 2016 by Dr. Stephen P. Wanger, Divinity School Class of 1989, and his wife, Mrs. Mary A. Wanger, to encourage and support excellence in ministerial education in the Divinity School.

The William K. Warren Foundation Professorship in Catholic Theology was established in 2004 by the Warren Foundation, William K. Warren Jr., and John-Kelly C. Warren, School of Engineering Class of 1987, of Tulsa, Oklahoma. The endowment is to support a scholar of true eminence and excellence in the field of Catholic theology who will have teaching responsibilities in the Divinity School and Trinity College, at both the graduate and undergraduate level, and will also be involved with continuing education seminars with nondegree clergy and lay people for the Catholic Church.

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

The Wesley Endowment Fund was established in 1999 by Mr. and Mrs. Eric A. Law of Berkley, Michigan, to support and encourage new projects in the Divinity School, particularly in the fields of urban ministry, the arts, and global initiatives. It is named to honor the memory of an extraordinary eighteenth century English clergy family, Susanna and Samuel Wesley and two of their sons, Charles Wesley and John Wesley, whose vision and work inaugurated the Methodist movement.

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

The A. Morris and Annabel Williams Scholarship was established in 2005 by A. Morris Williams, Trinity College Class of 1962, Graduate School Class of 1963, and his wife, Ruth Whitmore Williams, Women's College Class of 1963, of Gladwyne, Pennsylvania, to honor his parents and to provide strong leadership for the church.

The Annabel and A. Morris Williams Sr. Fund was established in 2010 by Ruth W. Williams, Women's College Class of 1963, and A. Morris Williams Jr., Trinity College Class of 1962 and Graduate School Class of 1963, of Gladwyne, Pennsylvania. The endowment is established in memory of his parents and in celebration of worship and ministry through Goodson Chapel in Duke Divinity School.

The Ruth W. and A. Morris Williams Jr. Professorship was established in 1988 by Mr. and Mrs. A. Morris Williams Jr. of Gladwyne, Pennsylvania, both graduates of Duke University. The endowment income is restricted for use by the Divinity School for a professorship in the field of parish ministry studies.

The Walker A. Williams Jr. Memorial Scholarship Fund was established in 2017 by Douglas M. Lawson to celebrate the good life of Walker A. Williams Jr., who was a business partner, consultant, advocate for Africa, and friend. The fund provides for Divinity School student financial aid.

The Patricia Parker Willimon and William H. Willimon Scholarship Fund was established in 2006 by Will and Patsy Willimon of Birmingham, Alabama, as an expression of heartfelt appreciation for the Divinity School and as a continuing resource for the preparation of outstanding ministerial leadership for the church of Jesus Christ.
The C. Carl Woods Jr. Family Scholarship Endowment Fund was established in 1988 by Mr. Woods of Durham, North Carolina, to celebrate the many ties between three generations of his family and Duke University.

The Jane H. and Kenneth F. Wooten Jr. Scholarship Endowment Fund was established in 1999 by Jane Herring Wooten, Medical School Class of 1943, and her husband, Kenneth F. Wooten Jr., Law School Class of 1947, of Raleigh, North Carolina. The scholarship, to be funded through a planned gift, will especially benefit United Methodist students from the North Carolina Conference.

The Claude and Betty Jean Young Scholarship Fund was established in 2015 by H. Claude Young Jr., Trinity College Class of 1951 and Duke Divinity School Class of 1954, and his wife, Betty Jean Young, of Pittsboro, North Carolina, with deep appreciation for the splendid education and lasting friendships that the family has enjoyed through Duke University, and to encourage and support excellence in ministerial education in the Divinity School for the Church of Jesus Christ.

The York Family Scholarship Fund was established in 2003 by Vann and Ann York of High Point, North Carolina, to encourage excellence in ministerial education and to celebrate the many ties between members of the family (Lynn C. York, Trinity College Class of 1979; Elizabeth York Schiff, Trinity College Class of 1981, Law School Class of 1985; James A. Schiff, Trinity College Class of 1981; Gregory B. York, Trinity College Class of 1985; and Caren Copeland York, Trinity College Class of 1985), the United Methodist Church, and Duke University.

The Mary R. Zavada Memorial Scholarship in Catholic and Ecumenical Studies Fund was established in 2014 by John M. Zavada Jr. of Arlington, Virginia, in loving memory of his sister, Mary R. Zavada, in the spirit of advancing ecumenism and independent thinking among Christian traditions. Preference will be given to female students of any faith and ethnic background in the Doctor of Theology program who are pursuing Catholic and/or ecumenical studies.
Field Education

Grace Cai, T'19
Program for Ministerial Formation

Field education is central to Duke Divinity School’s master of divinity degree program. Ministry contexts provide abundant opportunity for action as well as reflection, enabling students to work with their personal and spiritual gifts and experiences as well as the rich conceptual material offered by the Divinity School. In these settings students are typically (1) working to clarify and test their calls to ordained or lay ministry; (2) exploring ministerial roles and identity; (3) building and strengthening the diverse skills required for ministry; and (4) learning to understand and approach ministry theoretically as well as psychologically, sociologically, and organizationally. A handbook of policies and procedures is available from the Office of Field Education or can be viewed online at http://divinity.duke.edu/formation/field-education.

Field Education Credit Requirements

Two units of approved field education placement are required for graduation in the master of divinity degree program. Each student is required to complete one unit in a church (congregation/parish-based) setting, unless permitted by the Field Education Committee to do otherwise. International placements do not fulfill the parish-based Field Education requirement.

A unit is defined by one term placement, either a full-time summer term (forty hours per week in preparation and presence for a minimum of ten weeks) or an academic term (thirteen to fifteen hours per week in preparation and presence for a minimum of thirty weeks). To be approved, the setting must offer qualified on-site supervision with regular student/supervisor theological reflection on the practice of ministry. In addition, the placement must be guided by a learning-serving covenant and provide opportunities for effective feedback and evaluation.

Credit for one unit of field education is extended according to the following processes: (1) the student submits (by the published deadline) an application and formally interviews with the Office of Field Education; (2) receives approval for placement; (3) attends the May orientation for a summer field education placement or new academic year placement; (4) develops and completes a learning-serving covenant with acceptable quality of work; (5) cooperates with the supervisor; (6) submits all required written assignments and thoughtfully participates in assigned peer theological group reflections; (7) ensures that the evaluative process is conducted and completed evaluations are submitted on time (evaluations must be submitted by the field supervisor, the student, and, if applicable, a lay mentoring team); and (8) submits a student evaluation of the experience on time. The director of Field Education will review the evaluations and, in consultation with the senior director of Ministerial Formation and Student Life, and/or the field education committee, determine if credit is appropriate.

Current students who intend to receive a Divinity or Duke Endowment funded summer field education placement must be full-time students in the subsequent fall and/or spring semesters (students who will return to Duke Divinity School following the completion of a required judicatory year at another seminary may request exemption from this policy). Examples of subsequent academic year circumstances which would occasion a non-funded summer field education placement include planned leave of absence, planned withdrawal, etc. Should an enrolled student encounter unforeseen circumstances requiring academic leave or withdrawal following a summer field education experience, only the grant portion of the summer field education funding will be forfeited.

A student may alternately fulfill Duke Divinity School’s field education requirements for graduation by serving as a student pastor of a congregation during his or her period of study. See the bulletin section titled Students Serving as Pastors for more information.

Qualifications and Prerequisites for Student Placement

To qualify for a placement through the Office of Field Education, a student must:

- Complete the student’s application and interview during the time frame set by the Office of Field Education. If an application is submitted after the posted deadline, the Office of Field Education cannot guarantee that the student will receive a placement for that placement period.
- Be a full-time MDiv student as defined by the Divinity School at the time of application and throughout the placement period. The only exception to this policy is the pre-enrollment ministry discernment program.
- Have completed at least six courses within the MDiv degree program. Students who wish to participate in a Field Education placement prior to completing six courses may make a written appeal to the Field Education Committee. This does not apply to the Pre-Enrollment Ministry Discernment Program.
- Have access to transportation, i.e., an automobile.
- Complete and pass a background check (for both funded and unfunded placements).
- Be in good academic standing at the time of application/interview and remain in good academic standing through the duration of the placement period, i.e., have at least a 2.0 cumulative grade point average and carry no more than one incomplete. Failure to maintain good academic standing will result in the loss of eligibility for a Field Education placement. If a student has more than one incomplete going into a summer placement period, the student must have all assignments submitted and the grade(s) posted, bringing them into good academic standing, by the Monday following Baccalaureate.
- Have the student’s application reviewed by the Field Education staff before being considered for a placement if the student has more than one incomplete. The standard expectation is that all coursework from the previous semester(s) will be successfully completed before being placed in a Field Education setting.
- All required paperwork for one Field Education placement must be completed and turned in before a student is eligible for another placement.
- If the student is considering transferring within Duke Divinity School to the MDiv program (from the MTS or other degree program), this transfer must be completed by the time of application.
- A student intending to receive a summer placement developed and/or funded by the Divinity School must be
registered as a full-time student for the previous spring semester and subsequent fall semester. However, this policy can be waived if a student must attend another seminary due to judicatory requirements, and the student intends to return to Duke Divinity School as a full-time student following the completion of the required judicatory semester(s) at another seminary.

- If a student is planning to take a leave of absence or is planning to withdraw from the MDiv program in the upcoming academic year, then that student cannot receive a funded summer Field Education placement. (Should an enrolled student encounter unforeseen circumstances requiring academic leave or withdrawal following a summer Field Education experience, the tuition portion of the summer Field Education stipend will be forfeited.)
- If a student is a dual degree student (MDiv and Master of Social Work, for example), then the student must complete the two required units of Field Education while in residence as a full-time Duke student. In the standard four-year MDiv/MSW dual degree paradigm (which begins with two years in residence at Duke), placement opportunities would include Summer I, Academic Year II, or Summer II. Dual-degree students applying for a Field Education placement during Summer II are not eligible to receive a work study-funded placement. Dual degree students will be allowed to participate in Duke Endowment funded field education placements between year 3 and year 4 of their program (in order to receive a third funded placement opportunity); this gives dual degree program students four possible placement periods for field education, the same as traditional MDiv students.
- Students intending to complete the entire MDiv degree on a part-time basis (due to a documented/registered disability or some other reason) are still required to complete two Field Education placements in order to graduate. How these requirements are met will be determined on a case by case basis, in consultation with the student, the Office of Field Education, and the senior director of Ministerial Formation and Student Life.
- Students participating in academic year Field Education are not allowed to overload (take a fifth class) for course credit without permission of both the director of Field Education and the dean of academic programs.

**Guiding Ministerial Formation**

Development of readiness for ministry is the responsibility of each student. If the field education staff has reservations about a student’s readiness for field placement, the staff will specify requirements preparatory to assignment. If the student disagrees with this assessment, the student may appeal the staff’s decision to the Field Education Committee. The committee will review applicable materials such as Duke Divinity School admissions documents, prior placement evaluations, and additional professional evaluation. The committee may solicit interviews of involved persons, Divinity School faculty/staff perceptions, and evaluation by the field education staff. The committee will approve the field assignment or refer the student to remedial avenues of personal and professional development, including, if necessary, a leave of absence or withdrawal from school. Such action will be referred to the Academic Policies Committee for inclusion in assessment of that student’s progress toward graduation.

**Field Settings for Ministerial Formation**

Students may elect to meet their field education requirements as follows:

- **Volunteer Placements (unfunded).** Students, with the direction of the Office of Field Education, have latitude in selecting volunteer settings. As volunteers in ministry, students must invest a minimum of 300 hours in preparation and presence, a minimum of ten weeks (summer placement), and a minimum of thirty weeks (academic year placement) in the setting, and comply with the requirements specified by the Divinity School.

- **Student-Initiated Placements (funded by the congregation/ministry setting).** Students may request credit for service at a congregation or agency where the student has initiated an internship or staff position. Students, with the direction of the Office of Field Education, have latitude in selecting their student-initiated settings. They must invest a minimum of 300 hours in preparation and presence, a minimum of ten weeks (summer placement), and a minimum of thirty weeks (academic year placement) in the setting, and comply with the requirements specified by the Divinity School.

- **Settings developed by the Divinity School.** These settings have historically offered opportunities for ministerial service and growth, supervision, appropriate identity, and evaluation; or they show promise for meeting these expectations. A variety of ministry settings are available for particular student goals: parish settings (rural, suburban, and urban patterns), institutional settings, and international settings. These settings normally require a minimum of 400 hours in preparation and presence, a minimum of ten weeks (summer placement), and a minimum of thirty weeks (academic year placement) in the setting.

While the Divinity School offers a rich diversity of settings for personal and ministerial formation, the majority of settings developed by the Divinity School are in local churches in small membership communities. Because of the Divinity School’s ties with the United Methodist Church, most of these field placements occur in that tradition. The Divinity School will assist every student who is seeking ordination in finding at least one placement in his or her own denominational tradition.

The Divinity School is not obligated to provide students a funded field education placement. Funded placements are dependent upon the availability of funding, the restrictions of funding sources, the interests of parishes and agencies in cooperating with the field education program, the openness of settings to working with students of diverse faith traditions, students’ willingness and abilities to meet the expectations of settings, etc. Students engaged in full-time, non-field education employment are not eligible for Divinity School directed funding.

When placed in funded settings, each student receives a portion of the award as stipend (paid directly to each student through the Duke Payroll Office) and a portion of the award as grant (paid into the bursar account of each student).

**Pre-Enrollment Ministry Discernment Program for Contextual Learning**

The Divinity School offers an opportunity for incoming MDiv students to apply to participate in a field education placement the summer before matriculation. Applications are open to students discerning ministry who are willing to serve a field education placement in a rural North Carolina United Methodist Church. These placements offer an opportunity to explore the nature of the church; the role of ministry;
personal gifts for ministry and how these gifts relate to the office of ministry; and the implications of these experiences for students’ emerging Christian vocation.

Anticipating the first year of theological education and future field education placement, this program provides students close-range introduction to the nature and dynamics of the practice of ministry under trained and committed pastoral supervisors and lay persons. Orientation events and theological reflection exercises with current Divinity School students provide critical support and learning opportunities which enhance the process of spiritual, vocational, and personal discernment. Honest perspective from pastors and laity on the students’ use of this opportunity gives students an early read on their potential for leadership in the community of faith.

These experiences fall exclusively within United Methodist congregations/communities in the state of North Carolina, primarily in rural or semi-rural settings. Pre-enrollment placements offer a stipend, partial scholarship, housing, and travel expense for the ten-week term. Students must be available to attend an orientation session in early May, have access to personal transportation, and be available to serve anywhere in North Carolina for the full ten-week period.

Because the Pre-Enrollment Ministry Discernment Program for Contextual Learning occurs prior to enrollment at Duke Divinity School, such placements will not receive field education placement credit.

**Students Serving as Pastors**

Students entering Duke Divinity School or completing their first year of study may apply to be recognized as student pastors if they serve as pastors of churches during their tenure at Duke Divinity School. This service may suffice for fulfillment of all field education requirements. Student pastor appointments or calls are arranged by the appropriate denominational official or body: the Office of Field Education cannot arrange student pastor appointments or calls, although it seeks to facilitate the appointment process. Once a student has been appointed or called as a pastor by the appropriate jurisdictional, denomination, or congregational authorities, Duke Divinity School may recognize this arrangement and award appropriate field education credit for this ministerial service. The Divinity School requires that students wishing to serve as student pastors consult with the Office of Field Education and submit an application for field education credit in order for the student's pastoral service to be recognized. Students serving in staff roles of churches, other than the role of sole-pastor, should follow the traditional three-year MDiv paradigm, including field education requirements, rather than the student pastor paradigm.

Student pastors may enroll in no more than three courses per semester, requiring eight semesters to complete the master of divinity degree. Student pastors are not permitted to enroll in summer study of any kind. Relaxation of student pastor limitations on enrollment requires the permission (on the appropriate form) of the supervising church official, the pastor-parish or other personnel committee, the field education staff, and the vice dean of academic programs. Student pastors are strongly and actively discouraged from attempting to commute more than fifty miles one way on a daily basis. Extensive commuting will jeopardize the student's academic program, health, ministry, and family life.

In keeping with the goal of the school to develop competence in ministry, student pastors should use their appointments as learning contexts. To facilitate this contextual learning process, student pastors meet monthly during the academic year with student pastor mentoring groups, composed of other student pastor peers and a learned pastor who engage together in mutual counsel, direction, and critical theological reflection. Evaluation by the student's parish (and, if United Methodist, the district superintendent) is also required during the student's first and third years of service. All student pastors who are serving in settings that do not have appropriate mentoring and evaluation processes in place shall be required to do one unit of CPE during the academic year (either parish-based or a regular unit) before graduating from the MDiv program.

If all of the conditions outlined for field education credit are met, and all reports are completed and filed at the appropriate time, credit may be extended. If, however, the parish setting proves inadequate for the student’s needs for ministerial growth and development, the field education staff will convene a review committee consisting of the student’s faculty advisor, a member of the Field Education Committee, and one of the field education staff to review the student’s needs and take appropriate action to assist the student in growth. Examples of such action are: requiring an alternative field experience, a basic unit of clinical pastoral education, psychological evaluation, personal therapy, spiritual direction, or leave of absence from the school.

In summary, the process for student pastors to receive field education credit for their call or appointment is: apply for credit with the Office of Field Education, register for only three classes per semester, participate in an assigned mentoring group, and submit requisite evaluation materials for two separate years of service.

**Clinical Pastoral Education (CPE)**

Master of divinity students may use a basic unit of clinical pastoral education (CPE) to meet one placement requirement. CPE units may be taken during the academic year or during the summer. Students may also elect to receive academic course credit for CPE.

**CPE Not Requesting Academic Credit**

**Field Education Requirement**

Students seeking to fulfill the first or the second field education requirement through CPE should initially consult with the Office of Field Education. The student submits an application to a CPE program that is accredited by the Association for Clinical Pastoral Education, Inc. (ACPE) at [www.acpe.edu](http://www.acpe.edu). The student then arranges for an interview with the CPE staff, gains acceptance to the program, submits an information form to the Office of Field Education, and then enrolls in the CPE program that is accredited by the ACPE. The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit. If the student is in the master of divinity program, the Office of Field Education will pay tuition for CPE upon successful completion of the unit (up to $450; if the CPE program's fee is more than $450, the student is responsible for the difference.) The student is responsible for having the CPE center mail directly to the Office of Field Education the original or certified copy of the supervisor’s final evaluation indicating the unit was successfully completed and a full unit of CPE credit was extended. Upon this notification, the Office of Field Education will inform the Divinity School registry, so that a unit of field education will be recorded. A unit of field education for CPE is contingent upon the Office of Field Education's approval of both the program and experience. All student pastors who are serving in settings that do not have appropriate mentoring and
evaluation processes in place shall be required to do one unit of CPE during the academic year (either parish-based or a regular unit) before graduating from the MDiv program.

Conference/Judicatory Requirement

Many denominational conferences and judicatories require candidates for ordained ministry to complete a unit of Clinical Pastoral Education in an accredited CPE center. To satisfy this requirement, a student may enroll in a CPE program of his/her choice that is accredited by the ACPE. The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit. If the student is in the MDiv program, the Office of Field Education will pay tuition for CPE upon successful completion of the unit (up to $450; if the CPE program’s fee is more than $450, the student is responsible for the difference.) The student is also responsible for having the CPE center mail directly to the Office of Field Education the original or certified copy of the supervisor’s final evaluation indicating the unit was successfully completed and a full unit of CPE credit was extended. By request, the Office of Field Education will be responsible for notifying the student’s appropriate denominational/judicatory officials regarding successful completion of the required CPE unit.

Personal/Professional Growth

Students may enroll in a unit of Clinical Pastoral Education for the sole purpose of personal growth and professional/pastoral skills development (no judicatory and/or field education credits are needed/requested). The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit. If the student is in the MDiv program, the Office of Field Education will pay tuition for CPE upon successful completion of the unit (up to $450; if the CPE program’s fee is more than $450, the student is responsible for the difference.)

CPE Requesting Academic Credit

Academic Credit

In all cases above, if a student also desires academic credit (two course credits) for an accredited clinical pastoral education unit, then he or she must register for CPE 510 during Duke Divinity School course registration period. The student should gain acceptance in the CPE program before registering for CPE 510. The student will be responsible for Divinity School tuition costs related to the CPE unit’s two-course equivalency. The Divinity School tuition charge for these two course credits will be at the current school’s tuition rate at the time the academic credit is officially recorded on the student’s record. If the student is in the MDiv program, the Office of Field Education will pay tuition for CPE upon successful completion of the unit (up to $450; if the CPE program’s fee is more than $450, the student is responsible for the difference.) The student is also responsible for having the CPE center mail directly to the Office of Field Education the original or certified copy of the supervisor’s final evaluation indicating the unit was successfully completed and a full unit of CPE credit extended. The Office of Field Education will then notify the Divinity School registry to this effect, and academic credit for two courses will be recorded.

The Divinity School will consider academic credit for CPE units completed in prior semesters. However, the school will not reimburse the student for CPE center fees incurred. In these cases, the student will pay the current Divinity School tuition rate at the time the academic credit is officially recorded on the student’s record. Approval of the academic credit for a CPE unit completed prior to Divinity School enrollment from an ACPE, Inc. accredited agency will be determined by the Office of Field Education and the academic dean.

The timing for CPE should be decided in consultation with the Office of Field Education. When a student would best enroll in a basic unit of CPE will depend upon the student’s curriculum, personal circumstances, and judicatory requirements. It is not recommended during the first year of study. Students need a year of basic foundational work in theology prior to CPE. Students seriously contemplating a career in pastoral counseling should take CPE earlier in their curriculum in order to engage vocational testing in an institutional setting. The personal discovery that often occurs in CPE can prove beneficial in shaping later curriculum choices while in divinity school.

CPE is viewed as field education and creditable as such, therefore, students completing a field education unit through the Divinity School Office of Field Education may not be simultaneously enrolled in CPE. Students employed by churches and/or agencies that are not part of a formal field education placement may enroll in CPE, but are cautioned to give close attention to work load.

Parish-Based CPE

In partnership with Duke Hospital, the Divinity School offers an extended parish-based CPE unit in which students complete their clinical hours in local parishes. The extended parish-based CPE is a thirty-week academic year program that is open to students who are interested in exploring issues of crisis, death, and grief in a parish setting. Student pastors are particularly encouraged to apply for this program. For more information regarding parish-based CPE, visit http://divinity.duke.edu/formation/field-education/clinical-pastoral-education.

International Field Education

Duke Divinity School is committed to the pursuit of international studies. The school’s commitment to a global ministry perspective has resulted in sustained international field education opportunities. Policies and procedures are available for review in the Field Education Office or online at http://divinity.duke.edu/formation/field-education/forms-and-policies.

Duke Divinity School is gifted with faculty/staff and alumni who are committed to coordinating international field education opportunities. Because of their high level of commitment, the Divinity School offers funding for selected international field education placements coordinated by these faculty/staff and alumni. An interview/selection process for these placements is coordinated through the Office of Field Education. The Divinity School’s summer internships in international field education place theological education and pastoral training in the context of an increasingly interconnected global community. The program currently includes internships in Mexico, El Salvador, South Africa, Kenya, and Uganda. Students selected for these ten-week summer placements receive a stipend to offset travel and living expenses as well as tuition assistance.

Students may also self-initiate an international placement for the summer term. The Field Education calendar will post deadlines for the application and interview process for self-initiating students. Self-initiating students will interview with the Office of Field Education. In the interview process, the office will ascertain the appropriateness of the placement for field education credit, and may consult with other Divinity School staff and/or faculty in determining the suitability of the placement for field education credit.
International Programs

Duke Divinity School
A Global Perspective for Duke Divinity School

As an institution within the church, Duke Divinity School seeks to contribute to and learn from the life of the church in an increasingly globalized world. This desire to contribute and to learn takes its shape from Christ’s invitation to share in God’s love for the world. Through its international engagements, the Divinity School also seeks to respond to God’s call for unity in diversity among the churches and in the world. As an institution that educates and forms students for ministry, the Divinity School seeks to engage students with the life of the church in a wider world as part of their education and formation. The Divinity School also seeks to play a full part in the internationalization of Duke University. Besides giving students an ever deeper appreciation for the international context of their lives, the Divinity School encourages faculty to develop cross-cultural research programs that in turn inform course development and teaching.

The Home Country

The International Studies Committee of Duke Divinity School serves as an ongoing resource to welcome and accommodate the students from other countries who make a significant contribution to the community. The Internationally Minded People of Faith (IMPF) extends that hospitality on behalf of the student population of the Divinity School, including the organization of an international worship service each semester. Every year, the school has about a dozen international students from various countries. The school also is a strong proponent of international students receiving the fundamental theological training in their home country.

Academic Study

In addition to courses in world Christianity and courses in the history of religion administered by the Graduate Program in Religion, various departments within the Divinity School offer courses related to international studies.

As complement to the course offerings, the Lecture Program Committee and the Office of Black Church Studies bring a succession of distinguished scholars and church leaders to speak in the school. Among these have been Lesslie Newbigin, Gustavo Gutierrez, Kwane Bediako, Njongokulu Ndungane, Jacques Dupuis, Dana Robert, and Cornelius van der Kooi.

Travel Seminars

On occasion, Duke Divinity faculty offer courses that include a travel component as part of the course (e.g., Tour of Turkey (Church History 766/New Testament 755) and Readings of Our Lives: Contemporary African Bible Interpretations (Old Testament 807)). In an effort to sustain its commitment to the Peru Initiative envisioned by the late Dr. Fredrick Herzog, the Divinity School has sent students, staff, and alumni to various locations within the country to conduct clergy education workshops during spring break.

Student Partnerships and Exchanges

Exchange programs are in place between the Divinity School and Tübingen University in partnership with the Methodist-related Reutlingen School of Theology in Germany. Partnerships are also in place for exchanges with the University of Durham, England, and the Free University of Amsterdam, The Netherlands, as well as Chung Chi Seminary at The Chinese University of Hong Kong. These exchanges facilitate divinity students studying on their campuses and their students coming to Duke Divinity School for a full academic year. Most recently a relationship has been established with Leipzig University in Germany for doctoral students in homiletics.

Individual students occasionally have made private arrangements for study abroad. This study has most often taken place in England or Scotland, with academic credit usually transferable toward the Duke degree. The Divinity School is also strengthening its International Field Education opportunities with summer internships in South Africa, Uganda, Kenya, Mexico, and El Salvador. These placements occur in both rural and urban settings.

Faculty Partnerships

Duke Divinity School is in partnership with several international church and academic institutions. Through these partnerships, faculty and students from the school and the partner institutions share expertise, experiences, and pray with and for one another. The partnership programs afford the opportunity for Duke Divinity School faculty and staff to visit, teach, serve, and learn from the partner institutions, and for their students, faculty, and staff to visit Duke University.

International Service

The involvement of Duke Divinity School with international institutions and cultures has always gone beyond one-way educational opportunities. Over the years, faculty, alumnae and alumni, and students have lived and worked in locations abroad, under both ecclesiastical and secular auspices. The latest listings include more than one hundred seminary graduates in ministry overseas.

Divinity students often participate in international service projects on a short-term basis. Faculty and staff, too, are engaged in a variety of activities outside the United States. In addition to innumerable conferences and lectures in Canada and Europe, professors have taught and given papers in numerous countries.
The Office of Black Church Studies

The Office of Black Church Studies (OBCS) enriches the work and witness of Duke Divinity School with theological and spiritual resources from black church contexts. The center teaches, researches, publishes, and creates experiences to nurture effective leaders for the church, the academy, and the world. Drawing from intellectual and empirical resources of Africa and the African Diaspora, OBCS strengthens the vocation of the Divinity School and the mission of Duke University to impact congregations, organizations, and societies locally and globally.

OBCS helps form good and faithful leaders through curricula, lectures, and relationships with congregations, denominations, organizations, and networks. Priorities include:

- Course offerings to increase theological, ministerial, and leadership capacities of Divinity School and Duke University students;
- Lectures to expose the Divinity School and Duke University to seminal and transformational thinkers and leaders in the church and academy;
- Resources to advance research and nurture new generations of ministers and scholars;
- Networking to enrich ministerial formation and vocational discernment through service learning and relationship cultivation; and
- Conversations to explore impacting approaches to transform churches, organizations, and communities for liberation and flourishing.

Academic Study

American theological education has long ignored the concerns and contributions of the black religious experience, a circumstance that the Divinity School curriculum addresses through: (1) offering courses whose content and methods draw upon scholarship about and by African Americans and (2) the inclusion of African American scholarship in courses throughout the curriculum. Courses taught in black church studies and related areas include:

- African Americans and the Bible;
- Theology in the Black Church Traditions;
- Christian Identity and the Formation of the Racial World;
- Introduction to Womanist Theology;
- Deep River: Howard Thurman, Spirituality, and the Prophetic Life;
- James Cone (or, Christianity in the Age of Black Lives Matter);
- Person and Work of the Holy Spirit;
- The Life and Thought of Martin Luther King Jr.;
- Black Intellectuals and Religion: Selected Topics in Black Church;
- Christianity, Race, and the American Nation;
- Balm in Gilead; and
- Worship in African American Church Traditions.

Affiliated faculty include Valerie Cooper, David Emmanuel Goatley, Amy Laura Hall, Luke Powery, Patrick T. Smith, William Turner Jr. (emeritus), Mary McClintock Fulkerson (emerita), and Lauren Winner.

Preaching and Lecture Series

Fall and spring preaching and lecture series provide opportunities to hear outstanding black scholars and preachers in Divinity School classes and worship services. The Gardner C. Taylor Preaching Series brings outstanding black preachers to the campus, the Pauli Murray/Nannie Helen Burroughs Lecture on Women and Religion brings womanist and black feminist religious scholars whose work emphasizes the intersections of race, gender, and class to the Divinity School community, and the Martin Luther King Jr. Lecture Series brings scholars and community leaders of national stature to address the issues of justice, peace, and liberation related to the insights of the Gospel and the black religious experience.

Global Partnerships

The Office of Black Church Studies assists the school in managing local and global partnerships. Through these important partnerships, students are able to participate in field education placements and travel seminars. Additionally, faculty members are able to participate in guest lectureships.

Continuing Education

In cooperation with Leadership Education at Duke Divinity School, the Office of Black Church Studies provides programs for black pastors in the region that address concerns of the black church and communities of African descent. Occasional conferences, colloquia, symposia, and the Annual Convocation and Pastors’ School supplement these offerings.

There are opportunities for academic study for all qualified black pastors and lay persons. The extensive holdings of the Divinity School Library are also available upon application to the library.

Church Relationships

Through the Office of Black Church Studies, Duke Divinity School reaches out to black churches in the Triangle area and beyond. Such relationships not only afford excellent field settings for ministerial study and work, but they also provide a laboratory in which persons can gain wider knowledge of and deeper appreciation for black Christian experience.

The Office of Black Church Studies provides counsel and advice to prospective black seminarians and all students who are inspired by the prophetic tradition of the black church. Inquiries concerning study opportunities available at Duke Divinity School should be directed to the Office of Black Church Studies at obcs@div.duke.edu or (919) 660-3461.
Leadership Education at Duke Divinity
Leadership Education at Duke Divinity participates in the cultivation of thriving communities that are signs, foretastes, and instruments of the reign of God. It addresses a yearning for greater strength and vitality among Christian institutions and for greater faithfulness and effectiveness in the leadership and management of those institutions. Thriving communities need vibrant Christian institutions, and both need excellent Christ-shaped leadership. In partnership with leaders throughout the church, Leadership Education has learned that four capacities are foundational in sustaining vibrant Christian institutions:

- **traditioned innovation**, rooted in the story of the Trinity, invigorates the present and envisions the future by honoring the church’s past;
- **transformative leadership**, responsive to God through the development of mindsets, activities, and traits, equips people to advance the church’s mission;
- **generative organization**, in keeping with the Triune God’s intention in creation, continually orders human activities and relationships toward a common end by attending to issues of scale and scope, enhancing networks, and overinvesting in the young; and
- **sustainable design**, in response to God’s provision, calls forth the cultivation of human, intellectual, service, network, and financial capital to enable institutions and communities to grow, prune, and renew over time.

Leadership Education designs educational services, develops intellectual resources, and facilitates networks of institutions that cultivate a coherent vision of Christian institutional leadership and that form Christian leaders in the mindsets, activities, and traits that are crucial to thriving communities. Offerings include open-application programs, an online magazine, web resources, and collaborative working groups that address the deepest challenges facing Christian institutions.

Leadership Education aims to create lasting change by strengthening the ecology of Christian institutions that enable US congregations and pastors to flourish. It works with those institutions whose mission is the formation of Christians and which have the strength to have scalable impact: denominations, seminaries, church-related colleges, consultancies, large membership congregations, Christian nonprofit organizations, and others. Leadership education works across the country, with current and future leaders, using expertise from disciplines as varied as theology, business, sociology, and the arts.

### Executive Certificate in Religious Fundraising

The executive certificate in religious fundraising, designed by Lake Institute on Faith & Giving and offered by Leadership Education at Duke Divinity, explores how to develop fundraising skills and cultivate a spirit of generosity within a community of faith. The certificate program is designed for pastors, judicatory executives, and leaders of faith-based organizations and includes an intensive four-day retreat, an online peer community, and a final project designed to fit the needs of participants.

### Faith & Leadership

*Faith & Leadership* ([www.faithandleadership.com](http://www.faithandleadership.com)) is the online magazine of Leadership Education at Duke Divinity, which designs educational services, develops intellectual resources, and facilitates networks of institutions.

The aim of the magazine is to create lasting change by strengthening the ecology of Christian institutions that enable US congregations and pastors to flourish. Its audience includes those institutions whose mission is the formation of Christians and that have the strength to have scalable impact: denominations, seminaries, church-related colleges, consultancies, large membership congregations, Christian nonprofit organizations, and others. Leadership education works across the country, with current and future leaders, using expertise from disciplines as varied as theology, business, sociology, and the arts.

Every two weeks, *Faith & Leadership* publishes new content that draws on multiple disciplines. Each weekday it publishes News & Ideas, a news roundup.

### Foundations of Christian Leadership

Foundations of Christian Leadership brings together emerging leaders from a variety of faith-based organizations as colleagues in an encouraging and collaborative learning environment. Through two four-day residential sessions and two online gatherings, the program helps participants cultivate the kinds of practices that are essential for transformative leadership within vibrant Christian institutions and congregations. Participants also may apply for $3,500 grants to fund innovative experiments that they design and lead within their organizations. Foundations of Christian Leadership is held in various cities across the United States.
Additional Learning Opportunities
Alban at Duke Divinity School

Alban at Duke Divinity School offers programs and resources that create the capacity for those who care deeply about resourcing congregations to strengthen and form new networks and connections. It publishes the Alban Weekly newsletter and partners with publisher Rowman & Littlefield to produce books about topics related to congregational leadership under the Alban imprint. Alban also creates learning opportunities, including online courses, independently and in partnership with other institutions.

Clergy Health Initiative

The Duke Clergy Health Initiative is a multi-year effort funded in 2007 by The Duke Endowment to assess and improve the health of United Methodist clergy in North Carolina. By helping pastors articulate and sustain a holistic understanding of health, Duke Divinity School hopes to improve the broader health of congregations and communities. The Clergy Health Initiative has conducted a longitudinal survey of all United Methodist clergy biennially since 2008. From 2011 to 2014, it offered a holistic health intervention, Spirited Life, to more than 1,100 clergy across the state. It is continuously engaged in dissemination of findings from the Spirited Life intervention and the ongoing longitudinal survey, and in 2019, the Clergy Health Initiative launched a longitudinal study of the well-being of seminary students as well as a study and intervention attending to stress and clergy flourishing.

The Clergy Health Initiative is one of several programs operated by the Duke Divinity School in collaboration with The Duke Endowment and the North Carolina and Western North Carolina Conferences of the United Methodist Church in an effort to form communities that work with and are enriched by local United Methodist congregations. For details on the Clergy Health Initiative, visit http://divinity.duke.edu/initiatives/clergy-health-initiative.

Convocation & Pastors' School

The annual Convocation & Pastors’ School is an intensive two-day conference that offers lectures, worship, and seminars for Christian leaders of all traditions. Led by scholars and practitioners from Duke and beyond, this event is a cooperative endeavor with the North Carolina and Western North Carolina Conferences of the United Methodist Church, with support from The Duke Endowment and Duke Divinity's Parish Ministry Fund. The convocation also includes alumni gatherings.

Convocation on the Rural Church

The Convocation on the Rural Church is an opportunity for pastoral leaders from rural United Methodist churches in North Carolina to come together for worship, plenary sessions, workshops, and conversation about the state of the rural church and how it can engage in vibrant ministry and mission. The convocation is supported by The Duke Endowment.

Course of Study

The Course of Study for Ordained Ministry has been established by the General Board of Higher Education and Ministry of the United Methodist Church as an alternate educational route for persons seeking to serve as pastors in United Methodist congregations. Duke Divinity School cooperates with the board to offer the course of study program each summer and on a part-time basis on weekends (in a hybrid residential and online format) throughout the academic year. Course instructors include faculty and staff of the Duke Divinity School and other universities and ecclesial institutions. University course credit is not granted.

Denominational Studies

Duke Divinity School offers the full array of courses required for elder’s and deacon’s orders in the United Methodist Church (see below for particulars). It also offers courses in the history and polity of other denominations substantially represented in the student population. Baptist, Christian (Disciples of Christ), Episcopal, Presbyterian, and United Church of Christ courses occur on a regular, usually two-year cycle. Courses on other traditions have been arranged when needed and when staffing was available.

In 1989, Duke Divinity School began creating advisory committees on denominational studies. Three have been established to date: a Committee on Presbyterian Studies, a Committee on Episcopal Studies, and the Advisory Board of the Baptist House of Studies. Others may be established if needed.

The task of such committees is to take under care the persons from the respective traditions who are preparing for diverse ministries at Duke Divinity School. That care shall consist of advising students; counseling and preparing candidates for judicatory examinations or interviews; advising the Divinity School on the curricular and extra-curricular needs of those students; participating as appropriate and necessary in teaching of courses designed with students from the respective tradition in mind; creating an atmosphere at Duke University conducive to the effective preparation of that denomination's ministers; and holding events, services, and workshops instrumental toward the transmission of denominational practice, tradition, and doctrine.
The Anglican Episcopal House of Studies

The Anglican Episcopal House of Studies (AEHS) is a fellowship of learning within the wider Duke Divinity School that participates in all aspects of Divinity School life yet offers its own distinct formational opportunities. The vision of AEHS is to help nurture and form the next generation of leaders in and for the church, enabling them to become so steeped in the classic tradition that they will be faithful, flexible, and imaginative as they apply it, even in challenging and turbulent times. Episcopal and other Anglican students who study at Duke Divinity School should expect to be nourished and stretched in many dimensions—academic rigor, ecclesial confession, radical service, and personal holiness. This reflects God’s commandment to love God with all one’s heart, soul, mind, and strength.

For details about AEHS, visit [http://divinity.duke.edu/formation/houses-of-study/aehs](http://divinity.duke.edu/formation/houses-of-study/aehs).

The Baptist House of Studies

The Baptist House of Studies is a program of support and education for Baptist students at Duke Divinity School. Established in 1989, the Baptist House prepares students for Baptist ministry through theological education and participation in a supportive community.

As the students study and attend classes in an ecumenical setting, Baptist faculty and administrative staff serve as their advisors and mentors. For the school’s Baptist students, Baptist House is a theological and spiritual home, anchoring them in their Baptist identity and connecting them with one another and the larger Baptist world.

While Baptists have always attended the Divinity School, their ranks have expanded dramatically since the creation of Baptist House. Today, about one hundred Baptist students are studying for ministry at Duke Divinity School, which is second only to United Methodists among denominations represented in the student body. For details about the Baptist House, visit [http://divinity.duke.edu/formation/houses-of-study/baptist-house](http://divinity.duke.edu/formation/houses-of-study/baptist-house).

The Methodist House of Studies

Established in 2008, the Methodist House is an informal gathering of students, faculty, and senior staff, who are affiliated with the United Methodist Church and other Wesleyan denominations that have active membership in the World Methodist Council—representing 108 ecclesial bodies worldwide. With approximately 60 percent of the student body and forty faculty and senior staff members from these Wesleyan churches, regular meetings during the semester provide a rich venue of social and intellectual exchange. The close and historic connections of the Divinity School to the United Methodist Church and the prescribed academic work for ordination are complemented by the wide range of activities orchestrated through the student leadership team of the Methodist House. Membership in an affiliated denomination is not a requirement for participation in activities. For details about the Methodist House, visit [http://divinity.duke.edu/formation/houses-of-study/methodist-house](http://divinity.duke.edu/formation/houses-of-study/methodist-house).

The Presbyterian/Reformed House of Studies

The Presbyterian/Reformed House of Studies participates in the mission of Duke Divinity School, which seeks to form persons to serve and bear witness to the Triune God in the church, the academy, and the world. The Presbyterian/Reformed House of Studies serves as an umbrella of support for students from the Reformed tradition, including members of the PC(USA), PCA, UCC, RCA, and CRC denominations. In this capacity it serves to nurture the Reformed Christian community at the Divinity School by supporting and nurturing students as persons, pastors, and leaders in the life of the Reformed Christian tradition. This includes: commending Christian life and ministry that is catholic and evangelical (in the classic sense of both words); forming a love in students for Reformed communions, especially for their uniqueness and what they share with other communions; and encouraging and equipping students to be insightful about the challenges facing Reformed churches, and also to eagerly and confidently address those challenges. To address these formational opportunities, the Presbyterian/Reformed House of Studies holds regular thematically-oriented gatherings to reflect theologically on Christian life and ministry, conducts spiritual formation retreats, cosponsors the annual McPherson Lectureship in partnership with the First Presbyterian Church in Durham, North Carolina, and celebrates student academic achievement with the annual Allen Verhey Memorial Student Colloquium. Guidance through the ordination process of the various Reformed bodies and vocational counsel throughout the Divinity School experience is also provided. For details about the Presbyterian/Reformed House of Studies, visit [http://divinity.duke.edu/formation/houses-of-study/presbyterian-reformed](http://divinity.duke.edu/formation/houses-of-study/presbyterian-reformed).

The Roger Williams Fellowship

The Roger Williams Fellowship, named for the seventeenth century Free Church trailblazer, is the Baptist student organization in the Divinity School. The organization sponsors monthly meetings on campus for conversation about contemporary issues in Baptist life and plans fellowship gatherings for students and faculty.

Theology, Medicine, and Culture Initiative

Drawing on resources and relationships distinctive to Duke University, the Theology, Medicine, and Culture Initiative (TMC) invites students, clergy, and health care practitioners to reimagine and to reengage contemporary practices of health and health care in light of Christian tradition and the practices of Christian communities. As a project in the university, TMC focuses on intellectual formation. As a project of Duke Divinity School, it provides service to the church’s vocation in the world.

Building on the unique strengths and commitments of Duke Divinity School, the TMC initiative pursues two primary goals:

- to invite seminarians, clergy, students in the health professions, and practicing clinicians to deep theological study and formation in the context of a community of shared prayer, dialogue, and friendship at Duke Divinity School; and
- to cultivate creative practices regarding health and medicine that emerge from a scriptural imagination, engagement with the living Christian tradition, and attention to and reflection on contemporary contexts.
Duke Center for Reconciliation

As an integral part of Duke Divinity School and rooted in a Christian vision of God’s ministry of reconciliation, the Duke Center for Reconciliation (CFR) aims to serve the academy, the church, and the world. The center hopes to act as leaven that helps Duke Divinity rise as a school for the formation of reconcilers of the cross. The CFR reaches out for this goal through four strategic objectives: by embracing the gift and brokenness of Duke Divinity School, Duke University, and Durham, NC; by promoting a vision of cruciform reconcilers; by supporting teaching and research on reconciliation; and by partnering with fellow institutional pilgrims on the journey of reconciliation.

In order to prepare Christian leaders in the field of reconciliation, the CFR draws on theological and ministerial resources to engage real-world conflicts, and social and economic problems. The center’s initiatives also reflect Duke University’s strategic priorities of inquiry across disciplines, commitment to both the local community and global activity, and preparing students to use knowledge in the service of society. Therefore, the CFR aims to equip students, pastors, and organizational and denominational leaders for faithful Christian leadership while engaging critical issues in the church and society and creating opportunities for mutual learning between the Divinity School and other ministries and institutions.

A core program offered by the CFR is the annual Summer Institute for Reconciliation, which is held on Duke’s campus. This weeklong institute provides in-depth teaching and learning for both clergy and laity about the ministry of justice, peace, liberation, and reconciliation. Additionally, the center’s African Great Lakes Initiative, which partners with African church leaders and institutions to strengthen their work for reconciliation in Burundi, Democratic Republic of the Congo, Kenya, Rwanda, South Sudan, Tanzania, and Uganda, is an important part of the CFR’s work. A similar initiative in Northeast Asia continues with the involvement of Christian leaders from China, Japan, and North and South Korea. A new initiative is beginning in Latin America with the collaboration of Christian leaders in El Salvador and Peru.

The center hosts a series of “Conflict Transformation Conversations” aimed at helping students, staff, and faculty at Duke Divinity School, as well as the larger Durham community, develop a common language and understanding on topics such as white supremacy and implicit bias. Another initiative is the center’s Resources for Reconciliation book series. To date, the center has published seven books that expand themes of reconciliation in diverse settings and with unique voices. The books are cowritten by an author who is primarily a theologian and an author who is primarily a practitioner. Currently, the CFR is partnering with World Relief in producing a teaching resource to help church work with refugees in ways that heal instead of hurt. For details about the Center for Reconciliation, visit http://divinity.duke.edu/initiatives/cfr or call (919) 660-3578.

Duke Initiatives in Theology and the Arts

Duke Initiatives in Theology and the Arts (DITA) promotes a vibrant engagement of Christian theology and the arts at Duke Divinity School and beyond. This engagement is a two-way activity, aiming to demonstrate both what theology can bring to the arts and what the arts can bring to theology.

Through an integrated program of teaching, research, and artistic engagement, DITA seeks to contribute toward transformative leadership in the church, world, and academy, and especially with respect to the role of the arts in these spheres; engage with pressing issues of faith in culture and society that are articulated through the arts; and strengthen the academy with respect to the arts as media of faith.

The program is committed to fostering and encouraging artistic practice integrally linked to its research and teaching. It organizes, sponsors, and promotes a wide range of events including concerts, exhibitions, and multimedia commissions within the Divinity School, in partnership with other departments of the Duke University, and wider afield through its establishment of the Duke-UK Collaboration. Information on DITA’s past and future events, and its teaching and research activities, can be found at http://sites.duke.edu/dita/.

A certificate in Theology and the Arts is available for students who fulfill certain course requirements during their time at Duke. Details can be found on the DITA website.
Duke Youth Academy for Christian Formation

The Youth Academy for Christian Formation seeks to revive interest in theological formation and education as both profession and passion among the nation’s most promising youth. The academy is a year-long program that begins with a week-long residency on the campus of Duke University that provides the opportunity for youth to pursue an intense process of theological learning and study. Through Christian practices of worship, prayer, hospitality, service, study, and solitude, youth form habits and develop tools for theological reflection, ethical and moral decision making, and discernment for Christian living. The Youth Academy is open to youth of all communions who exhibit a love of learning and a desire for God. For details about the Duke Youth Academy, visit http://duyouth.duke.edu.

Friendship House

Friendship House is a residential ministerial formation opportunity in which Duke Divinity School students and persons with intellectual and developmental disabilities (friend residents) live together in community. The Office of Ministerial Formation at the school operates the program in which three students share a four-bedroom apartment with one person with an intellectual or developmental disability. Students gain through lived experience a deeper understanding of the image of God in persons, a broader understanding of belonging, increased empathetic capacity, and an enlarged picture of the kingdom of God. Students quickly learn that persons with disabilities are actually “differently-abled” and have gifts to contribute to any community, especially the church.

The transformational experience Friendship House offers is encouraged through the intentional community commitments of eating together, praying together, and celebrating together. Student resident directors provide resources for student and friend residents, and support the organization of life together.

Friendship House is embedded within a disabilities supportive neighborhood, the North Street Development, in Durham, North Carolina. The program is also deeply connected with Reality Ministries, whose mission is to create opportunities for teens and adults with and without developmental disabilities to experience belonging, kinship, and the life-changing reality of Christ’s love. Friend residents, and students as they are able, participate in this supportive ministry. Experienced altogether, Friendship House offers a unique opportunity to grow into one’s calling authentically, with integrity and deeper faithfulness. For more information about Friendship House, visit http://divinity.duke.edu/admissions/admitted-student-resources/housing-resources or http://friendshiphousepartners.com/home.htm.

Hispanic House of Studies

The Hispanic House of Studies develops leaders who understand the cultural nuances of ministering to Hispanic and Latino/a populations with widely disparate backgrounds. Through its Caminantes program, the Hispanic House offers spiritual formation from a Hispanic perspective and helps students practice and hone skills for ministry among Latinos. Through the Encuentro program, Methodist students, faculty, staff, and pastors have a learning encounter with Latin America. The Courses of Study in El Salvador, Guatemala, and Peru are initiatives intended to establish a more regular theological education for the Methodist Church in Central America, while giving students, alumni serving pastoral appointments, doctoral students, and faculty the opportunity to teach theology in a unique context.

The Hispanic House of Studies also partners with the United Methodist conferences in North Carolina to foster innovation and an expanded imagination of how to develop a strong theological, biblical, and practical vision that will resonate with Hispanic and non-Hispanic communities across the state and generate thriving Hispanic/Latino communities. Two such offerings are the Caminantes for Pastors program, designed for Methodist clergy, and the Annual Retreat for Pastors Serving Hispanic/Latino Communities, which provide pastors an opportunity for theological reflection, Sabbath, and networking. The Hispanic House also offers continuing education programs such as workshops, seminars, and the Hispanic Summer Program.

The Hispanic House of Studies, Thriving Rural Communities, and the Clergy Health Initiative are programs operated by the Divinity School in collaboration with The Duke Endowment and the North Carolina and Western North Carolina Conferences of the United Methodist Church in an effort to form communities that work with and are enriched by local United Methodist congregations.

For details about the Hispanic House of Studies, visit http://divinity.duke.edu/formation/houses-of-study/hispanic-house.

Institute of Preaching

The Institute of Preaching is a series of retreats designed to help United Methodist pastors from the Florida Conference and the Western North Carolina Conference improve their preaching over a period of nine months. All full-time elders and local pastors who do not anticipate a change of appointment in the coming year are eligible to apply.

Lectures

The Kenneth Willis Clark Lectures

Established in 1984, the Kenneth Willis Clark Lectureship Fund honors the life and work of the Reverend Kenneth Willis Clark, a Duke Divinity School faculty member for thirty-six years. Each year this fund enables the Divinity School to offer a distinguished program with special emphasis on New Testament studies and textual criticism.

The James A. Gray Lectures

These annual lectures, established in 1950 as part of a bequest made in 1947 by James A. Gray of Winston-Salem, North Carolina, are delivered during the Divinity School Convocation & Pastors’ School.
The Franklin S. Hickman Lectures

This lectureship was established in 1966 as part of a bequest by Mrs. Franklin S. Hickman in memory of her late husband, Dr. Franklin Simpson Hickman, professor of psychology of religion, Duke Divinity School, and dean of Duke Chapel at Duke University. This lectureship enables the Divinity School to bring practicing ministers of extraordinary qualities to lecture and preach, often in conjunction with Convocation & Pastors’ School, and to participate in Divinity School classes, worship, and informal sessions with students and faculty.

The Jameson Jones Lectures

A legacy of the ninth dean of Duke Divinity School, the Jameson Jones Fund provides for an annual lecture in the practice of ministry. Occasional seminars in preaching are offered in conjunction with the named lectures.

The David C. and Virginia R. Steinmetz Lectures

This annual lectureship was established in 2008 by the late David C. Steinmetz, the Amos Ragan Kearns Distinguished Professor Emeritus of the History of Christianity at Duke Divinity School, and his wife, Dr. Virginia R. Steinmetz, director of Graduate Student Career Services at Duke University until retiring in 2011. Dr. David Steinmetz, who came to Duke in 1971, was a specialist in the history of Christianity in late medieval and early modern Europe.

Study Leave for Ministry Professionals

Duke Divinity School offers Christian institutional leaders, pastors, program staff, and laity of all traditions the opportunity to spend a one-week leave in self-directed study, worship, and prayer on the Duke University campus. Participants have full access to the university and divinity libraries and to community worship and lecture opportunities. Class auditing and conversations with Divinity School faculty also are available. Ten sessions of study leave are offered each academic year.

Thriving Rural Communities

The Thriving Rural Communities initiative works to foster thriving rural North Carolina communities by cultivating faithful rural Christian leadership and fruitful rural United Methodist congregations. Thriving Rural Communities seeks to fulfill its mission by: (1) training new leaders through the Rural Ministry Fellowship/ Scholarship program and the monthly Rural Ministry Colloquia at Duke Divinity School; (2) resourcing rural church partners through leadership development gatherings and community development grants for partner thriving rural congregations; (3) connecting rural clergy and churches through teaching and learning events, workshops, and rural leadership conferences; and (4) inspiring positive change in partner institutions by working in partnership with leaders from Duke Divinity School, The Duke Endowment, and the North Carolina and Western North Carolina Conferences of the United Methodist Church. More information on the Thriving Rural Communities initiative can be found on its website at http://thrivingruralcommunities.org or by calling (919) 660-3447.

Thriving Rural Communities, Hispanic House of Studies, and the Clergy Health Initiative are programs operated by the Divinity School in collaboration with The Duke Endowment and the North Carolina and Western North Carolina Conferences of the United Methodist Church in an effort to form communities that work with and are enriched by local United Methodist congregations.

United Methodist Full Connection Retreat

This seminar is a theological workshop designed to help United Methodists participating in the ordination process prepare for their board interviews and written examinations. Participants listen to recorded lectures in advance of the seminar and use the on-campus time for discussion, worship, and writing. Participants who concurrently register for Study Leave can receive informal review and critique of their written papers.

WNCC Clergy Retreat

The annual WNCC Clergy Retreat is an opportunity to celebrate the connection of elders in the Western North Carolina Conference of the United Methodist Church. In odd numbered years, this event is a “Day Apart,” featuring a day of worship and lectures. In even numbered years, the event is a multiday, faculty-led retreat centering on a broad theme beneficial to developing the leadership of the conference’s clergy.

Ministry in the Vicinity

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

For more information about lifelong learning programs offered by the Divinity School, call (919) 613-5323, email to events@div.duke.edu or visit http://divinity.duke.edu/events.
Degree Programs

The academic work of Duke Divinity School presently embraces six degree programs: the master of arts in Christian practice, ordinarily a two-year degree designed to introduce students to theological reflection; the master of theological studies (MTS), ordinarily two academic years; the master of divinity degree (MDiv), ordinarily three academic years; the master of theology (ThM), a one-year program beyond the basic degree; a doctor of ministry (DMin), a professional doctorate; and a doctor of theology (ThD), ordinarily a five- or six-year doctoral program. The MA in Christian practice is an introductory theological degree; the MDiv, ThM, and DMin are graduate-professional degrees; the MTS is a general academic degree; and the ThD is a doctoral degree focused on the ministries and practices of Christian communities. Admission to candidacy for any of the master’s degrees presupposes the completion of a bachelor’s degree or its equivalent. Admission to the DMin or ThD program presupposes an MDiv, MTS, or comparable master’s degree. The MA in Christian practice and DMin operate on a hybrid of intensive residencies and online synchronous and asynchronous classrooms.

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

The MA in Christian practice degree is designed to introduce students to disciplined theological reflection as a means for enriching their Christian service in both the church and the world. The degree offers students the opportunity to reflect theologically upon practices of lay professional ministry or other Christian service. The degree is provided primarily for those seeking to enhance lay vocations while remaining in a full-time ministry context or other professional position.

The MTS provides an introduction to the theological disciplines as foundation for a graduate degree (PhD, ThD); preparation for lay religious degrees other than Christian education; grounding for teaching, research, or practice in another field (e.g., history, psychology, music); enhancement of institutional roles; and personal enrichment.

The DMin degree is a professional doctorate that has been a mainstay of theological education for decades, providing the opportunity for post-MDiv education to pastors and other Christian leaders. Generally, the degree serves people who have earned the MDiv degree, are ordained, and are currently serving as associate or senior pastors, or as executives of church-related or other Christian institutions.

The ThD program provides students with academically rigorous training, comparable to the demands of the PhD, focused on the ministries and practices of Christian communities. The program centers upon areas of study often neglected by traditional PhD programs, such as worship, preaching, evangelism, and the arts.

The specific requirements for each of these degrees are found in the succeeding pages. Completed coursework cannot be credited toward more than one degree. Reciprocal transfer of credit for coursework taken under the MDiv or MTS programs requires the permission of the academic dean.

Generally, courses in the Bulletin of Duke University: Duke Divinity School (the Divinity School carrying an 800 number or above and belonging to the fields noted above) are applicable to doctoral programs of study; however, ThD students must seek the permission of the director of the ThD program before registering for 700-level courses. Courses at the 900 level are open to qualified MDiv, ThM, or MTS students by permission of the instructor.

Qualified persons who desire to pursue studies leading to the degree of MA or PhD in religion, under the administration of The Graduate School, are advised to apply to the dean of that school. Inquiries concerning fellowships or specific requirements of the program of graduate studies in religion may be addressed to the director, 209 Gray Building.

Administration of the Curriculum

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

Education Records

Duke University adheres to a policy permitting students access to their education records and certain confidential financial information. Students may request review of any information contained in their education records and may, using appropriate procedures, challenge the content of these records. An explanation of the complete policy on education records may be obtained from the Office of the University Registrar.

No information, except directory information (see below) and notices about academic progress to parents and guardians, contained in any student records is released to unauthorized persons outside the university or to unauthorized persons on the campus, without the written consent of the student. It is the responsibility of the student to provide the Office of the University Registrar and other university offices, as appropriate, with the necessary specific authorization and consent.

Directory information includes name, addresses, email addresses, telephone listing, photograph, major fields of study, dates of attendance, degrees and awards received, and most recent previous educational institution attended. This information may be released to appear in public documents and may otherwise be disclosed without student consent unless a written request not to release this information is filed in the Office of the University Registrar.
Grading System

The Divinity School employs the grading scale with the letters A, B, C, D, that have been defined as follows: A, excellent; B, good; C, satisfactory; D, passing; F, failure; W, withdrew, discretion of the dean; I, incomplete; P, passed; NC, noncredit; Z, year course. For the MDiv and MTS degrees, individuals or classes may in certain instances and at the discretion of the instructor, be graded simply as pass or fail. Such P/F grades shall be limited to no more than 25 percent of a student’s total curriculum at Duke and is not included in the computation of the grade point average. The Pass/Fail grading basis must be elected before the end of Drop/Add for any enrollment period; students cannot make changes to grading basis after Drop/Add. Students in the ThM, DMin (outside of the Thesis Seminar course), and ThD degree programs are not eligible to take courses on the Pass/Fail grading basis. Some limited electives can be graded on Pass/Fail basis with instructor approval. Pass/Fail is not a grading option for Black Church Studies limited electives.

The denotations are defined as follows according to quality points: A+, 4.0; A, 4.0; A-, 3.7; B+, 3.3; B, 3.0; B-, 2.7; C+, 2.3; C, 2.0; C-, 1.7; D+, 1.3; D, 1.0; D-, 1.0; F, 0.0; and U, 0.0.

In the core courses for the MDiv, MA in Christian practice, and MTS degrees, the grading is as follows: A, B, C, and F. The grade of D does not exist in core courses. Core courses may not be taken on the Pass/Fail grading basis. Students are required to obtain the grade of C- or better in order to pass a core course. Students earning a grade lower than a C- in a core course shall be obliged to retake the course for credit and pass the course with a grade of C- or better.

Advanced Placement

MDiv and MTS students may, on the basis of undergraduate courses, a religion major, or other substantial preparation, be given advanced placement in one or more of the eight required subjects. Such placement normally presumes at least two college courses in a given area (e.g., Old Testament) with a satisfactory grade average and permits the student to fulfill the requirement by electing an advanced course in the same area (e.g., an advanced Old Testament course in place of Old Testament 752). Advanced placement must be granted by the division chair (or that individual’s designee) and cannot occur until after a student matriculates in a Duke Divinity School degree program. Courses taken for advanced placement must be taken on the graded basis and cannot simultaneously count as a limited elective.

Limited Program

MDiv and MTS students whose academic work after admission is not satisfactory may be placed on limited program by the Academic Policies Committee and are required to reduce their course load or to make other academic adjustments. The Academic Policies Committee may also place students on limited program due to circumstances stemming from medical conditions or bereavement. MDiv and MTS students who during the first year of Divinity School maintain less than a C (2.0) average, including failures, ordinarily will be required to withdraw from the school or be placed on an involuntary leave of absence, depending on the circumstances.

Incompletes

A student may petition the academic dean to receive a grade of incomplete in a course. This petition must be filed in writing on the prescribed form with the registry on or before the last official day of classes of the semester in question. Such permission may be granted when a student, through some circumstances beyond control, such as illness, has been hindered from meeting the course requirements. Adjudication of the petition will rest with the academic dean and the instructor concerned. The academic dean will communicate in writing to the student regarding the joint decision and any conditions attached thereto. Typically, an incomplete becomes either an F or a permanent incomplete unless it is removed through completion of assigned work by the following dates: for incompletes incurred in fall semester courses, February 1; for incompletes incurred in spring semester courses, September 1; and for incompletes incurred in summer semester courses, October 1. No incomplete may extend beyond one year from the end of the semester in which the incomplete was granted. The grade of permanent incomplete is reserved for instances in which the student’s work in the course was substantial and of passing quality.

Change of Courses or Withdrawal

Students are permitted to change their course registrations, without incurring a penalty, during the prescribed Drop/Add period at the beginning of each semester. The adding of a course during the second week of Drop/Add may require the permission of the instructor of that course. Any refund of tuition related to withdrawals will be according to the published schedule.

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

Leave of Absence

A student wishing to take a leave of absence for one or two semesters, and intending to return to a degree program in Duke Divinity School, should so notify the academic dean in writing in advance. Students may take a leave of absence for personal or medical reasons. Students who wish to take a medical leave of absence must provide the Office of Academic Formation and Programs with medical documentation. A student who wishes to take a leave of absence beyond one full academic year must petition for an exception from the academic dean.

Withdrawals from School

Students deciding to withdraw from Duke Divinity School, for whatever reason, should consult with their academic advisors and the academic dean, and must file a written statement of withdrawal prior to departure. All students who have officially withdrawn or whose leave of absence extends beyond one academic year but who wish later to return to Duke Divinity School will be required to reapply for admission, and provide whatever documentation is required by the director of admissions.
The Master of Arts in Christian Practice Degree

Grounded in central elements of Christian thought and practice, the MA in Christian practice degree is designed to introduce students to disciplined theological reflection as a means for enriching their Christian service in both the church and the world. The degree offers students the opportunity to reflect theologically upon practices of ministry or other Christian service. The degree is provided primarily for those seeking to enhance lay vocations while remaining in a full-time ministry context or other professional position. The MA in Christian practice operates on a hybrid pedagogy of intensive residencies and online synchronous and asynchronous engagements.

Course requirements include a core sequence that will deepen students’ knowledge and appreciation of the Bible and the Christian theological tradition. Courses specific to concentrations of study will build upon that core, engaging practices of ministry in today’s world. A third element is the ongoing seminar in Christian formation that seeks to integrate learning with spiritual practice. A cornerstone and capstone course sequence offered in the first and final terms offers resources to introduce and integrate theology and practice over the two-year program.
Requirements

The requirements for the degree of MA in Christian practice are:

- eighteen courses completed in no less than two academic years (the MA in Christian practice degree is not eligible for credit transfer);
- compilation of a portfolio to be reviewed by an academic advisor;
- the maintenance of a cumulative grade point average of at least 2.0; and
- completion of all requirements for the degree within a four-year period.

Administration

The MA in Christian practice offers a hybrid pedagogy of intensive residencies and online synchronous and asynchronous engagements. All students will have course requirements that include a five-course core sequence designed to deepen students’ knowledge and appreciation of the Bible and the Christian theological tradition. The five core courses are Old Testament 706 (Introduction to Old Testament), New Testament 707 (Introduction to New Testament), Church History 708 (Introduction to Church History), Christian Theology 705 (Introduction to Christian Theology), and Liturgical Studies 709 (Introduction to Christian Worship). The MA in Christian practice will offer various concentrations for study, which will focus on specific practices of ministry in today’s world. The “Serving Congregations” track is for people serving congregations in various forms of ministry, such as youth and children’s ministers, deacons, worship leaders, pastoral caregivers, and mission and outreach directors. The “Cultivating Thriving Communities” track is for people interested in practices of entrepreneurial ministry, community engagement toward community transformation, conflict management, change management, and Christian responses to poverty and injustice. There is flexibility, however, for students to pursue the MA in Christian practice without declaring one of these concentrations. In the first term, MA in Christian practice students will take a cornerstone course, Care of Parish 705 (Mission and Ministry) to introduce the theology and practice of ministry. After completing the core sequence in the first year of study, MA in Christian practice students will complete a series of elective courses in the second year that will build upon the core courses and focus reflection on particular areas of Christian practice in church and in the world. Students will also participate in an ongoing seminar in Christian formation that will serve to integrate academics with spiritual practice. In the final term, students will take a capstone course, Christian Practice 701 (Practicing Ministry), bringing to bear insights and experience from all components of the program. As a means to exhibit growth and understanding of theological reflection, every MA in Christian practice student will compile a student portfolio their academic advisor will review in the student’s fourth semester. Both the portfolio and the faculty member’s final evaluation are submitted to the academic dean.

Recommended MA in Christian Practice Curricular Paradigm

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<tr>
<th>Term 1</th>
<th>Term 2</th>
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<tbody>
<tr>
<td>Old Testament 706 (Intro to Old Testament)</td>
<td>Church History 708 (Intro to Church History)</td>
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<tr>
<td>Christian Practice 701 (Spiritual Formation/Ministry Integration)</td>
<td>Christian Practice 701 (Spiritual Formation/Ministry Integration)</td>
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<th>Term 3</th>
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<tr>
<td>Christian Theology 705 (Intro to Christian Theology)</td>
<td>Limited Elective</td>
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<tr>
<td>Liturgical Studies 709 (Intro to Christian Worship)</td>
<td>Limited Elective</td>
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<tr>
<td>Christian Practice 701 (Spiritual Formation/Ministry Integration)</td>
<td>Christian Practice 701 (Spiritual Formation/Ministry Integration)</td>
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Student Portfolio submitted at the end of the term

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<td>Limited Elective</td>
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<tr>
<td>Christian Practice 701 (Spiritual Formation/Ministry Integration)</td>
<td>Christian Practice 701 (Capstone Course)</td>
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Continuation Requirements

The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the MA in Christian practice degree program:

- The student must maintain a cumulative grade point average of 2.0. If a student falls below this level, the student may, at the discretion of the academic dean be dismissed or placed on an involuntary leave of absence.
- At the end of the second semester the student on limited program who does not attain a cumulative GPA of 2.0 is dismissed. In
exceptional cases a student who shows substantial improvement the second semester but does not quite attain a GPA of 2.0 may
be given a third semester to do so.

- The student must demonstrate progress in the program by completing courses. A student who has three or more unresolved
incompletes or a pattern of multiple withdrawals may, at the discretion of the academic dean, be dismissed, placed on an
involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.

The Basic Theological Degree—Master of Divinity

The faculty of Duke Divinity School views the curriculum as not static but dynamic; constantly endeavors to review the curriculum as
a whole and to tailor individual courses to meet the needs of a rapidly changing world; and periodically commits itself to overall curricular

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

Aims of the Curriculum

The aims of the basic degree program are to instill in students a specific set of skills, which should be strongly advanced during the
seminary years, including the ability to:

- read scripture and the great texts of the Christian tradition with attentiveness, nuanced understanding, humility, and a lively
imagination;
- think theologically, in a way that is both faithful to the tradition and responsive to the challenges of our time;
- think critically, both about the practices of the church and about the world in which the church finds itself—and to be agents of
transformation in both;
- think ecumenically and globally, with sensitivity to insights that the church in the wider world can share with the church in North
America;
- teach and preach the gospel with clarity, power, and reverence;
- minister in context—to act with compassion and effectiveness in order to provide leadership for the church's ministry of worship,
service, and transformation in the world; and
- sustain a commitment to living a life ordered toward holiness, justice, peace, and reconciliation.

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

The aims of Duke Divinity School may also be narrated in response to the four areas of the MDiv degree program described by the
Association of Theological Schools: religious heritage, cultural context, personal and spiritual formation, and capacity for ministerial and
public leadership as follows:

- read and exegete scripture and the great texts of the Christian tradition for the purpose of preaching and teaching the gospel with
clarity, power, and reverence;
- think theologically about the doctrines and practices of the church and about the world in which the church finds itself, in a way
that is both faithful historically to the tradition and responsive to the challenges of our time;
- cultivate habits of spiritual disciplines to sustain a Christian life ordered toward holiness, justice, peace, and reconciliation; and
- act with compassion and effectiveness in leading the church's ministries of worship and preaching, education and formation,
service, and transformation in the world.

The Basic Curriculum General Description

Graduation requirements for the master of divinity degree consist of satisfactory completion of twenty-four courses, with an overall
grade point average of C (2.0) or better: eight basic courses or their equivalent; five limited electives; ten electives; two units of approved
field education; and three evaluations.

The basic curriculum provides for core courses in biblical, historical, theological, and ministerial studies representative of the tradition
and regarded as indispensable background for subsequent elective work and individual program information. These required courses total
eight of the twenty-four courses necessary for graduation. They are Old Testament 752 and 753, New Testament 754, Church History 750

At least one course must be elected from each of five designated lists of offerings (available at registration) in advanced Church
Ministry, Black Church Studies, World Christianity, New Testament exegesis, and Practicing Theology in Ministry. The opportunity of advanced
standing adds further variability to the academic program, depending on the nature and quality of the student's undergraduate academic
work. Ten courses are available for working out an individualized program of studies leading to specialized preparation in academic depth and
to professional ministerial competence.

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

The formulation of the student's course of studies is guided by certain broad but normative recommendations for area distribution
of courses and by the advice and counsel of appointed academic advisors or authorized directors. Students and advisors are directed to read
diligently the paragraphs on elective studies and professional aims and distribution of elective studies in the section on administration of the
curriculum.

All academic programs are subject to review and emendation by the dean and the academic dean for the fulfillment of the aims of
the curriculum. The declared vocational and professional objective of the student is of central importance both to the student and to the
academic advisor in planning the student’s comprehensive study program.
Six semesters of residential study are ordinarily required for the completion of the degree. With permission of the academic dean, certified nonresidential study, not exceeding the equivalent of four courses, may be permitted to a candidate for the basic degree.

The normal academic load is four courses per semester. A student with demonstrated competence may, with the consent of the academic advisor and the academic dean, enroll for an additional course in the middler and senior years. To be eligible for an overload, typically a student must be a middler or senior, have a cumulative GPA of at least 3.0 or higher, and not be in an academic year field education placement.

**General Features of the Basic Curriculum**

The following is a brief summary of the basic curriculum:

- Twenty-four courses and six or more semesters of residency are required for graduation. A normal academic load is four courses per semester.
- Each student is required to complete two approved assignments in field education (with or without remuneration) under supervision. Such assignments might include an internship, a summer of full-time work, two semesters of part-time work, or involvement in church or community service. The essential criteria for graduation credits are that the amount and quality of supervision be approved by the Office of Field Education, and that the student be required to evaluate and correlate the experience directly.
- Each student is required to attend and participate in a spiritual formation small group during his/her first year of study; and
- The completion of assessment portfolios to be reviewed by academic advisors at the mid-point of study and just before graduation.

Admission to candidacy for the master of divinity degree is admission to the regular program of studies. The recommended paradigm defines the normal sequence of the student’s developing program. Students enrolled for less than three courses are considered part-time and are not eligible for institutional financial aid.

**Evaluation/Self-Evaluation**

The successful completion of the MDiv degree program rests upon four components: (1) grades; (2) spiritual formation; (3) field education; and (4) advisor evaluations of the student portfolio. Grades are assigned for each course credit and are explained in more detail in an earlier section. Evaluation of spiritual formation and field education begin with self-evaluations by each student. A self-evaluation prepared by the student is considered by the spiritual formation group leader and field education supervisor/lay committee. An evaluation of the student’s learning is then completed by the spiritual formation group leader and field education supervisor and lay supervision committee. The self-evaluations and evaluations are included in the fourth component of the evaluation process.

The fourth component of the evaluation process, academic advisor evaluations of the student portfolio, occurs twice during the MDiv degree program. The middler review of the student portfolio follows the first year of study (or completion of eight course credits, spiritual formation, and at least one field education unit). The senior review of the student portfolio occurs during the winter of the third year (or completion of sixteen to twenty course credits, spiritual formation, and two field education units). The advisor evaluations consider the student's portfolio in light of the curricular aims. The student’s portfolio is compiled over the duration of the degree program and includes self-evaluations, sample writing assignments and evaluations from spiritual formation, field education, and coursework.

Sample student portfolios along with other direct and indirect means of discernment are considered annually by the curriculum committee and faculty of Duke Divinity School for the purpose of assessing and revising degree programs. For further information and guidelines related to the plans for assessment of degree programs, see the website at [http://divinity.duke.edu/academics](http://divinity.duke.edu/academics).

Information from the portfolio is protected by the statutes concerning privacy and confidentiality. It will not be shared by the Divinity School with any extra-university party except upon written release of the student, and then only in summary fashion. The evaluation is a graduation requirement that must be satisfied as any other requirement. Students who require significant additional work as judged by the evaluator will have to complete that work prior to graduation.

**Student Pastors and Others with Heavy Outside Employment**

Students in candidacy for the master of divinity degree who serve as full-time pastors or who have a comparable workload outside the Divinity School are advised that their degree programs will usually require a fourth academic year.

For student pastors, modification of a four-year schedule requires the approval of the academic dean on recommendation of the director of field education.

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

The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the MDiv degree program:

- The student must maintain a cumulative grade point average of 2.0. If a student falls below this level, the student may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence, or asked to participate in a limited program. This means that the student may enroll in no more than three courses.
- At the end of the second semester the student on limited program who does not attain a cumulative GPA of 2.0 is dismissed. In exceptional cases a student who shows substantial improvement the second semester but does not quite attain a GPA of 2.0 may be given a third semester to do so.
- The student must demonstrate progress in the program by completing courses. A student who has three or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.

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

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

Study Abroad

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

Transfer Credits

Transfer of credit to Duke Divinity School, leading to candidacy for the degree of master of divinity, will normally be limited to four courses. For the MTS program, two courses may be considered for transfer. Courses in which the student received a grade lower than B- will not be considered for transfer credit. Grades from credit transfer courses do not transfer to the Divinity School, only course credits. Courses taken online or mostly online will also not be accepted. Duke Divinity will only accept courses completed at an ATS-accredited school or APCE-accredited CPE program, unless an exception is granted by the academic dean. Courses completed more than five years prior to the intended date of enrollment will not be considered for transfer credit. Courses taken and counted toward a conferred degree cannot be transferred. Credits cannot be transferred until after a student matriculates in the degree program at the Divinity School.

Study leave for up to one year (eight course credits) may be granted to students desiring to enroll at an accredited theological institution within their denominational tradition (e.g., Lutheran, Anglican/Episcopal, Presbyterian). Such leave is normally granted by the academic dean for students to complete ordination requirements. Study leave for up to year may also be granted to recognized student exchanges, such as the Duke Divinity School/University of Erlangen Exchange Program.

Ordination Requirements

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

United Methodist students must fulfill educational requirements in the discipline by completing the year-long course on Methodist doctrine, history, and polity (Care of Parish 777 and 778), plus one course in evangelism and one course in mission. Most annual conferences also require one or more courses in preaching and worship and/or clinical pastoral education.

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

Recommended Curricular Paradigms

Although tailored to meet the needs and requirements of MDiv students with different trajectories (e.g., Methodists and student pastors), the following paradigms all share the same core requirements (listed in bold): Old Testament 752, Old Testament 753, New Testament 754, Church History 750, Church History 751, Christian Theology 755, Christian Ethics 757, and Preaching 758; and the same limited electives (listed in italics): one church ministry course, one black church studies course, one New Testament exegesis course, one world Christianity course, and one practicing theology in ministry course (courses offered under the rubric of this elective will focus on the practice of theology in today’s contemporary setting: i.e., on the reflective application or embodiment of theology in shaping communities of faith).

Although it is not required, students are encouraged to take the Greek and Hebrew language sequences (New Testament 760, 761; Old Testament 760, 761) and a Greek or Hebrew exegesis course.

All MDiv students are also required to complete Church Ministry 700 and Church Ministry 701 (noncredit spiritual formation groups) in their first year, as well as two units of approved field education either during the academic year or in the summer. (For student pastors this requirement is satisfied in student pastorates.)
### Recommended MDiv Curricular Paradigm

(Required core courses in **bold**; required limited electives in *italics*)

#### Junior Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
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</thead>
<tbody>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751</td>
</tr>
<tr>
<td>Church Ministry (LE)</td>
<td>New Testament 754</td>
</tr>
<tr>
<td>Biblical language or elective</td>
<td>Biblical language or elective</td>
</tr>
<tr>
<td>Church Ministry 700 Spiritual Formation</td>
<td>Church Ministry 701 Spiritual Formation</td>
</tr>
<tr>
<td>First Year Writing Assessment</td>
<td></td>
</tr>
</tbody>
</table>

Field Education Placement 1

#### Middler Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td>Black Church Studies (LE)/World Christianity (LE)</td>
<td>Black Church Studies (LE)/World Christianity (LE)</td>
</tr>
<tr>
<td>Preaching 758/NT Exegesis (LE)</td>
<td>Preaching 758/NT Exegesis (LE)</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Middler Review of Student Portfolio</td>
<td></td>
</tr>
</tbody>
</table>

Field Education Placement 2

#### Senior Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practicing Theology in Ministry (LE)</td>
<td>Elective</td>
</tr>
<tr>
<td>World Christianity (LE)/Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
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<tr>
<td>Elective</td>
<td>Elective</td>
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<tr>
<td></td>
<td>Senior Review of Student Portfolio</td>
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</tbody>
</table>

Field Education Placement 2
## Recommended Four-Year MDiv Curricular Paradigm for Student Pastors

(Required core courses in **bold**; required limited electives in *italics*)

### First Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
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</thead>
<tbody>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751/Black Church Studies (LE)</td>
</tr>
<tr>
<td>**Church Ministry (LE)**¹</td>
<td>New Testament 754</td>
</tr>
<tr>
<td>Church Ministry 700 Spiritual Formation</td>
<td>Church Ministry 701 Spiritual Formation</td>
</tr>
<tr>
<td>First Year Writing Assessment</td>
<td>Student Pastor Evaluation</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Mentoring Group</td>
</tr>
</tbody>
</table>

### Second Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td><strong>Black Church Studies (LE)/World Christianity (LE) or Biblical Language</strong></td>
<td>Church History 751/Black Church Studies (LE)</td>
</tr>
<tr>
<td><strong>NT Exegesis (LE)</strong></td>
<td>Biblical Language or Elective</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Mentoring Group</td>
</tr>
<tr>
<td></td>
<td>Student Pastor Evaluation</td>
</tr>
</tbody>
</table>

### Third Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preaching 758¹</td>
<td>World Christianity (LE)</td>
</tr>
<tr>
<td><strong>World Christianity (LE)</strong></td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Mentoring Group</td>
</tr>
<tr>
<td>Middler Review of Student Portfolio</td>
<td></td>
</tr>
</tbody>
</table>

### Fourth Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practicing Theology in Ministry (LE)</td>
<td>Elective</td>
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<tr>
<td>Elective</td>
<td>Elective</td>
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<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Mentoring Group</td>
</tr>
<tr>
<td>Senior Review of Student Portfolio</td>
<td>Student Pastor Evaluation</td>
</tr>
</tbody>
</table>

¹ CHURMIN 760 is a limited elective open primarily for student pastors. Students may take CHURMIN 760 plus a preaching elective to fulfill PREACHING 758 requirement.
## Recommended MDiv Curricular Paradigm for United Methodist Students

(Required core courses in **bold**; required limited electives in *italics*)

### Junior Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751</td>
</tr>
<tr>
<td>Church Ministry (LE)&lt;sup&gt;1&lt;/sup&gt;</td>
<td>New Testament 754</td>
</tr>
<tr>
<td>Biblical language/Black Church Studies (LE)</td>
<td>Biblical language/Black Church Studies (LE)</td>
</tr>
<tr>
<td>Church Ministry 700 Spiritual Formation</td>
<td>Church Ministry 701 Spiritual Formation</td>
</tr>
<tr>
<td>First Year Writing Assessment</td>
<td></td>
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</tbody>
</table>

Field Education Placement 1

### Middler Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td>NT Exegesis (LE)</td>
<td>Elective (Mission or Evangelism)&lt;sup&gt;2&lt;/sup&gt;</td>
</tr>
<tr>
<td><strong>Preaching 758</strong>&lt;sup&gt;1&lt;/sup&gt; or Black Church Studies (LE)</td>
<td><strong>Preaching 758</strong>&lt;sup&gt;1&lt;/sup&gt; or World Christianity (LE)</td>
</tr>
<tr>
<td>Elective (Methodism Parish 777)</td>
<td>Elective (Methodism Parish 778)</td>
</tr>
<tr>
<td>Middler Review of Student Portfolio</td>
<td></td>
</tr>
</tbody>
</table>

Field Education Placement 2

### Senior Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practicing Theology in Ministry (LE)</td>
<td>World Christianity (LE) or elective</td>
</tr>
<tr>
<td>Black Church Studies (LE)/World Christianity (LE)</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective (Worship – Liturgical Studies 760)&lt;sup&gt;3&lt;/sup&gt;</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective (Mission or Evangelism)&lt;sup&gt;2&lt;/sup&gt;</td>
<td>Elective</td>
</tr>
<tr>
<td></td>
<td>Senior Review of Student Portfolio</td>
</tr>
</tbody>
</table>

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<sup>1</sup> CHURMIN 760 is a limited elective open primarily for student pastors. Students may take CHURMIN 760 plus a preaching elective to fulfill PREACHING 758 requirement.

<sup>2</sup> UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take the mission of the church, worship, and evangelism required electives.

<sup>3</sup> UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take these three required electives.
### Recommended Four-Year MDiv Curricular Paradigm for United Methodist Student Pastors

(Required core courses in **bold**; required limited electives in *italics*)

#### First Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751</td>
</tr>
<tr>
<td>Church Ministry *(LE)*¹</td>
<td>New Testament 754</td>
</tr>
<tr>
<td>Church Ministry 700 Spiritual Formation Group</td>
<td>Church Ministry 701 Spiritual Formation Group</td>
</tr>
<tr>
<td>First Year Writing Assessment</td>
<td>Student Pastor Evaluation</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
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</table>

#### Second Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td>Elective (Worship - LTS 760) or NT Exegesis <em>(LE)</em></td>
<td>Elective (Worship - LTS 760) or NT Exegesis <em>(LE)</em></td>
</tr>
<tr>
<td>Biblical language or elective</td>
<td>Biblical language or elective</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Evaluation</td>
</tr>
<tr>
<td></td>
<td>Middler Review of Student Portfolio</td>
</tr>
</tbody>
</table>

#### Third Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elective (Mission or Evangelism)</td>
<td>World Christianity <em>(LE)</em>/Elective (Mission or Evangelism)</td>
</tr>
<tr>
<td>Preaching 758¹</td>
<td>Black Church Studies <em>(LE)</em></td>
</tr>
<tr>
<td>Elective (Methodism - Parish 777)²</td>
<td>Elective (Methodism - Parish 778)²</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td></td>
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</tbody>
</table>

#### Fourth Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Practicing Theology in Ministry <em>(LE)</em></em></td>
<td>Elective</td>
</tr>
<tr>
<td>Elective (Mission or Evangelism)³</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td></td>
<td>Senior Review of Student Portfolio</td>
</tr>
</tbody>
</table>

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1 CHURMIN 760 is a limited elective open primarily for student pastors. Students may take CHURMIN 760 plus a preaching elective to fulfill PREACHING 758 requirement.

2 Parish 777-778 sequence may alternatively be taken as electives in the second year, if desired.

3 UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take the World Christianity, worship, and evangelism required electives.
The Master of Divinity and Master of Social Work Dual Degree Program

For full-time students, the program can be completed in four continuous years of full-time study (instead of five years) and leads to a Master of Divinity degree conferred by Duke University and a Master of Social Work degree conferred by the University of North Carolina at Chapel Hill. For distance education students at the School of Social Work, the program can be completed in five years instead of six. Completion of the dual degree requires strict adherence to course sequence and curriculum design. The program cannot be shortened significantly by taking courses in summer session at either school.

A customized course of study allows students to start the program at either school, with slightly different paradigms governing the course of study in each case. The core curriculum of each degree must be completed at each institution. Students will be expected to be full-time during this program. Students may not transfer credits from other seminaries toward the master of divinity portion of this program. Students who are enrolled in either program may apply to the dual degree program after they have started at either school. MDiv students interested in pursuing the MDiv/MSW dual degree after matriculating into the MDiv program must make application, receive acceptance, and declare their participation in the MDiv/MSW dual degree program by April 1 of their first year.

The program is designed to prepare individuals for positions of leadership and service in the social agencies of the church and the community at large. The program equips graduates for various forms of ministry and service in which clinical and administrative skills in social work and theology are critical.

Two integrative seminars (PASTCARE 761 & PASTCARE 809) offered at Duke Divinity School are taken in the first and final year of study. The capstone course in the final year is co-led by a member of the University of North Carolina Social Work faculty and a member of the Duke Divinity School faculty. These seminars enable the student to integrate theological, biblical, theoretical, ethical, pastoral, social justice, empirical, and practical dimensions of social work. Additionally, students receive intentional formation in MDiv/MSW group gatherings multiple times throughout the academic year.

Requirements for the MDiv

In the dual degree program, four courses (twelve credit hours) are shared between the two degrees, reducing the number of courses required for the master of divinity degree from twenty-four to twenty (sixty credit hours). Because of these reduced required hours and the addition of two integrative electives unique to the dual degree, the dual degree allows for only six true MDiv electives (and only one or none for Methodists). Students who are seeking ordination must receive permission from their respective judicatories to enroll in the dual degree program.

The core requirements for the MDiv portion of the dual degree are the same as those for the regular MDiv degree, with the following exception: the MDiv/MSW integrative capstone elective serves as the required practicing theology in ministry limited elective. Also, one of the two required field education placements must be in a congregational setting. More detailed information regarding requirements for the MDiv/MSW degree is available on the Duke Divinity School website, under Forms and Paradigms, at http://divinity.duke.edu/for-students/academic-resources/forms.

Requirements for the MSW

For information related to the requirements of the MSW degree at the University of North Carolina at Chapel Hill, interested dual degree students should contact the University of North Carolina School of Social Work. More detailed information is available at https://ssw.unc.edu/programs/masters/dual%20degree.

Academic Advisors

A dual degree student is assigned an academic advisor in each school who also serves as a program advisor for academic/administrative needs of the program. It is expected that on-going collaboration will occur between academic advisors in the two schools. To that end, students will sign a FERPA release form to allow the sharing of educational records between Duke University and the University of North Carolina at Chapel Hill.

MDiv/MSW Curricular Paradigm

Efficiency of the dual degree requires strict adherence to course sequence and the curriculum as designed. The program cannot be shortened significantly by taking courses in summer session at either school. If students wish to pursue a biblical language as part of their MDiv degree, they must take the language in the summer.

Accreditation

Duke Divinity School is accredited by the Commission on Accrediting of the Association of Theological Schools. The UNC School of Social Work is accredited by the Council on Social Work Education.
# Recommended MDiv/MSW Curricular Paradigm

Dual Degree for individuals who begin their work at Duke Divinity School. Additional requirements for Methodists in **bold**.

## First Year

<table>
<thead>
<tr>
<th>Fall Semester – Duke Divinity</th>
<th>Spring Semester – Duke Divinity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Ministry 700 Spiritual Formation (noncredit)</td>
<td>Church Ministry 701 Spiritual Formation (noncredit)</td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751</td>
</tr>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>MDiv/MSW Integrative Elective - Pastoral Care 761 <em>(Fulfills Church Ministry LE)</em></td>
<td>New Testament 754</td>
</tr>
<tr>
<td>Black Church Studies (LE)/World Christianity (LE)</td>
<td>Elective</td>
</tr>
<tr>
<td><strong>First Year Divinity Writing Assessment</strong></td>
<td><strong>First Year Divinity Writing Assessment</strong></td>
</tr>
</tbody>
</table>

Academic Year Field Education Placement 1 (Optional: Summer Placement)

## Second Year

<table>
<thead>
<tr>
<th>Fall Semester – Duke Divinity</th>
<th>Spring Semester – Duke Divinity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td>Elective (Methodist - Parish 777)</td>
<td>Elective (Methodist - Parish 778)</td>
</tr>
<tr>
<td>Elective (Methodist - Worship Liturgical Studies 760) or Preaching 758</td>
<td>Preaching 758 or NT Exegesis (LE) or Elective</td>
</tr>
<tr>
<td>NT Exegesis (LE) or (Methodist - Mission or Evangelism)</td>
<td>Black Church Studies (LE)/World Christianity (LE)</td>
</tr>
<tr>
<td><strong>Middler Review of Student Portfolio</strong></td>
<td><strong>Middler Review of Student Portfolio</strong></td>
</tr>
</tbody>
</table>

Academic Year Field Education Placement 2 (Optional: Summer Placement)

## Third Year

<table>
<thead>
<tr>
<th>Fall Semester – UNC School of Social Work</th>
<th>Spring Semester – UNC School of Social Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Work 540 SW Practice with Individuals, Families, and Groups (Practice) (3)</td>
<td>Social Work 510 Foundations for Evidence-Based Practice &amp; Program Evaluation (Research) (3)</td>
</tr>
<tr>
<td>Social Work 570 SW Practice with Organizations &amp; Communities (Practice) (3)</td>
<td>Social Work 740 Evidence-Informed Practice with Individuals, Families, and Groups (3) or Social Work 770 Evidence-Informed Practice with Organizations and Communities (3)</td>
</tr>
</tbody>
</table>

## Fourth Year

<table>
<thead>
<tr>
<th>Fall Semester – Both Schools</th>
<th>Spring Semester – Both Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Work – Advanced Human Behavior in the Social Environment/Practice (3)</td>
<td>MDiv/MSW Capstone Elective Pastoral Care 809 (Fulfills PTM LE)</td>
</tr>
<tr>
<td>MDiv: Elective or NT Exegesis (LE)</td>
<td>Social Work 810 (Research) (3)</td>
</tr>
<tr>
<td>MDiv Elective (Methodist - Mission or Evangelism)</td>
<td>MDiv Elective</td>
</tr>
<tr>
<td>Social Work 820 Practicum III (6)</td>
<td>Social Work 821 Practicum IV (6)</td>
</tr>
<tr>
<td>MDiv Senior Review of Student Portfolio</td>
<td><strong>MDiv Senior Review of Student Portfolio</strong></td>
</tr>
</tbody>
</table>
## Recommended MDiv/MSW Curricular Paradigm

Dual Degree for individuals who begin their work at UNC School of Social Work. Students who begin at the School of Social Work and then apply and enter the dual-degree program will complete their first year at UNC-Chapel Hill, then enter and complete two years at Duke, and return for the fourth and final year at UNC-Chapel Hill. Additional requirements for Methodists in **bold.**

### First Year

<table>
<thead>
<tr>
<th>Fall Semester - UNC School of Social Work</th>
<th>Spring Semester - UNC School of Social Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Work 540 SW Practice with Individuals, Families, and Groups (Practice) (3)</td>
<td>Social Work 510 Foundations for Evidence-Based Practice &amp; Program Evaluation (Research) (3)</td>
</tr>
<tr>
<td>Social Work 570 Practice with Organizations &amp; Communities (Practiced) (3)</td>
<td>Social Work 740 Evidence-Informed Practice with Individuals, Families, and Groups (3) or Social Work 770 Evidence-Informed Practice with Organizations and Communities (3)</td>
</tr>
</tbody>
</table>

### Second Year

<table>
<thead>
<tr>
<th>Fall Semester - Duke Divinity</th>
<th>Spring Semester - Duke Divinity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Ministry 700 Spiritual Formation (noncredit)</td>
<td>Church Ministry 701 Spiritual Formation (noncredit)</td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751</td>
</tr>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>MDiv/MSW Integrative Elective Pastoral Care 761 (Fulfills Church Ministry LE)</td>
<td>New Testament 754</td>
</tr>
<tr>
<td>Black Church Studies (LE)/World Christianity (LE)</td>
<td>Elective</td>
</tr>
<tr>
<td>First Year Divinity Writing Assessment</td>
<td></td>
</tr>
</tbody>
</table>

Academic Year Field Education Placement 1 (Optional: Summer Placement)

### Third Year

<table>
<thead>
<tr>
<th>Fall Semester - Duke Divinity</th>
<th>Spring Semester - Duke Divinity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td>Elective (Methodists - Parish 777)</td>
<td>Elective (Methodists - Parish 778)</td>
</tr>
<tr>
<td>Elective (Methodist - Worship Liturgical Studies 760) or Preaching 758</td>
<td>Preaching 758 or Elective</td>
</tr>
<tr>
<td>Elective (Methodist - Mission or Evangelism)</td>
<td>NT Exegesis (LE)/Black Church Studies (LE)</td>
</tr>
<tr>
<td>Middler Review of Student Portfolio</td>
<td></td>
</tr>
</tbody>
</table>

Academic Year Field Education Placement 2 (Optional: Summer Placement)

### Fourth Year

<table>
<thead>
<tr>
<th>Fall Semester - Both Schools</th>
<th>Spring Semester - Both Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Work - Advanced Human Behavior in the Social Environment/Practice (3)</td>
<td>MDiv/MSW Pastoral Care 809 - Capstone Elective (Fulfills PTM LE)</td>
</tr>
<tr>
<td>NT Exegesis (LE)/World Christianity (LE)</td>
<td>Social Work 810 (Research) (3)</td>
</tr>
<tr>
<td>MDiv Elective (Methodist - Mission or Evangelism)</td>
<td>NT Exegesis (LE) or MDiv Elective</td>
</tr>
<tr>
<td>Social Work 820 Practicum III (6)</td>
<td>Social Work 821 Practicum IV (6)</td>
</tr>
<tr>
<td>Social Work 820 Practicum III (6)</td>
<td>MDiv Senior Review of Student Portfolio</td>
</tr>
</tbody>
</table>
The Master of Divinity Degree with a Concentration in Christian Education

The Divinity School offers a concentration in Christian education within the master of divinity curriculum. This concentration benefits persons seeking to practice as church educators, teachers, college chaplains, youth workers, or health care workers. Since educational ministry is rightly understood as organic to the church's ministries of outreach, worship, mission, and nurture, persons called to parish ministry will find the concentration equally beneficial in preparing them for congregational leadership. In addition, the master of divinity degree with a concentration in Christian education will satisfy ordination requirements for deacons and elders in the United Methodist Church and qualify them for certification in areas of Christian education.

Students wishing a master of divinity degree with a concentration in Christian education will complete the stated requirements of the MDiv curriculum. In addition, they must complete one field education unit in a Christian education setting and take the following courses in sequence, when possible:

- Christian Education 760 (Introduction to the Education of Christians);
- Christian Education 767 (Persons in Communities);
- Christian Education 766 (Liturgy and Christian Formation);
- Christian Education 800 (Bible Study Programs for the Local Church); and
- An additional elective in Christian Education.*

*e.g., Christian Education 761 (Ministry with Youth in Varied Contexts), Christian Education 763 (Curriculum and Pedagogy in Churches), Christian Education 765 (Education and Social Issues), Parish 760 (Food and Faith), or Spirituality 760 (Introduction to Christian Spirituality).

Curricular Paradigm for Students with a Concentration in Christian Education

(Christian Education courses are in bold; for Methodists, judicatory requirements are in brackets.)

<table>
<thead>
<tr>
<th>Junior Year</th>
<th></th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
<td></td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751</td>
<td></td>
</tr>
<tr>
<td>Biblical language or elective</td>
<td>Biblical language or elective</td>
<td></td>
</tr>
<tr>
<td>Church Ministry 700 Spiritual Formation (noncredit)</td>
<td>Church Ministry 701 Spiritual Formation (noncredit)</td>
<td></td>
</tr>
<tr>
<td>First Year Writing Assessment</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Field Education 1 in Christian Education placement

<table>
<thead>
<tr>
<th>Middler Year</th>
<th></th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
<td></td>
</tr>
<tr>
<td>Preaching 758 or NT Exegesis (LE)</td>
<td>Preaching 758 or NT Exegesis (LE)</td>
<td></td>
</tr>
<tr>
<td>Black Church Studies (LE)</td>
<td>Christian Education 766 or 767</td>
<td></td>
</tr>
<tr>
<td>Middler Review of Student Portfolio</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Field Education 2

<table>
<thead>
<tr>
<th>Senior Year</th>
<th></th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>World Christianity (LE) or Elective</td>
<td>Christian Education 766 or 767</td>
<td></td>
</tr>
<tr>
<td>Christian Education 766 or 767</td>
<td>World Christianity (LE) or Elective</td>
<td></td>
</tr>
<tr>
<td>Elective [Methodist: Mission or Evangelism]</td>
<td>Elective [Methodist: Mission or Evangelism]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Senior Review of Student Portfolio</td>
<td></td>
</tr>
</tbody>
</table>

Notes

- Christian Education 760 counts as a church ministry limited elective.
- Christian Education 800 (Bible Study Programs for the Local Church) counts as a practicing theology in ministry limited elective.
The Master of Divinity and Master of Public Policy Dual Degree Program

The MDiv/MPP degree is designed to prepare individuals for positions of leadership, service, and advocacy in nonprofit organizations, government, and in the wider community. The program equips graduates to serve as influencers of positive change on pressing issues around the globe. The MDiv/MPP program can be completed in four continuous years of full-time study (instead of five years) and leads to a master of divinity degree from Duke Divinity School and a master of public policy degree at Duke's Sanford School of Public Policy. Those interested in dual-degree programs are required to pursue admission to each school independently, and upon successful admission to both programs, are enrolled as dual-degree students. The core curriculum of each degree must be completed at each institution. Students spend the first two years at Duke Divinity School and the third year at the Sanford School of Public Policy. The final year is a blended year at both schools.

The Master of Theological Studies Degree

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

There are two curricular tracks available to students. MTS Core is for those considering a wide variety of applications for their degree (including further academic study, lay ministry, deacon’s orders, nonprofit work, and secondary teaching) and who are seeking an all-around theological education in Church History, Biblical Studies, and Theology. MTS Focus, which allows greater curricular flexibility and requires the naming of a concentration, is for students who have extensive, prior theological preparation in their undergraduate coursework and who intend to apply for further academic study after completion of the MTS. Students matriculate into either MTS Core or MTS Focus. Students pursuing a dual degree with the MTS are eligible for the MTS Core program only.

Requirements

The requirements for the degree of master of theological studies are:

- sixteen courses and four or more semesters of residency (transfer credit is limited to two courses), with no more than two courses outside of the Divinity School;
- a normal load of four courses per semester;
- Old Testament 752 and 753, New Testament 754, Church History 750 and 751, Christian Theology 755, and Christian Ethics 757 for those in MTS Core;
- four core courses total, including one course from each of the following areas as determined by the MTS director: History (Church History 750 or 751); Bible (Old Testament 752 and New Testament 754); and Theology and Ethics (Christian Theology 755 or Christian Ethics 757) for those in MTS Focus;
- the maintenance of a cumulative grade point average of 2.5;
- submission of a well-researched, clearly written final paper. This paper may build upon and elaborate work done in a previous paper in the program; it may be written in the context of a course, or as an independent study, or as an additional paper outside current course work. The writing is normally done in the final semester. A final draft of the thesis will be due to the thesis advisor no later than noon on the first day of reading week in the semester which the student will graduate;
- submission of a portfolio for review by a faculty member; and
- completion of all requirements for the degree within a four-year (eight-semester) period.

Administration

In consultation with the MTS director, students will draft a set of program goals and project a four-semester course plan (or an appropriate alternative plan on a part-time basis). At each registration conference, students and the director will reassess program goals and the course plan adopted by the student. Required courses for the MTS Core are: Old Testament 752 and 753, New Testament 754, Church History 750 and 751, Christian Theology 755, and Christian Ethics 757, and nine open electives. Required courses for the MTS Focus are determined by the MTS director in consultation with the student. At minimum a MTS Focus student will complete four core courses (Church History 750 or 751; Old Testament 752; New Testament 754; and Christian Theology 755 or Christian Ethics 757). One of the four core courses may be satisfied by Advanced Placement. The MTS Focus requires a concentration in Bible, History, or Theology & Ethics. Specific requirements are outlined on the Duke Divinity School website at [http://divinity.duke.edu/for-students/academic-resources/forms](http://divinity.duke.edu/for-students/academic-resources/forms).

The normal academic load is four courses per semester. A student with demonstrated competence may, with the consent of the academic advisor and the academic dean, enroll for an additional course in the second semester of the first year and/or senior year. To be eligible for an overload, typically a student must have a cumulative GPA of at least 3.0 or higher.

At the end of the first year of coursework, the director will assess the progress and academic performance of the student. By either October 15 or February 15 of the second year (depending on whether the student intends to submit the final paper at the close of the fall or spring semester, respectively), the student must submit a paper proposal to the Office of Academic Formation and Programs. Proposal forms can be found on the academic portion of the Divinity School website; before submission, the forms must be signed by the academic advisor and a second reader (if the student chooses to use one). The proposal must also include a tentative title and a brief description of the topic. The paper itself is due upon the date the student sets in agreement with the academic advisor, but no later than noon on the Monday of the final reading period of the semester in which it is submitted.

Before graduation, there will be a final evaluation of the student’s portfolio. Both the portfolio and the faculty member’s final evaluation are submitted to the academic dean.
# Recommended MTS Curricular Paradigm for MTS Core

## First Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church History 750</td>
<td>Church History 751</td>
</tr>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>Elective</td>
<td>New Testament 754</td>
</tr>
<tr>
<td>Elective or biblical language</td>
<td>Elective or biblical language</td>
</tr>
<tr>
<td>Church Ministry 700 optional</td>
<td>Church Ministry 701 optional</td>
</tr>
<tr>
<td>First Year Writing Assessment</td>
<td></td>
</tr>
</tbody>
</table>

## Second Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective (or optional directed study on thesis)</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>MTS Portfolio Review</td>
<td></td>
</tr>
</tbody>
</table>

# Recommended MTS Curricular Paradigm for MTS Focus

The MTS Focus paradigm provides flexibility in curricular enrollment. Students should refer to the Administration section above to determine the required courses for the MTS Focus. Additionally, there is greater detail about the MTS Focus paradigm available on the Duke Divinity School website at [http://divinity.duke.edu/for-students/academic-resources/forms](http://divinity.duke.edu/for-students/academic-resources/forms).

# Continuation Requirements

The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the MTS degree program:

- The student must maintain a cumulative grade point average of 2.5. If a student falls below this level, the student may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence, or asked to participate in a limited program. This means that the student may enroll in no more than three courses.
- At the end of the second semester the student on limited program who does not attain a cumulative GPA of 2.5 is dismissed. In exceptional cases a student who shows substantial improvement the second semester but does not quite attain a GPA of 2.5 may be given a third semester to do so.
- The student must demonstrate progress in the program by completing courses. A student who has three or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.
The Master of Theological Studies and Law Dual Degree Program

Duke Divinity School and Duke Law School have established a combined four-year program in law and theological studies. Acceptance into this program requires applying separately for admission to each school. The students in the MTS/LLM program enroll the first year in either Duke Divinity School or Duke Law School. If the student begins in the former, the first-year curriculum is the same as that of other Divinity School students; if the student begins in the latter, the first-year curriculum is the same as that of other law students. The student’s second year consists of the full first-year program of the other school. In the third and fourth years of the program, the student takes courses in both schools. Approximately two-thirds of these courses are taken in Duke Law School.

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 ThM degree program is open to a limited number of students who have received the MDiv (or the equivalent) with superior academic records. Inquiries on admission may be addressed to the director of admissions.

General Requirements

The general requirements for the degree of master of theology are:

- Eight course units total. At least four of these classes must be taken at the 800 or 900 level with an average grade of B (3.0 average on a 4.0 scale). Normally, no more than two of the students’ courses will be directed studies, including the directed study in which the thesis is written. Students seeking to take an additional directed study must seek the permission of the ThM director and academic dean;
- Superior performance (at least a B-) in a comprehensive examination covering the student’s area of study. The exam consists of four questions formulated by the student’s advisor, in consultation with the ThM director. The questions are designed to require of the student a summary of the issues raised in the student’s coursework. Students may take this exam in an in-class setting or as a take-home exam. The answers to each question are normally 3,000 to 4,000 words, for a total of 12,000 to 16,000 words. The examination will be given at the close of the course of study for the degree, ordinarily in November or April;
- As an alternative to the examination, the student may elect to write a thesis, if approved by the ThM director. The thesis must be well researched, clearly written, represent a significant act of intellectual engagement, and normally be 12,000 to 20,000 words (fifty to seventy-five pages), although some projects will necessitate greater length. Artistic projects may be proposed in place of a traditional research paper. However, an artistic project must still include a written description of the theoretical basis for the creative work the student does in another medium. This written description will normally take the same form as the traditional ThM thesis and be at least 10,000 words (forty pages) in length;
- Students must submit to the Office of Academic Formation and Programs a one-page thesis proposal (a form is available on the Divinity School website) that includes the thesis title, a brief description of the topic, and a brief preliminary bibliography. This proposal must be submitted no later than October 15 (for a thesis to be completed in the fall) or February 15 (for a thesis to be completed in the spring) and must be signed by the thesis supervisor and the ThM director;
- The ThM thesis must be written as a continuation of a directed study. Normally, the thesis is written in the student’s final semester of enrollment. The director of the directed study will ordinarily serve as the thesis supervisor and will grade the thesis. A second reader is required and should be acquired by the beginning of the student’s final semester of enrollment. A final draft of the thesis will be due to the thesis supervisor and second reader no later than noon on the first day of reading week in the semester which the student will graduate;
- The ThM thesis defense should take place after the thesis has been submitted (Monday of student’s final reading week) and before the end of final exam week for the semester in question. If the student is graduating in the summer, the thesis defense should take place prior to August 10. It will typically last about one hour. Those present should include the ThM student, the thesis supervisor, and the second reader. Individuals may participate remotely using video conference or conference calling if needed. The defense may take place on campus or, if agreeable to the student and faculty, may take place at a coffee shop or similar location near campus. Students may invite others to attend the defense if desired. To avoid scheduling difficulties, setting a defense date with the advisor and reader as soon as possible prior to the submission of the thesis is recommended;
- Prior to the defense, the supervisor and second reader should provide students with written feedback on the thesis;
- During the defense, students have an opportunity to respond to written feedback they have received regarding the thesis. Faculty may pose further critical questions regarding the thesis. In addition, faculty and students should discuss the implications of the thesis for the wider field of study and for the student’s vocation. For example, if a student plans to pursue doctoral work, what are further, related questions the students might explore? How might they build on this research in their doctoral program? If a student is entering or returning to the practice of ministry, how will the work they have done in the thesis shape ministry? How might they translate this research for a lay audience? What questions remain to be answered/addressed? The tone of the defense should be constructive and not harrowing. Finally, the defense is an occasion to acknowledge the student’s accomplishment. For many ThM students, the thesis is the most significant piece of research they have completed to date. The defense allows an opportunity to celebrate student achievement;
- Once the student has defended the thesis, the thesis supervisor should submit by email a one paragraph narrative summary of the defense to the student and the Office of Academic Programs (http://divinity.duke.edu/academics). This summary will be included in the student’s record;
- ThM students must take all of their enrolled courses for a letter grade. Pass/Fail grading is not available to students in this program;
- Residence for one academic year or the equivalent. (Equivalency to be determined by the academic dean); and
- There are no general language requirements. However, classical or modern languages may be required for certain programs (for example, in biblical studies, Hebrew or Greek may be required).
The Program of Study

At least four of the required eight courses must be taken in one of the basic theological disciplines (biblical, historical, theological, or ministerial) that will be designated as the candidate’s major. The directed study may count toward fulfilling the major requirement. Students enrolled in the ThM may take the elementary biblical languages; however, these courses may not count as fulfilling the major requirement for biblical studies.

The candidate majoring in pastoral care may elect a concentration in a) pastoral theology, b) pastoral care with CPE residency, or c) pastoral supervision with supervisory CPE. A maximum of three course credits may be granted for CPE residency or supervisory CPE. Clinical Pastoral Education 510 (or its equivalent) is considered a prerequisite for the concentrations in pastoral care with CPE residency and pastoral supervision with supervisory CPE, and does not count toward the degree for these concentrations. For students concentrating in pastoral theology, Clinical Pastoral Education 510 or its equivalent completed during the ThM degree may count as two credits toward the degree. Concentrations in pastoral care with CPE residency or pastoral supervision with supervisory CPE generally require eighteen months to three years to complete course and clinical work.

Continuation Requirements

The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for the ThM degree program:

• The student must maintain a cumulative grade point average of 3.0. A student who falls below this level is dismissed;
• The student must demonstrate progress in the program by completing courses. A student who has two or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program;
• The minimum time in which the degree can be completed is one academic year (two semesters); a student may take a full calendar year and use the summer to complete degree requirements. However, these requirements must be completed by early August of the summer the student wishes to graduate. The specific date for completion is set in conjunction with the ThM director and the Academic Programs Office based on timelines established annually by the Office of the University Registrar at Duke. Students completing course work in August will be considered a September graduate. September graduates (those who completed coursework in August) do not have to pay for ThM continuation. Students needing more than twelve months to complete the degree must seek the permission of the ThM director and the academic dean. ThM students majoring in pastoral care with a concentration in pastoral care through coursework and CPE residency and those majoring in pastoral supervision through coursework and a supervisory CPE program must complete the ThM degree within three years (six semesters). All other ThM students must complete the degree within two years (four semesters). To be classified as full-time, a student must be enrolled in three or more courses in a semester. To be classified as part-time, a student must be enrolled in two courses in a semester; and
• ThM students who have registered for the eight required courses and have completed all coursework except the exam or the thesis must register for course continuation (CONTDIV 500) each fall and spring semester until they complete all the requirements for the program.

The Doctor of Ministry Degree

The DMin offers theological education on scripture, engagement with the living Christian tradition, and attention to and reflection on contemporary contexts in order to provide formation for leaders of faithful Christian ministries. Because the degree is designed to promote rigorous and imaginative reflection on the practice of ministry and to enhance the critical skills of persons engaged in the leadership of congregations or church-related institutions, a central feature of the degree is its integration of practical ministerial experience with structured theological reflection.

Requirements

The requirements for the degree of doctor of ministry are:

• fifteen courses completed in no less than two academic years (the DMin degree is not eligible for credit transfer);
• the completion and committee approval of a substantial written thesis;
• compilation of a portfolio to be reviewed by an academic advisor;
• the maintenance of a cumulative grade point average of at least 3.0; and
• completion of all requirements for the degree within a four-year period.

Administration

The DMin degree is structured on a cohort model that organizes learning around short-term (generally one-week) intensive residential seminars in conjunction with ongoing group interaction facilitated by online tools. Each residential seminar will be followed by a period utilizing structured synchronous and asynchronous classrooms during which students will engage one another and faculty on a weekly basis. The structured character of the synchronous and asynchronous classrooms includes assignments that require students both to integrate course material with the ecclesial practices that are part of their daily work, and to do so in conversation with the community of peers formed during the residential intensives and sustained through online communication. The five terms of coursework span approximately two academic years; tuition payments are distributed across six terms. With one exception (Thesis Seminar), DMin students must take all courses for a letter grade. Pass/Fail grading is not otherwise available to students in this program. DMin study concludes with a period of independent research and writing, one to two years in length, culminating in the production of a substantial written thesis. As a means to exhibit growth and understanding of theological reflection, every DMin student will compile a student portfolio that a faculty member will review in the student’s fourth semester. Both the portfolio and the faculty member’s final evaluation are submitted to the academic dean.
Recommended DMin Curricular Paradigm

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Continuation Requirements

The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for the DMin degree program:

- The student must maintain a cumulative grade point average of 3.0. A student who falls below this level is dismissed.
- The student must demonstrate progress in the program by completing courses. A student who has three or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.
- DMin students who have registered for the required courses and have completed all coursework except the thesis must register for course continuation (CONTDIV 500) each term until they complete all the requirements for the program.
- Except for extenuating circumstances, students who have completed the course requirements but have failed to complete the thesis by the end of the fourth year will be dismissed from the doctoral program and awarded a ThM degree.

The Doctor of Theology Degree

Description

The doctor of theology (ThD) program provides students with academically rigorous doctoral training for theological engagement with the faith and practices of Christian communities. The program was initiated, in part, to extend doctoral training at Duke to areas of study outside of the scope of most PhD programs. The ThD also allows concentration in any of the theological disciplines, as they attend to the faith and practices of Christian communities. Creative interdisciplinary study with this focus is particularly encouraged.

Concentrations

The ThD program is designed to enable interdisciplinary and integrative study. Students work with their principal advisor to craft a primary concentration (of at least six courses) and a secondary concentration (of at least three courses) that embody their research interests and provide coherence to their study. These areas of concentration, which are expected to draw upon core areas of the theological curriculum, will be shaped to enable critical and constructive reflection on particular practices of Christian life and community.

Program Requirements

The program requirements for the degree of doctor of theology are:
- ordinarily, at least two academic years of full-time (three courses per semester) residency. Continuous registration in a continuation status from completion of coursework to completion of dissertation;
- twelve courses: ordinarily, at least six courses related to a primary concentration and at least three courses related to a secondary concentration;
- ThD students normally take Divinity School courses numbered at the 800 or 900 levels. With approval of the ThD director, they may enroll in Divinity courses at the 700 level. (Note: Doctoral-level courses offered by other schools of the university may follow a different numbering system. ThD students do not need to seek the director’s permission to enroll in such courses.) All courses must be taken for a letter grade;
- a core seminar that may count as one of the primary or secondary concentration courses;
the student must maintain a cumulative grade point average of 3.0. A student who falls below this level may be dismissed from the program;
• demonstrated competence in two modern research languages other than English; additional proficiencies may be required in light of the student’s particular research interests. Students whose work focuses on scripture will also be required to demonstrate proficiency in Hebrew and Greek;
• written preliminary examinations (including at least one in the primary area, one in the secondary area, and a dissertation exam);
• an oral preliminary examination in which members of the student’s preliminary examination committee will ask the student to discuss the issues treated in the written examinations; and
• completion and defense of an academic dissertation that demonstrates the student’s ability to contribute to scholarly discourse and to bring that discourse to bear on the ministries and practices of Christian communities.
Certificate Programs

Certificate in Anglican Studies

The certificate in Anglican studies is designed to serve the academic and formational requirements of students preparing for Anglican/Episcopal ministry, lay and especially ordained. Students in the MDiv and MTS programs interested in the certificate in Anglican studies should declare that interest to the director of the Anglican Episcopal House of Studies (AEHS) at Duke Divinity School and the Office of Academic Formation and Programs so they may be assigned an Anglican/Episcopal academic advisor.

The requirements for the MDiv certificate in Anglican studies are:
• completing the core course in Anglican studies, Parish 750A: The Anglican Tradition;
• completing Parish 784: 1979 Book of Common Prayer and the Principles of Anglican Worship or an alternative course approved by the director;
• completing a third course in Anglican studies, to be approved by the director;
• participating in a minimum of two years of Anglican Spiritual Formation;
• completing at least one field education placement in an Episcopal/Anglican setting; and
• satisfactorily completing the middler and senior portfolio reviews with the academic advisor in consultation with the AEHS director or designated staff.

The requirements for the MTS certificate in Anglican studies are:
• completing the core course in Anglican studies, Parish 750A: The Anglican Tradition;
• completing at least two more courses in Anglican studies, to be approved by the director;
• participating in a minimum of three semesters of Anglican Spiritual Formation; and
• attending an advisory meeting with the AEHS director, associate director, or designated staff member once per year.

The requirements for a one-year diploma in Anglican studies (which is open to ThM students) are:
• completing three courses in Anglican studies, to be approved by the director;
• completing one year of participation in Anglican Spiritual Formation;
• attending an advisory meeting once per semester with the AEHS director, associate director, or designated staff; and
• depending on diocesan requirements, an internship in an Episcopal/Anglican setting may also be encouraged.

Certificate in Baptist Studies

Students in the MDiv program interested in a certificate in Baptist studies should declare that interest, on matriculation, to the director of Baptist studies and/or the academic dean. They will be assigned a Baptist academic advisor.

The requirements for the certificate are:
• completion of two courses in Baptist studies—Christian Theology 760 (The Free Church) and Christian Theology 761 (Free Church Theology);
• completion of a third component, which may include a third course (either a special topic course in free church studies or another elective approved by the director of the Baptist House) or participation in a second or third year spiritual formation group on topics of Baptist identity and formation; and
• middler or senior review of the student portfolio by a Baptist faculty member or advisor. It is also preferable that at least one field education placement be in a Baptist setting.

Certificate in Gender, Sexuality, Theology, and Ministry

The goal of the certificate in gender, sexuality, theology, and ministry program is to equip students to address the way gender has shaped agency within the church; the function of gender in the (normative) theological thinking of the church; and contemporary issues of ministry (authorization of women’s ministry, ordination, domestic violence, gender and language/liturgy/symbolism, gender, and the globalized church/state/economy).

The certificate program is administered in conjunction with the Divinity School Women’s Center. The academic advisor to the women’s center serves as the primary contact person for the certificate program. To receive the certificate in gender, sexuality, theology, and ministry, students must meet the following requirements:
• MDiv students must declare their intent to participate in the certificate program no later than the spring semester of their middler year. MTS students must declare intent no later than the spring semester of their first year. Both the Women’s Center advisor and the student’s advisor should receive the declaration of intent;
• Students must complete three courses in gender studies: Gender, Sexuality, and Feminist Studies 601S (Debates in Women’s Studies) in Duke University’s Gender, Sexuality, and Feminist Studies department, or its equivalent; and two courses within the Divinity School or religion department with a clear focus on gender studies;
• Students must complete a service learning or research project in the area of gender, sexuality, theology, and ministry. The project may be conducted in one of four ways: (1) within a course (but not within any of the three courses that fulfill the previous requirement), (2) within a directed study, (3) as an independent community service project, or (4) within the context of a field education placement (the Office of Field Education is not responsible for facilitating or evaluating this project in any way). Ideally the project will take place during the senior year or during the summer prior to the senior year; and
• During the spring semester of the senior year, students will participate in a monthly colloquy to discuss their service learning projects and/or to share the results of their research. Affiliated faculty members will be responsible for directing the colloquy.
Certificate in Missional Innovation

The certificate in missional innovation can be earned within the MDiv degree and is intended to provide training in contextual evangelism and church planting for students interested in innovative forms of ministry. The focus of the certificate is to equip students in the theory and practices of hospitality, community formation, Christian spiritual formation, and neighboring so that they are ready to start and lead deeply contextualized new faith communities. Students are exposed to a wide array of new church starts including missional networks, new monastic communities, social enterprise, and traditional church starts. Field education placements connect students with missional practitioners who are engaged in new faith community development.

The requirements for the certificate are:
- completion of two core courses: New Testament 808 (The Life of Paul), Parish 780 (The Missional Church and Evangelism), or Parish 790 (Missio Ecclesia: God’s Mission of Empowerment);
- completion of a third, elective course from a list of approved course options;
- participation in a dedicated year-long advanced spiritual formation group;
- completion of a field education placement under the close supervision of a recognized church planter or pioneer currently gathering, converting, and discipling; and
- attendance at an annual event where practitioners discuss mission and evangelism, or attendance at an equivalent intensive and relevant course of instruction as approved by the directors.

Certificate in Prison Studies

The certificate in prison studies provides students with the opportunity to engage specifically with people in prison and the system that imprisons them in the context of theological education and formation for the ministry (see Matthew 25:36). This certificate can normally be earned within the MDiv, MTS, and ThD degree programs. Students interested in the certificate in prison studies should declare intent to the program director as well as to the Office of Academic Formation and Programs.

The requirements for the MDiv certificate in prison studies are:
- completing Care of Parish 809 (Restorative Justice, Prison Ministry, and the Church);
- participating in a Project TURN course taught on-site in a local prison;
- completing one additional course addressing relevant questions of prison studies of justice, atonement, race, gender, conflict, ministry, etc., and approved by the director. Examples of such courses include: Black Church Studies 763 (The Life and Thought of MLK); Christian Theology 804 (Theology, Justice and the Intellectual Life); Christian Theology 812 (Doctrine of Creation and Theological Anthropology); Christian Theology 952 (Slavery and Obedience); Christian Ethics 804 (Theological Dimensions of American Law and Politics); Christian Ethics 806 (Masculinity and Ministry); Church Ministry 762 (The Love of God and Neighbor); Care of Parish 780 (The Missional Church and Evangelism); Pastoral Care 806 (Naming the Powers); and Preaching 802 (Preaching the Powers). An appropriate directed study submitted by the certificate director may be substituted for this requirement;
- completing a suitable field education placement; and
- participating in a designated prison-oriented spiritual formation group, or, on petition, completing an approved research project.

The requirements for the MTS certificate in prison studies are:
- completing Care of Parish 809 (Restorative Justice, Prison Ministry, and the Church);
- participating in a Project TURN course taught on-site in a local prison;
- completing one additional course addressing relevant questions of prison studies of justice, atonement, race, gender, conflict, ministry etc., and approved by the director. Examples of such courses include: Black Church Studies 763 (The Life and Thought of MLK); Christian Theology 804 (Theology, Justice and the Intellectual Life); Christian Theology 812 (Doctrine of Creation and Theological Anthropology); Christian Theology 952 (Slavery and Obedience); Christian Ethics 804 (Theological Dimensions of American Law and Politics); Christian Ethics 806 (Masculinity and Ministry); Church Ministry 762 (The Love of God and Neighbor); Care of Parish 780 (The Missional Church and Evangelism); Pastoral Care 806 (Naming the Powers); and Preaching 802 (Preaching the Powers). An appropriate directed study submitted by the certificate director may be substituted for this requirement;
- the completion of a MTS thesis that focuses on some aspect of prison studies that (1) takes the voices of incarcerated people (past or present) seriously and (2) views the prison as a site of significant learning and investigation.

Certificate in Theology and Health Care (For Students Not Enrolled in a Degree Program)

The certificate in theology and health care prepares Duke Divinity School students for robust theological and practical engagement with contemporary practices in medicine and health care. This certificate is available to students who are not enrolled in a degree program at Duke Divinity. (Students enrolled in the MDiv, MTS, ThM, or ThD degree programs may pursue the certificate in theology, medicine, and culture.) The certificate in theology and health care will be of special interest to those with vocations in health care (e.g., trainees or practitioners of medicine, nursing, and other health care professions) who seek theological formation and further confidence engaging questions of suffering, illness, and the place of health care in a faithful life. The certificate is typically completed in one year of full-time study and formation at Duke Divinity School.

Six classes must be completed to earn the certificate, though many students will choose to enroll in additional courses. The certificate requirements include:
- two core courses focused on scripture, Christian theology, and/or church history;
- two core courses focused on the relation of Christian tradition to suffering, illness, and disability; and
- two (or more) elective courses offered within the Divinity School, at least one of which must be approved and listed by the registrar as fulfilling the elective requirement for the certificate in theology and health care.
Certificate in Theology, Medicine, and Culture

The certificate in theology, medicine, and culture will prepare Divinity School students for robust theological and practical engagement with contemporary practices in medicine and health care. The certificate can be pursued by students in the MDiv, MTS, ThM, or ThD degree programs.

It will be of special interest to students who will be working in parish-based settings and who wish to develop further competence and confidence engaging questions of suffering, illness, and the role of medicine; who are interested in serving as chaplains in a health care setting; who are trained or are pursuing training in the clinical disciplines (e.g., medicine, psychology, nursing, and social work); and/or who intend further study in bioethics or in pastoral theology.

There are three requirements for the certificate:
- completion of at least three courses that explore the intersections of theology, medicine, and culture;
- participation in a program, elective, or professional service that offers practical ministry-related experience in a health care setting; and
- completion of a research paper that directly engages the intersection of theology, medicine, and culture. This paper may be done as part of a class and will ordinarily be presented publicly near the conclusion of the student's degree program.

For students specifically interested in chaplaincy, the directors of the certificate will work with students on an individual basis to craft an approach to study and practical experience aimed at enhancing their preparation for chaplaincy.

Certificate in Reflective and Faithful Teaching

The certificate in reflective and faithful teaching (CRAFT) fosters the ongoing development of ThD students as theological educators. The objectives of the certificate include helping ThD students: 1) reflect theologically about the craft and vocation of teaching; 2) hone practical teaching skills with an eye toward different contexts of teaching, including online instruction; 3) develop a thoughtful, theologically grounded philosophy of teaching; and 4) improve their teaching in response to oral and written feedback from peers and professors.

The requirements for the certificate are:
- the completion of the ThD Seminar course and attendance at six learning sessions;
- a supervised teaching session; and
- creation of a digital teaching portfolio.


Responsibility for administering the CRAFT program rests with the director of ThD Studies or that individual's designee. This certificate is only available for ThD students.

Certificate in Theology and the Arts

The certificate in theology and the arts will prepare Divinity School students to participate in a rigorous engagement of theology and the arts. It aims to provide a firm grounding in the key theological loci and practices relevant to a lifetime's engagement with the arts in the church, the university, and beyond. The certificate is open to students in the MDiv, MTS, and ThM programs.

To complete this certificate, students are required to:
- complete a core course in Christian Theology 773 (Introduction to Theology and the Arts);
- complete two other courses from an approved list (normally one of these will be a course outside of the Divinity School);
- complete a research or service learning project; and
- attend events sponsored by Duke Initiatives in Theology and the Arts (DITA), as well as certificate colloquies (to be held approximately every two months or five times each school year).

Duke Summer Session

Duke Divinity School offers a limited summer program, including intensive biblical language courses (Greek/Hebrew), individual directed study, and one or more electives. Ordinarily, the MA in Christian practice and DMin programs will offer courses to students in those degree programs during summer session. Summer courses of graduate level may also be taken in other departments as cognate credits (maximum of two; see provisions under administration of the curriculum). Permission for such credits must be secured in advance from the instructor and from the academic dean and may involve university rather than Divinity School tuition.

International Study Programs

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

Robert E. Cushman Exchange Program

Each year faculty and staff nominate students to represent Duke Divinity School in the Robert E. Cushman Exchange Program. The partner schools in this program are The Reutlingen School of Theology/Tübingen University (Germany); St. John’s College, Durham University (England); The Free University of Amsterdam (The Netherlands); and Chung Chi College Seminary, The University of Hong Kong (China). Through the yearlong program at these universities, students become thoroughly acquainted with another culture and different church life. Full participation in classes is required. Language preparation is necessary.
The Hispanic Summer Program

The goal of the Hispanic Summer Program is to supplement and enrich divinity education with academic courses and other activities directly addressing Hispanic history, ministry, and theology. Students engage in an immersive three-credit graduate course (half the courses taught in Spanish, half in English), remain in a small-class setting, and participate in a variety of community-building activities. The program takes place for two weeks every summer and rotates between sponsoring institutions. Course credit is awarded by the hosting institution, transferrable to Duke Divinity School.

The program also includes a wing for non-Hispanic faculty and administrators, called “Through Hispanic Eyes.” For four days during the regular program term, up to twelve non-Hispanic faculty and administrators of sponsoring institutions gather for dialogue, workshops, and exchanges with the faculty and student body of that summer’s program.

National Capital Semester for Seminarians

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

The core courses typically carry three digit numbers (e.g., Old Testament 752, Old Testament 753, New Testament 754, Church History 750, Church History 751, Christian Theology 755, and Christian Ethics 757). For other prerequisites the student should consult the roster of courses of instruction in this bulletin and should also refer to published registration advice at the time of registration for each semester.

Courses jointly approved by Duke Divinity School and The Graduate School are published in the Bulletin of Duke University: Duke Divinity School. Courses offered in the Department of Religion of Duke University, or as cognate courses in other departments, must be of graduate level (numbered 500 or above) in order to fulfill requirements for degrees in Duke Divinity School.

I. Biblical Studies

Old Testament (OLDTEST)

701. Hebrew Reading. A noncredit course for "reading maintenance" in Hebrew texts and to improve language skills. Prerequisite: Old Testament 752, 753, 760 and 761. Quarter course.

702. Hebrew Reading. A noncredit course for "reading maintenance" in Hebrew texts and to improve language skills. Prerequisite: Old Testament 752, 753, 760 and 761. No credit.

706. Introduction to the Old Testament. This course will introduce the content of the Old Testament, teach basic skills for interpretation, and promote deep engagement with specific texts that will form students for youth ministry and discipleship. Lectures will interpret selected biblical books as theological witness and literary art and situate these books in their historical, cultural, and canonical contexts. Discussions and assignments will focus on skills for interpretation and the intersections of critical exegesis with practices of Christian ministry and discipleship. One course.

752. Old Testament Interpretation. The first half of a two-semester course that serves as an introduction to the literature, history, and religion of ancient Israel with emphasis on exegetical methodology. One course.

753. Old Testament Interpretation II. The second half of a two-semester course that serves as an introduction to the literature, history, and religion of ancient Israel with emphasis on exegetical methodology. One course.


762. To Work and Watch: Toward a Biblical Ecology/Theology of Land. The aims of this course are to: 1. Explore ancient Israel’s theological understandings of land tenure and use, and further, to explore how land is a crucial element in the relations between humanity and the other creatures, on the one hand, humanity and God, on the other. 2. To engage in a serious rereading of the Biblical text in light of the contemporary ecological crisis. 3. To identify ideologies of land tenure and usage that are operative in contemporary societies, including our own, and to examine them critically in light of the biblical text and the present crisis. Prerequisite: Old Testament 752 and 753. One course.

763. Necessary Women: Biblical Representations of Women in Judges and Ruth. We will look at representations of women (especially the multiple representations in Judges and Ruth) from different interpretative perspectives: history of religions, sociology, feminism, ancient and medieval Christian and Jewish thought, literary theory, systematic theology, contemporary spirituality, and religious art. We will consider what these books indicate about ancient Israelite religion and religious imagination, and also how they may inform our own religious imaginations. Prerequisite: Old Testament 752 and 753. One course.

764. Israel and the Nations. This course explores the working hypothesis that a critical first step for reflection on the relationship between Christianity and other world religions is to locate the right balance between election and responsibility within the overarching Old Testament drama involving God, Israel, and the nations, if any of these questions are to be answered faithfully for the future. Prerequisite: Old Testament 752 and 753, and New Testament 754. One course.

765. Old Testament Law and Community. This course aims to investigate the various legal codes of the Old Testament, primarily those within the Pentateuch, in order to: 1. Articulate their similarities and differences, and thereby gain a sense of the legal tradition of the Old Testament as a whole; 2. Situate the codes within the context of historical Israel’s communal life, posing the sociological question of the relationship between corporate identity and communal discipline; 3. Frame the theological issue of contemporary Christian use and application of Old Testament legal texts. Prerequisite: Old Testament 752 and 753. One course.

766. Biblical Prayer. An examination of biblical prayer in its ancient context, with attention to the function of prayer in religious traditions and modern theologians’ uneasiness over “petition.” One course.

767. From Text to Sermon. Preaching from biblical sources. Emphases on the goal and methodology of exegesis, the hermeneutic problem, and verbal communication in the present. Prerequisite: Preaching 758. One course. C-L: Preaching 765

Origen and the rabbis, wisdom was a key to Torah: the course will examine their hermeneutics alongside other ways of reading wisdom within early Judaism and early Christianity. The course will also trace uses of Old Testament wisdom in Christian practice in the Middle Ages, and consider different answers to the question of how wisdom fits into biblical theology. One course.

**770. Exegesis of the English Old Testament.** Register for course by designated suffix, A-L. One course each. Prerequisite: Old Testament 752 or equivalent. Variable credit.

**770A. Amos and Hosea.** Examines the religious teachings of eighth-century prophets in light of earlier prophecy in the ancient Near East. One course.

**770D. Deuteronomy.** One course.

**770G. Genesis.** One course.

**770H. Historical Books.** One course.

**770I. Isaiah.** Explores the rich tradition attributed to the prophet Isaiah and searches for a unifying theme for a variety of understandings of God’s continuing activity among humans. One course.

**770J. Judges.** English Exegesis of the Old Testament Judges. One course.

**770L. Daniel and Apocalyptic.** One course.

**770O. Jonah and English Literature.** Engages the book of Jonah in conversation with works of English literature that either interpret Jonah and/or explore themes that are at the heart of this biblical book, for example, the nature of God as just, gracious, predictable, or capricious; the prophet’s call and response; the prophet’s anger toward (and joy in) God. One course.

**770P. Old Testament Psalms.** Exegesis of various literary types; theological orientation of Old Testament liturgical prayer; implications for prayer and liturgy today. One course.

**770R. Jeremiah.** A close exegetical study of the English text of Jeremiah and the history of its use and interpretation in Christian and Jewish communities. One course.

**770W. Wisdom Literature in the Old Testament.** An analysis of selected biblical texts (Proverbs, Job, Ecclesiastes, Sirach, Wisdom of Solomon) and similar ancient Near Eastern literature. One course.

**790. Topics in the Old Testament.** Topics vary. May be repeated for credit. One course.

**800. Preaching Isaiah.** Prerequisite: Old Testament 752 and 753, Preaching 758, and Christian Theology 755. One course. C-L: Preaching 800

**801. Old Testament Theology.** A study of important religious themes in ancient Israel such as the presence and absence of God, divine justice and mercy, evil and suffering. Prerequisite: Old Testament 752 and 753 or equivalent. One course.

**802. Interpreting Exodus through Jewish and Christian Traditions.** This seminar will look at the importance of the book of Exodus for theology and the formation of religious identity among both Jews and Christians. Further, we will look at how its central significance is evidenced in the homiletical traditions of both communities from antiquity to the present. Prerequisite: Old Testament 752 and 753. One course.

**803. A Garden Locked: Approaches to the Song of Songs.** This seminar will explore traditional readings of the Song, both Christian and Jewish, as well as a variety of contemporary interpretations. The aim will be to deepen our understanding of biblical hermeneutics, the nature of biblical language, and ways in which the Bible may properly be used for theological reflection. Prerequisite: Old Testament 752. One course.

**804. Biblical Perspectives on Prophecy and the Church’s Ministry.** Most of our work in the course will be to consider a wide range of biblical representations of prophecy, from both Testaments, in social, historical, and canonical contexts. Two questions about the contemporary church will steadily inform our consideration of the biblical texts: 1. How are biblical representations of prophecy used and misunderstood in the church? 2. What genuine meaning might the well-worn phrase “prophetic ministry” have in our various ecclesial and social contexts, and how might such ministries be nurtured in faithfulness to the biblical witness? One course.

**805. Suffering in the Old Testament.** The course examines various responses to suffering in the Old Testament, both human and divine, and attempts to assess these understandings in light of modern conceptions. Focus on Job and Hosea, which discuss human and divine suffering respectively, and on related texts from the Bible and the ancient Near East which illuminate the fundamental problems resulting from divine and human conduct. Prerequisite: Old Testament 752 and 753. One course.

**806. Biblical Bodies.** Embodied life is at the heart of the Hebrew scriptures and biblical imagination. Examining and reclaiming the centrality of embodiment and of bodies within biblical traditions offers a way past false dichotomies of mind and body, spirit and matter, and belief and praxis. In a similar vein, it paves the way for an approach to biblical interpretation that does not oppose historical and theological approaches but views them as interconnected and indeed inseparable. This course will survey bodies within the biblical tradition and in the wider ancient Near Eastern world within which the biblical traditions took shape. One course.

**807. Reading(s) for Our Lives: Contemporary African Biblical Interpretations.** The aim of the course is to create an active theological and interpretive conversation between North American Christians and East African Christians, both of whom engage scripture seriously in their own contexts, often with keen interest in its contemporary significance. One course.

**808. The Bible & Domestic Violence.** This course will combine scriptural exegesis with the study of literature on pastoral care relating to domestic violence (DV). It will also include guest lectures by experts in DV and third party training in responding to DV. Throughout, students will seek to weave together the study of scripture with the study of contemporary contexts in order to cultivate a response to DV that is not only informed by scripture but energized by the biblical witness and adept at marshalling a host of scriptural resources. One course. C-L: New Testament 814
809. **Approaches to Biblical Violence.** This course will confront one of the most pressing issues in Christianity and Judaism today: how to deal with the problem of biblical violence. This problem is especially urgent in a world where religious violence seems to be constantly in the media spotlight. The course will identify the texts at the center of the discussion of biblical violence, and will survey the many approaches by scholars and theologians that acknowledge the problematic nature of these texts yet attempt to find value in them for modern Christians and Jews. One course.

810. **Preaching the Psalms.** An exegetical exploration of the Psalter, with the goal of equipping students to preach on the Psalms. Prerequisite: Old Testament 752 and Old Testament 753 and Preaching 758 or Church Ministry 760. One course. C-L: Preaching 810


820. **Queering the Old Testament.** Cultural theorist Jeffrey Jerome Cohen calls “queering...at its heart a process of wonder.” In practical terms, “queering” refers to a mode of interpretation and analysis that employs queer theory to challenge normative assumptions regarding gender, sexuality, identity, and categorization within a field of study and/or a literary corpus. The course will engage with recent scholarship that queers the Old Testament. Further, it will explore avenues for reading and interpreting the Old Testament that acknowledge the diversity of gender expressions within the Old Testament and honor the experiences and diverse hermeneutical perspectives of sexual minorities and gender-nonconforming individuals. One course.


861. **Classical Hebrew Poetry: An Introduction.** The problem of defining and understanding what is “poetic” in classical Hebrew. Theories of Hebrew poetry from Lowth to Kugel and O’Connor illustrated with readings from Psalms, Isaiah, Job, and Jeremiah. One year of classical Hebrew required. Consent of instructor required for undergraduates. Also taught as Religion 608. One course.

862. **The Kingdom of God.** This course explores politics in relation to the Old Testament. One primary set of questions will be historical in nature: How did the idea of God’s rule arise in ancient Israel? What did it mean? How did that idea develop over time? Were there debates and disagreements about it? Does a single view of God’s rule now predominate among the various Old Testament traditions? Or are there multiple and conflicting accounts of God’s rule on offer in the Old Testament? The other main set of questions will be theological and constructive in orientation, dealing especially with contemporary appeals to the Old Testament within the emerging discussion known as “political theology.” Prerequisite: Old Testament 752 and 753. One course.

863. **Scripture and Tradition: Theory and Practice of Reception History.** The deposit of historic scriptural interpretation in commentaries, sermons, art, music, and liturgy increasingly finds a welcome among contemporary Christians as a rich resource for biblical exegesis, but a clear sense of exactly why the work of ancient interpreters has a claim on us today is often lacking. This course will give students an opportunity to think through the rationale and purpose of reception history from its philosophical foundations upwards, surveying a range of different answers to those questions, and will also equip students with the practical methodological tools and competence to undertake their own reception history projects. One course.

864. **Barth and the Old Testament.** This course will explore various examples of Barth’s Old Testament exegesis in order to gain a clearer understanding of his approach. Is it an ad hoc tour de force, as has been claimed? Or are there lines of continuity connecting his individual treatments? By investigating such questions, students will have an opportunity to explore larger issues involving the task of preaching, the contemporary resurgence of interest in theological biblical interpretation, the longstanding problem of a Christian interpretation of the Old Testament, and the challenge of moving from biblical text to doctrine within the context of Christian theology. Prerequisite: Old Testament 752 and 753 and Christian Theology 755. One course.

870. **Exegesis of the Hebrew Old Testament.** Register for course by designated suffix, A-G. One course each. Prerequisite: Old Testament 760 and 761. Variable credit.

870E. **Pentateuch.** Stress on hermeneutical method. One course.

870G. **Genesis.** One course.

870H. **Historical Books.** One course.

870I. **Isaiah.** One course.

870J. **Judges.** One course.

870O. **Minor Prophets.** One course.

870P. **Major Prophets.** One course.

870R. **Jeremiah.** Hebrew Exegesis of Jeremiah. One course.

870V. **Proverbs.** One course.

870W. **Writings.** One course.

871. **Dead Sea Scrolls.** The course will provide students with a broad overview of the literature contained in the Dead Sea Scrolls, the archaeology of the site at Qumran and possible identity and self-understanding of those who lived there, and the state of the field in studies of the Dead Sea Scrolls. Students would also work closely with several of the key text from Qumran. One course.

872. **Narrative Characters: The Hebrew Bible, The New Testament, and The Qur’an.** This course focuses on narrative characters shared among Jewish, Christian, and Islamic traditions in their scriptural variations and post-scriptural "afterlives." The class will explore their narrative development in these several traditions through both exegesis of classical scriptural texts and selected moments in their extra-scriptural histories of interpretation, from ancient times to the present. One course.
873. Isaiah and the Church Year. Hebrew exegesis of Isaiah texts used in the Christian lectionary during the church year, engaging the broader historical and theological questions raised by Christian interpretation of the Old Testament’s prophetic books, and exploring the foundational but perennially challenging task of Old Testament preaching. One course.

890. Topics in the Old Testament. Topics vary. May be repeated for credit. One course.

901. Old Testament and Leadership. This exegetically-focused course seeks to explore various biblical “profiles of leadership,” with a view to articulating a biblically grounded theology of Christian leadership. We shall consider the ways and extent to which scriptural representations of those exercising leadership (formally and informally) among the people of Israel may provide models for contemporary leaders in the church, the limits to such application, and also the ways in which the biblical writers deliberately portray the weaknesses and failures even of those leaders whom they uphold as admirable or exemplary. One course.


951. Creation, Cosmology, and World Order. One of the most exciting initiatives in current Old Testament scholarship involves a thorough reappraisal of the theme of creation. This course will investigate shifts within the field and their implications. At stake are the relation between cosmology and anthropology in ancient Israel, the shape of Old Testament theology, the relationship between the Old Testament and the New, and the Bible’s abiding relevance for contemporary ecological issues. One course.

952. The Deuteronomistic History. One of the most influential proposals in twentieth-century biblical scholarship was Martin Noth’s characterization of the Former Prophets as a “Deuteronomistic History,” which had as its goal the narration and interpretation of Israel’s past from its origins in Canaan to the eventual destruction of both the Northern and Southern Kingdoms. Noth’s theory still finds widespread scholarly acceptance, but criticisms and counter-proposals have recently multiplied. This course will investigate the current state of the question and explore more broadly the nature of historiography in ancient Israel, including a comparison with ancient Greek historiography. One course.

953. History of Ancient Israel. This course is intended primarily for PhD students and has two main goals: to explore current debates about the history of ancient Israel and to acquaint students with classic works in the history of critical biblical scholarship. One course.

955. Why Narrative? Exegetical and Theological Perspectives. The aim of this seminar is to explore literary and theological dimensions of biblical narrative, with attention to current conversations (in the academy and more broadly in our culture[s]) about ways in which literature, religious identity, and ethics are related. The (primary) textual foci of the course will be the ancestral narratives in Genesis (chs 12-50) and the book of Esther. Prerequisite: Old Testament 752 and Old Testament 753, and Christian Theology 757 for MDV, MDV-4, and MTS students; no prerequisite for ThM or ThD students or PhD students in the Graduate School. One course. C-L: Christian Theology 971

956. Hebrew Narrative Art. Analysis of the literary craft of selected biblical narratives, and critique of various approaches to studying the art of Hebrew narrative. Prerequisite: knowledge of Hebrew and consent of instructor. One course.


959. Modern Historical Study of the Prophets. Within the history of scholarship on biblical prophecy, the late twentieth-century “turn to the book” entailed the reevaluation of a consensus established one hundred years earlier. By tracing the trajectory of modern critical study of the Bible’s prophetic literature, contemporary interpretive debates and theories are contextualized and illuminated. One course.

960. Inhabited Places in the Hebrew Bible. This advanced seminar will look at the theological and practical significance of place and inhabited space in the Hebrew Bible, including domestic spaces, sacred spaces, and national territory. Biblical texts will be reread against the background of such newer areas of investigation as critical spatial studies, geo-archaeology, and study of domestic economies in ancient Israel. Reading knowledge of Hebrew is highly desirable, but other students may enroll with the permission of the instructor. The seminar is designed for doctoral students; master’s-level students may seek permission from the instructor. Instructor consent required. One course.

962. The Theological Interpretation of Scripture. The goals of this course are: to promote reflection about how theologians, pastors, and churches can read scripture theologically within the contemporary intellectual and cultural context; to read closely several recent influential works on this topic in order to gain a sense of the current theoretical discussion; to work toward a keener awareness of the divide between modern historical-critical analysis of the Bible and its use within Christian tradition and practice; to probe for ways to bridge this divide methodologically so that historical questions can be addressed with integrity within the church at the same time that theological readings continue to be creatively pursued. One course. C-L: Christian Theology 969

971. Dead Sea Scrolls: Doctoral Seminar. One course.

990. Topics in the Old Testament. Topics vary. May be repeated for credit. One course.

New Testament (NEWTEST)

700. New Testament Colloquies. Each colloquy will have a faculty member or visiting scholar leading a discussion on a selected topic. The course is a noncredit course. Please refer to the Courses of Instruction for details about each colloquy. No credit.


705. The Art of Biblical Interpretation. This course is a basic introduction to methods of Biblical interpretation, with attention to the prior assumptions and purposes of different interpretive methods. One course. C-L: Christian Education 710
707. Introduction to the New Testament. This course is in introduction to the content and interpretation of the New Testament, with attention to its historical context, its literary genres, and its central theological issues and claims. Lectures during the week-long intensive portion of the course will introduce students to the Hellenistic world in which the New Testament was written, key issues in interpretation of the New Testament, different approaches to reading texts as scripture for the church, and the interplay between history and theology at work in any Biblical interpretation. During the online portion of the course, lectures will cover the historical setting and distinctive theological claims of the New Testament texts. One course.


760. Hellenistic Greek. Designed for beginners to enable them to read the Greek New Testament. (Two semesters: students with at least one full year of college Greek may be permitted to enroll in 761.). One course.

761. Hellenistic Greek. Continuation of New Testament 760. (Two semesters: students with at least one full year of college Greek may be permitted to enroll in 761.). One course.


770D. Exegesis of the English New Testament: 1 Peter. An investigation of the scriptural formation of the missional congregation as exemplified in 1 Peter. Working with exegetical and theological methods, the course will examine the contextualization of the Gospel in the first century Asia Minor, asking how this letter shapes the community for witness. At the same time, exploring the implications of this investigation for an understanding of biblical authority and interpretation, for ecclesiology, and for exegetical discipline. This is an English exegesis course. Prerequisite: New Testament 754. One course.


770TT. Thessalonians. One course.


771. New Testament Bodies. This course examines treatments of the body in the NT with an eye towards their exegetical, theological, and ministerial import. In doing so, the class will focus on a select number of passages drawn mainly from the Gospels and Paul and exegete these passages in conversation with ancient constructions of the body and recent body theory. We will discuss bodies that are disabled, enslaved, gendered, and ethnically “othered,” as well as perceptions of bodily adornment in the Pauline tradition and depictions of the fantastical bodies in the book of Revelation. We will also examine corporeal representations of both Jesus and Paul. One course.

772. The Scandal of the Cross. When interpreting Jesus’ crucifixion and resurrection in the Gospel accounts, scholars and laity alike often overlook or downplay the “scandal” of Jesus’ death on a cross. This course will first explore this typical interpretative move through exegetical attention to the passion and resurrection accounts in the Gospels. This course will then explore how the potential scandal of Jesus’ death intersects with issues such as gender, disability, violence, and power. One course.

773. Sex, Gender, and the Body: New Testament Conceptions. Conceptions of sex, gender, and the body are inextricably intertwined with discourse, both ancient and modern, and thus help shape the theological witness of the New Testament. To better understand the New Testament’s witness, this course will survey conceptions of sex, gender, and the body in the New Testament and the wider Greco-Roman world by focusing on selected passages drawn mainly from the Gospels and Paul. Topics to be covered range from Jesus’ masculinity to Paul’s understanding of marriage and singleness. Class itself will comprise both lecture and discussion. One course.

774. Proclaiming the Parables. Approaches to the interpretation and proclamation of the parables of Jesus. Readings in nonbiblical narrative and parable. In-class storytelling and preaching. Prerequisite: Preaching 758. One course. C-L: Preaching 762

775. Tour of Turkey: Revelation & Councils. A study class and tour of Turkey designed to familiarize students with the locations, geography, remains, and monuments of the cities of Revelation and the Church Councils while introducing students to some aspects of the Muslim character of Modern Turkey that affect the tourist industry as well as preservation/archeological work related to ancient Christian sites. One course. C-L: Church History 766

776. War in the Land of Shalom: Jewish Revolt and Crusades. A study class and tour of Israel designed to familiarize students with the locations, geography, remains, and monuments of the cities of Israel related to the Jewish Revolt as recorded by Josephus and the Crusades while introducing students to some aspects of the Jewish character of Modern Israel that affect the tourist industry as well as modern geopolitics. One course. C-L: Church History 767
777. Italy in the Life of the Church: Early and Medieval Christianity. A study class and tour of Italy designed to familiarize students with locations, artwork, geography, remains, and monuments in Italy that provide a glimpse into what everyday life may have been like for Christians in the period of the 1st Century CE through the Middle Ages. With regard to Paleo-Christianity special attention will be given to traditions related to the Apostle Paul and Rome, early Christian persecutions, and the Edit of Milan. As the semester progresses, focus will shift to Medieval history and politics (including the crusades), as well as an introduction to the rich visual and literary representations of Christianity that are present in Italy in the period. This course has a travel component to it. The week after the course ends the class will travel to Italy. One course. C-L: Church History 768

790. Topics in New Testament. Topics vary. May be repeated for credit. One course.

800. Bible Study Programs for the Local Church. This course designed as a practicum in Bible study programs for the local church. Its purpose is to equip students to put their seminary biblical education to use in service to churches, through adult Bible studies. There are two foci to the course: the development of evaluative tools for assessing the theological, methodological, and pedagogical presuppositions of Bible study curricula, and practice in developing and implementing Bible studies appropriate to diverse and specific settings. One course. C-L: Christian Education 800


805. New Testament Ethics. This course examines the distinctive patterns of ethical teaching in the various New Testament writings and considers various ways in which the New Testament might inform contemporary ethical reflection. The course will examine representative uses of the New Testament in theological ethics (for example, Niebuhr, Barth, Yoder, Hauerwas, Schüssler Fiorenza, and Gutierrez). Finally, selected topics will be addressed: for example, violence, divorce, anti-Judaism, abortion, wealth, and poverty. One course.

806. Explorations in Pauline Anthropology. This course explores the relationship between anthropology and theology in Paul’s letters, through investigating constructions of Pauline anthropology from that of Bultmann to the work of contemporary scholars. The goal of the course is to provide an opportunity to reflect on questions of identity formation, person in community, and the interrelationship between divine and human action in sustained conversation with Paul, his interpreters, and each other. Prerequisite: New Testament 754. One course. C-L: Christian Education 801

807. Paul’s “Mother Tongue”: Interpreting and Approaching Paul’s Parental Metaphors. This course aims at recovering Paul’s “mother tongue” through a close reading of his parental metaphors, with particular attention to his use of maternal imagery. We will attend to the background of that imagery of prophetic and apocalyptic literature, as well as appropriations in the early church. The course will include readings in metaphor theory, exegesis of selected texts, and reflection on ways both destructive and constructive, such parental metaphors function in the church today. Prerequisite: Old Testament 752, 753, New Testament 754, 760, and 761 are strongly recommended. One course. C-L: Christian Education 802


809. Imitation and Transformation in the Letters of Paul. This course will investigate Paul’s imitation language in relationship to the formation of Christian character. The course will include exegesis of specific texts and critical evaluation of contemporary interpretations. We will attend to both ancient and modern notions of imitation. Prerequisite: Old Testament 752, 753, New Testament 754, and Christian Ethics 757. One course. C-L: Christian Education 803


811. Race and Gender in Paul. There are many “problem texts” in Paul, especially concerning slavery and gender. In fact, a lot of time is spent trying to get around them. But can they be interpreted constructively and with integrity? On the other hand, there is dynamic theological material in Paul, provided that he is correctly understood. Where is this material found? And is it in fact as dynamic and useful as hoped? The perception that these two different discourses are operative in Paul will structure much of the lecturing and discussion. The course will explore each discourse in turn, and then consider their interrelationship. One course.

812. The Historical Jesus. An introduction to historical method as it has been and may be applied to the life of Jesus of Nazareth. One course.

813. Paul & the Person. This course will bring selected Pauline texts into conversation with selected texts in philosophical psychology and neuroscience, exploring Paul’s notion of the person, of how people are constituted as selves in relation and how people change. The course will look at some practical implications of Paul’s anthropology for the ways people conceptualize those on the margins of society: people with forms of dementia, people on the autistic spectrum, and people with self-destructive behaviors and addictions. One course.

814. The Bible & Domestic Violence. This course will combine scriptural exegesis with the study of literature on pastoral care relating to domestic violence (DV). It will also include guest lectures by experts in DV and third party training in responding to DV. Throughout, students will seek to weave together the study of scripture with the study of contemporary contexts in order to cultivate a response to DV that is not only informed by scripture but energized by the biblical witness and adept at marshalling a host of scriptural resources. One course. C-L: Old Testament 808
816. Exegesis of the Infancy Narratives (English). Of the canonical Gospels, only Matthew and Luke have accounts of the birth and infancy of Jesus, and only Luke records an incident from Jesus’ later childhood. These accounts agree on some important details (for example, the virginal conception through the Holy Spirit), but they also disagree widely on other details (for example, whether Joseph and Mary’s home was in Nazareth or Bethlehem), and each has details that the other lacks (for example, the Magi and the flight into Egypt in Matthew, and the shepherds and the manger birth in Luke). These similarities and differences raise the question of the respective roles of historical memory, theological conviction, and pious imagination in shaping the canonical infancy narratives. In order to get at these questions, the canonical narratives will be studied in detail (three weeks each), but important parallel narratives, both pre- and post-canonical, will also be studied (one to two weeks each) for purposes of comparison and contrast. Prerequisite: Prerequisite: New Testament 754. Recommended prerequisite: Old Testament 752 and Old Testament 753, or advanced placement. One course.


870A. Acts. One course.

870C. I Corinthians. One course.

870D. 1 Peter. An investigation of the scriptural formation of the missional congregation as exemplified in 1 Peter. Working with exegetical and theological methods, the course will examine the contextualization of the Gospel in the first century Asia Minor, asking how this letter shapes the community for witness. At the same time, exploring the implications of this investigation for an understanding of biblical authority and interpretation, for ecclesiology, and for exegetical discipline. One course.

870E. Ephesians. Prerequisite: New Testament 754, 760, 761, or equivalent. Consent of instructor required. One course.

870G. Galatians. One course.


870K. Mark. One course.


870M. Matthew. One course.

870P. Epistles of Peter and James. One course.

870PP. Philippians and Philemon. One course.

870R. Romans. One course.

870S. The Resurrection Narratives. One course.

870T. The Pastoral Epistles. One course.

870TT. Thessalonians. One course.


870Z. Colossians. One course.


901. The New Testament and Christian Leadership. This course will examine several key points at which the study of the New Testament intersects with, informs or critiques contemporary understandings of leadership. The primary focus will be on the figures of Jesus and Paul: therefore, central to the course will be a careful exegesis of selected passages in the Gospel of Mark and in Paul’s Corinthian correspondence. Secondary readings will encourage students to reflect more deeply on these New Testament texts as resources for understanding Christian leadership. One course.

950. The New Testament and Ancient Graeco-Roman Philosophy. This course will aim to understand the basic philosophical/theological issues that are embedded in the interaction between ancient philosophy and early Christianity and how these issues can be thought about today. We focus primarily on the Stoics because (a) they are the best representatives of the philosophical mainstream during the time surrounding the composition and early reception of the New Testament; (b) there is a long history of discussion about the relation between Stoicism and Christianity that time and again shows this question to be a particularly fruitful way of thinking about what Christianity actually is; and (c) Stoicism remains very much alive in the modern world. One course.


952. The Old Testament in the New: New Testament Writers as Interpreters of Scripture. This doctoral seminar will seek to examine the ways in which New Testament authors read and interpreted scripture. Special attention will be given to Paul, the Gospels, and Hebrews. Prerequisite: New Testament 754, 760, and 761, or equivalents. One course.
953. Questions in the Study of Ancient Judaism. The course will examine the current state of research on some of the most significant and controversial topics in contemporary study of Second Temple Judaism and the Judaism of the early rabbinic period. One course.


955. The Theology of Paul: Structure and Coherence. Review of recent critical discussion of Pauline theology, with particular emphasis on the problem of the structure and coherence of Paul's thought. Reading knowledge of German, as well as some previous work in Greek exegesis of the Pauline corpus is required. Consent of instructor required. One course.

956. The Gospels and Historiography. A doctoral-level seminar investigating the approach of the Gospels towards history by comparing them with the approach to history of other ancient texts. One course.

957. Judaism & Christianity: The Parting of the Ways. The purpose of this course is to engage some of the most important Christian documents from the first four Christian centuries that shed light on the relations between Christians and Jews (or other Jews), and between Christianity and Judaism. Special attention will be paid to the questions of the persistence of Jewish Christianity, the "parting of the ways" (when, where, how, and why?), and whether or not anti-Jewish polemic reflects the presence of Jews in the environment or is merely a tool for Christian self-definition. One course.

958. Pauline Biography. This course addresses the complex matter of Paul's biography concentrating in particular on the generation of a framework for his life that all future historical critical research can then be based on. This reconstruction will be undertaken in as rigorous a fashion as is possible, in a self-consciously methodologically transparent mode, that is, avoiding wherever possible vicious circularity and other common problems in Pauline reconstruction. It will therefore focus on questions of integrity/partition, authorship/authenticity, relative sequence, absolute sequence, and dating, as well as aim to resolve the notoriously difficult matter of Paul's chronology. One course.

959. Advanced Greek Grammar and Reading. Grammatical and syntactical analysis and reading of more difficult religious and philosophical texts from the Classical and Hellenistic periods. Enrollment is open to PhD/ThD students; master’s students may enroll with permission of the instructor. One course.


990. Topics in the New Testament. Topics vary, may be repeated for credit. One course.

II. Historical Studies

Church History (CHURHST)

701. Latin Reading. Focus on reading Latin texts with some consideration of grammar, syntax, and prose style of various classical texts. No credit.

708. Introduction to Church History. This course will introduce students to the church’s major historical “turning points,” significant moments that marked an event that has had a lasting impact on the history of Christianity. These events will include the Council of Nicaea, the Council of Chalcedon, the rise of monasticism, the rise of the Holy Roman Empire, the Great Schism, the Reformation, the Counter Reformation, Pietism, the missionary movement, and the rise of World Christianity. This class will be centered on a theme in examining such a wide swath of history, a theme perhaps better described as a tension. The tension is between the “pilgrim principle” and the “indigenization principle”. One course.

750. Early to Late Medieval Christianity. A survey of the history of Christianity from its beginnings through the fifteenth century. One course.

751. Early Modern, Modern, and American Christianity. A survey of the history of Christianity from the Reformation to the present. One course.

760. Introduction to Ecclesiastical Latin. The class is an introduction to basic Latin grammar and the vocabulary, classical and theological, necessary for the reading of Patristic and Medieval Latin texts and non-Christian Latin sources of influence upon Christian thought. One course.

761. Introduction to Ecclesiastical Latin. Continuation of Church History 760. One course.


763. History of the Crusades. This course will thoroughly examine the historical record of the Crusades and grapple with their legacy for Western Christians today. One course.

764. Becoming Divine: A History of Eastern Orthodoxy. This course is designed to provide students with a historical framework within which to understand the theology, doctrine and praxis of the Eastern Orthodox Church, from the patristic era to the end of the Byzantine empire. One course.

765. Greek Patristic Texts. In this course we will study the Greek syntax and style of key patristic texts, e.g., Martyrdom of Polycarp, Letters of Ignatius of Antioch, Acts of Paul and Thecla, Origen’s Preface to On First Principles, Nyssen’s Life of Marina, and Nazianzen’s Third Theological Oration. Class will include a review of Attic grammar not common in Koine Greek. One course.

766. Tour of Turkey: Revelation & Councils. A study class and tour of Turkey designed to familiarize students with the locations, geography, remains, and monuments of the cities of the Book of Revelation and the Church Councils while introducing students to some aspects of the Muslim character of Modern Turkey that affect the tourist industry as well as preservation/archeological work related to ancient Christian sites. One course. C-L: New Testament 775
767. War in the Land of Shalom: Jewish Revolt and Crusades. A study class and tour of Israel designed to familiarize students with the locations, geography, remains, and monuments of the cities of Israel related to the Jewish Revolt as recorded by Josephus and the Crusades while introducing students to some aspects of the Jewish character of Modern Israel that affect the tourist industry as well as modern geopolitics. One course. C-L: New Testament 776

768. Italy in the Life of the Church: Early and Medieval Christianity. A study class and tour of Italy designed to familiarize students with locations, artwork, geography, remains, and monuments in Italy that provide a glimpse into what everyday life may have been like for Christians in the period of the 1st Century CE through the Middle Ages. With regard to Paleo-Christianity special attention will be given to traditions related to the Apostle Paul and Rome, early Christian persecutions, and the Edict of Milan. As the semester progresses, focus will shift to Medieval history and politics (including the crusades), as well as an introduction to the rich visual and literary representations of Christianity that are present in Italy in the period. This course has a travel component to it. The week after the course ends the class will travel to Italy. One course. C-L: New Testament 777

790. Topics in Church History. Topics vary. May be repeated for credit. One course.

800. The Christian Mystical Tradition in the Medieval Centuries. Reading and discussion of the writings of medieval Christian mystics (in translation). Each year offers a special focus, such as: Women at Prayer; Fourteenth-Century Mystics; and Spanish Mystics. Less well-known writers (Hadewijch, Birgitta of Sweden, and Catherine of Genoa) as well as giants (Eckhart, Ruusbroec, Tauler, Suso, Teresa of Avila, Julian of Norwich, Catherine of Siena, and Bernard of Clairvaux) are included. Also offered as Medieval and Renaissance Studies 672 and Religion 742. One course.


803. The History of Biblical Interpretation: From Medieval to Modern Times. This course aims to give an account of some of the key shifts in the history of biblical interpretation by tracing the collapse of the medieval fourfold sense and the changing understandings of the "literal sense" analyzing the Protestant reformers contribution to biblical exegesis, tracing the deconstruction of scripture and its authority, and suggesting some ways of reconstructing authority of scripture and the practices of reading scripture for Christian readers today. One course.

804. Prophecy and Reformation: Prophecy in the Early Modern Era. Prophecy is a very powerful theme and tool in the Early Modern era that informs the ways many of the key leaders of the Protestant Reformations were viewed by their contemporaries, strongly shapes the new vision of the Protestant pastor and his duties, and guides and informs the ways in which the church and church leaders can and should interact with and possibly challenge the state and state leaders. This course examines this theme of Prophecy and the Reformation from several different angles. One course.

805. The Protestant Reformers and the Jews. This course studies the late medieval and Renaissance backdrop to Christian perceptions of Jews and Judaism and Jewish responses to these perceptions and focuses on the views of Jews and Judaism in the writings of Martin Luther, John Calvin, Martin Bucker, and a few Catholic contemporaries such as Erasmus, Reuchlin, Eck and Pfefforkorn. One course.

806. Readings in Latin Ecclesiastical Literature. This class will introduce students to the reading of ecclesiastical Latin, using John F. Collins' A Primer of Ecclesiastical Latin. No prior knowledge of Latin is required. Throughout most of the semester, the primary focus will be on grammatical exercises and learning vocabulary, but students will be introduced to simple passages from the Latin Bible and other ecclesiastical texts, and by the end of the semester will be reading more lengthy selections from the Bible, besides the text of the Latin Mass. One course.

807. Women in the Medieval Church. The history of the Medieval Church told from its women figures. Attention to the life and writings of saints, heretics, abbesses, queens, mystics, recluse, virgins, bishops' wives, and reformers. Topic varies. One course.

808. Women and the Protestant Reformation. This course involves the study of 1) the changing views of the roles of women in the home and workplace and 2) the changing views of marriage, divorce, and parenthood during the time of the Protestant Reformation. One course.

809. Life and Times of the Wesleys. A seminar on John and Charles Wesley and their colleagues in relation to English culture and religion in the eighteenth century. One course.

810. Death, Grief, and Consolation, Ancient and Modern. This class will examine the theology of hope and the church's rhetoric of consolation expressed in treatises and funeral orations in early Christianity. The course is designed to function as a PTM Limited Elective that challenges students to consider how the church articulates a message of consolation to those who are grieving that is grounded in a distinctive Christian anthropology and Christology. In practical terms, how does Jesus' passion and resurrection make any difference in the way of ministering to people who are in the midst of suffering or have lost a loved one. One course.

811. Topics in Early Medieval Church. Topics vary. One course.

812. Out of Africa: Christianity in North Africa before Islam. In this seminar we will look at selected writings of Tertullian, Cyprian, and Augustine, as well as lesser known African Fathers. We will look at the African rite of Baptism, African Creeds, and African Church councils. Focusing on major theological, liturgical, and pastoral problems in the African church, we hope to gain an appreciation of the crucial role of the African church in the development of the church in the West. One course.

813. Pastoral Care from the Sixth to Eighth Centuries. Explores the role of pastors and the Christian formation of the people of Western Europe from St. Boniface's missionary letters, the historical documents such as Gregory the Great's Pastoral Rule, Caesarius of Arle's Sermons, St. Boniface's Missionary Letters, the Irish book of Penance, civil law codes, and hagiography (the lives of saints). Prerequisite: Church History 750 or equivalent. One course.

814. Baptism in the First Eight Centuries of the Church. This seminar, using entirely primary source material, will look at: 1. liturgical texts (sacramentaries, missals); 2. commentaries (explanations and interpretations of the mass); 3. archaeological and iconographic
Evidence; and 4. ecclesiastical legislation on the Eucharist (ecumenical and local councils, capitulaires, and canon law collections). Students will write a final research paper on any aspect of the influence or role of Eucharist belief and Eucharistic celebration on the life of the church. Prerequisite: Church History 750 or equivalent. One course.

815. Baptism in the Patristic and Early Medieval Period. A study of the celebration and interpretation of baptism in the church orders and texts of the early church writers. One course.

817. The Celebration and Interpretation of the Eucharist in the First Eight Centuries of the Church. This seminar, using entirely primary source material, will look at: 1) liturgical texts (sacramentaries, missals); 2) commentaries (explanations and interpretations of the mass); 3) archaealogical and iconographic evidence; and 4) ecclesiastical legislation on the Eucharist (ecumenical and local councils, capitulaires, canon law collections). Students will write a final research paper on any aspect of the influence or role of Eucharist belief and Eucharistic celebration on the life of the church. Prerequisite: Church History 750. One course.

818. Byzantium and Islam: Eastern Perspectives. Current and geopolitical tensions between Christendom and Islam are not new. These interactions have a long and sometimes violent history, saturated with ideological communities on both sides. A survey of original sources will be conducted, with particular attention to the ecclesial and historiographical texts. One course.

819. The Body in Early Christian Thought and Practice. The field of Early Christianity is frequently treated as the study of spiritual things. Yet early Christians, no less so than contemporary Americans, were convinced that their bodies mattered, and spent a great deal of time and text on them. Bodies were the locus for sin and salvation, required special treatment and training, and could become the signifiers of holiness as well as depravity. This course will explore the ways in which Christians from the second through sixth century C.E. thought about and treated their bodies: their own, those of saints and martyrs, and even that of Christ. Prerequisite: Church History 750. One course.

820. Byzantium and the Bible. Extraordinarily little has even been attempted in the area of Byzantine exegesis or homiletics. Surprisingly, the Byzantine treatment of Christian scripture is a topic that neither historical theologians nor Byzantinists have systematically addressed, despite the influence and importance of this thousand-year-old Christian empire of the Middle East. This course is intended to be an exploration into previously uncharted territory, a first foray toward thinking the thoughts of Eastern Christians who lived centuries before us, and identifying the historical significance of their neglected contribution. This class will focus on post-patristic to early medieval evidence. One course.

821. Worship History for Worship Renewal. Using in-depth case studies of selected historical churches, this course explores different practices in and understandings of Christian worship over the past two millennia. The course is designed to come to grips with basic issues in worship as represented by different traditions and with options for approaching worship renewal today, with an eye to using Trinitarian theology as the evaluative key. How might we borrow with integrity from our Christian past to renew worship today? Doctoral students taking the course will focus, in addition, on developing facility with researching historic, liturgical primary material. One course. C-L: Liturgical Studies 801

822. Heresies and Heretics. In this course, we will trace the church’s attempts to enforce orthodoxy from the days of Constantine to the modern church’s lingering conflicts. We will investigate how heresy is defined by historical context, specifically the ecumenical church councils, and how this definition has been refined and challenged throughout Christian history. One course.

823. Theological Assessment of Worship Song Lyrics. One of the most fundamental, recurring tasks of pastoral activity is the vetting of congregational worship songs, including considering their theological content. To better equip future ministers for this task, this course seeks to increase the capacity of students to assess theologically various lyrical expressions of the Christian faith, ancient and modern. By weekly review of small bodies of worship songs, assessed by both the student’s theology as well as the assumed perspective of a historical theologian, students will gain facility to address the potential and limitations of poetic articulations of theology. One course. C-L: Liturgical Studies 807

824. Biblical Interpretation in Early Christianity. This course will examine Christian discourse surrounding scripture and the ways in which it spoke and could be made to speak to the church throughout the period from, roughly, the second through the sixth centuries C.E. We will address, inter alia, questions of what texts came to be regarded as scripture and by what processes this occurred; the formation and “closing” of the canon; the development of different schools and strategies for biblical interpretation; Christians’ interactions with other interpretive communities, including particularly their Jewish neighbors, whose readings shaped Christian understandings of scripture; as well as regional, individual, and genre-specific differences. One course.

890. Topics in Church History. Topics vary. May be repeated for credit. One course.

903. Ecclesial Leadership: An Historical Perspective. This class is the history component of the DMin curriculum. As the title suggests, the course is designed to give an historical perspective on the work of ecclesial leaders. Although the category of leader or dux is ancient, "leadership" is a relative recent label for the study of the work of deacons, pastors, and bishops. One course.

950. Readings in Latin Ecclesiastical Literature: Four Carolingian Debates. Readings in Latin of pastoral, theological, and church-disciplinary literature from the late patristic and medieval period. Prerequisite: Church History 806 or equivalent, plus a fair reading knowledge of Latin. One course.

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

952. Jewish/Christian Encounter with Late Antiquity. Over the course of the past few decades, scholars of Early Christianity have widely recognized and affirmed not only Jesus’ own Jewish identity but the New Testament’s witness to the new religion’s Jewish origins. Such recognition nevertheless raises further questions for students of Christianity’s historical development: how, when, and for what reasons did the movements separate? What accounts for the virulent anti-Jewish tenor of many ancient Christian writings? What alternative models, if any, presented themselves as adherents of both traditions? This seminar will seek to explore these and related questions on the basis of primary source material. One course.
953. Asceticism and Monasticism in Early Christianity. The impulse towards asceticism—towards distinguishing oneself as a “spiritual athlete”—has been part of Christianity's DNA since its very beginnings. Both the gospels and the Pauline epistles emphasize the benefits of self-denial, and the heavenly treasures that such self-denial would lay up for believers. By the fourth century, these ascetic beginnings flowered into a widespread, locally and regionally diverse set of monastic and ascetic practices, varying in kind as well as in degree, but all designed to draw Christians closer to God and, on occasion, to draw down the heavenly Jerusalem to the temporal plane. One course.

954. Death and Dying in Late Antiquity. Death, in antiquity as in the present era, sat at the intersection of a wide range of discourses. Medical doctors, for example, sought to avert it, jurists to mitigate its impact upon family relations and the flow of capital, philosophers and theologians to prescribe approaches to it, and bishops and other religious professionals to create rituals by which to assist the departed's transition into the afterlife and to channel the grief of surviving loved ones. This seminar aims to locate death at the intersection of material and literary culture, liturgical practice and economic impact upon ancient Christian communities. One course.

990. Topics in Church History. Topics vary. May be repeated for credit. One course.

**Divinity (DIVINITY)**

575. Introduction to Catholic Thought. This course provides an introduction to the style and substance of the Catholic intellectual tradition. Students will be expected to read some of the classics of the tradition closely, to become familiar with the tradition's technical vocabulary, to gain a preliminary understanding of the main topics of interest to it, and to engage some of its main conclusions critically. One course.

580. Pastoral Care and Women. A course that explores the cultural and ecclesial context for the pastoral care of women, with a focus on the theme of embodiment and relationality. Special topics include vocation, spirituality, aging, abuse, and depression. One course.

**Historical Theology (HISTTHEO)**

790. Topics in Historical Theology. Topics vary. May be repeated for credit. One course.

800. The Theology of the Alexandrian School. This course will focus on the writings of four of Alexandria’s most influential thinkers: Philo, Clement, Athanasius, and Cyril. Prerequisite: Church History 750. One course.

801. Augustine. The religion of the Bishop of Hippo in the setting of late antiquity. One course.

802. Readings in Medieval Theology. This course examines the high medieval achievement in theology, both scholastic and spiritual, through close study of selections from many of the most important theologians from the 12th through the early 14th centuries. Prerequisite: Church History 750. One course.

803. Luther and the Reformation in Germany. The theology of Martin Luther in the context of competing visions of reform. One course.

804. Problems in Historical Theology. One course.

805. From Papyri to PCS: Art and the Media in the Christian Tradition. A study of the various ways by which the Gospel has been communicated and transmitted through the centuries, including architecture, music, manuscripts, painting, calligraphy, drama, sculpture, preaching, movies, stained glass, television, and printing. One course.

806. Virtue and Theology in Early Christian Ethics. In this course, we will examine the classical concept of virtue (Homer, Plato, and Aristotle) and the way that Christian theology (Christology, anthropology, eschatology, and hamartiology) causes early Christian theologians to modify the classical concept of virtue. After a survey of key Christian views of theology and discipleship (Clement, Nyssen, Ambrose, and Augustine) we will examine key ethical issues. Prerequisite: Church History 750. One course.

807. History and Theology of Byzantine Iconography. As important cultural products, icons and their Christian iconography are worthy of study for their theological authority as well as their historical significance in the development of Eastern Orthodox thought and praxis. This course aims to expose students to the sensory world of Byzantine worship through deep study of its iconography and history. One course.

808. Patristic Readings of Romans 5-8. Romans 5-8 is one of the most important set of chapters in the history of the church's understanding of Paul's anthropology, Christology, salvation history, and Pneumatology. This seminar will examine the exegesis and dogmatic deployment of these chapters by Origen, Ambrose, Ambrosiaster, Pelagius, Augustine, and John Cassian. One course.

809. Eros and Epektasis: From Plato to Ps-Dionysius. One of the major subjects of debate among theologians, ancient and modern, has been how to think about the nature of Christian love. In his famous Agape and Eros, Anders Nygren argued that the incorporation of a Classical and Hellenstic notion of eros into Christian theology marked a corruption of the Biblical concept of agape. The purpose of this class is not to rebut Nygren's analysis "that has been done by other scholars" rather it is to examine how theologians appropriated the Classical eros tradition. The class will also pay close attention to the question of how the theological commitments of these Christian theologians caused them to change the Classical ideal of eros. One course.

810. Christology before Nicaea. Beginning with an overview of the New Testament and Jewish Christian texts among the so-called Apostolic writings, the class will trace the ways in which Jesus is discussed in the first formative centuries of the church. The term "Christology" is used broadly to include, not only ways the fathers narrated the relationship of Jesus' humanity and divinity, but also Jesus' relationship with the Father and Spirit in his salvific works. This is the first of two classes to be taught (in order) on patristic Christology. One course.

811. History of Hell. This course will survey development of the doctrine of hell and the afterlife from the biblical context to the modern day, examining various creedal formulations and artistic representations from literature, art and poetry. One course.

890. Topics in Historical Theology. Topics vary. May be repeated for credit. One course.

950. Theology of John Wesley. One course.
951. Roger Williams’s Life and Thought. The historic importance of Roger Williams cannot be limited to that of a sectarian firebrand who challenged Puritan authorities, befriended Indian neighbors, founded the colony of Rhode Island, and established the First Baptist Church in America. Roger Williams may well deserve the title “America’s Theologian” because he was the trailblazer for the liberty of conscience, the freedom of religion, and the separation of church and state which became established as a distinctively American ideal in history, culture, and law. This course will examine the life and thought of Roger Williams through a careful reading of his writings with attention to both their historical context and contemporary relevance. One course. C-L: Christian Theology 951

953. Topics in Patristic Theology. A study of selected topics from the Greek Fathers. One course.

954. Greco-Roman Intellectual Traditions of Patristic Thought. The course examines various intellectual traditions (philosophical schools, schools of rhetoric, and literature) that provided the high cultural background for early Christian authors, from the writers of the New Testament to Patristic theologians such as Justin, Clement, Origen, Gregory of Nyssa, and Augustine. One course.

955. The Theology and Ethics of Ambrose of Milan. This class on Ambrose will consider the following: Political and Philosophical Context of Fourth Century Christendom; Ambrose’s Exegesis; Ambrose’s Dogmatic Theology; and Ambrose’s Moral Theology. It is designed to be of value to both historians of late antiquity and students of theology and ethics. One course.

956. The Theology of the Cappadocians. Prerequisite: Christian Ethics 757, Christian Theology 755, Church History 750, and Church History 751. One course.

957. Theology and Reform in the Later Middle Ages. Examination of selected issues in the life and thought of the medieval church from the twelfth century through the fifteenth century. Readings in popular and academic theologians from Pierre Abélard to Gabriel Biel. One course.

958. Theology of St. Thomas Aquinas. Seminar on themes and problems in the thought of Thomas Aquinas. Consent of instructor required. Also taught as Religion 748S. One course.


990. Topics in Historical Theology. Topics vary. May be repeated for credit. One course.

American Christianity (AMXTIAN)

756. American Christianity. A consideration of the nature of Christianity in America and the history of its development. One course.

760. North Carolina Christianity. This course examines the history of North Carolina from colonialism to the present day. In particular, we explore the impact of war, economic depression, and immigration and discuss the consequences of the Civil War, the civil rights movement and the prosperity gospel. One course.

790. Topics in American Christianity. Topics vary. May be repeated for credit. One course.

800. Studies in American Methodism. Research seminar devoted to selected topics in the Wesleyan and Methodist traditions in America. One course.

801. Donald Trump, TV Preachers, and the American Prosperity Gospel. This course introduces students to the major figures and features of the twentieth-century American prosperity gospel. It traces its late 19th century metaphysical roots through black and white Pentecostalism to post-war revivals where it took shape. We consider its effect on megachurches, televangelism, and uplift traditions as it spread across racial and economic divides. New Thought, New Age, self-help, Pentecostalism, and pop religion will be considered throughout. One course.

802. The Image of the Clergy in American Popular Culture. This course will examine prevalent images of the American popular culture from the early colonial period to the present, with emphasis on the post-World War II era. One course.

803. American Religious Thought. Exploration of major writings from the Puritans to the present. “Religious thought” will be broadly construed to include formal theological treatises, spiritual autobiographies, folk theology, and the like. One course.

804. Worship in the Wesleyan Tradition. A study of the historical, theological, liturgical, and sociological influences which have shaped the worship patterns of the Episcopal Church and the major American denominations that claim a Wesleyan heritage. Historical and contemporary liturgies will be examined, and concerns related to the leadership of contemporary liturgies will be discussed. Prerequisite: Care of the Parish 777 and 778, Liturgical Studies 760. One course. C-L: Liturgical Studies 805

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


807. The Social Organization of American Religion. Focuses on social and institutional aspects of American religion. Topics include trends in American religion, social sources of religious variation, sociological knowledge about congregations and clergy, and religion’s place in American society. One course. C-L: Sociology 776

808. Religions in the American South. A study of the interrelationships of southern religion and southern culture. One course.

809. Evangelical Traditions in America. The first is to gain clarity about the meaning of the elusive and strangely elastic label evangelical, especially in the American context. The second objective is to evaluate the significance of historical context. The third objective is to assess the meaning of change over time. Obviously an evangelical in the year 1730 was different from an evangelical today. And finally, beside those substantive objectives stands a methodological one. How do we deal with a living religious tradition in a manner that is critical yet empathetically sensitive to the humanity of its adherents? One course.
810. Jonathan Edwards and the Puritan Tradition. This course’s primary goal is to examine the interaction between Jonathan Edwards and his age. Though we will pay attention both to the man and to the age, the focus will fall on the interaction between them and how Edwards drew on the intellectual and cultural resources of the times and how the times made his work possible. A closely related secondary goal is to sharpen our ability to read primary and secondary texts, both appreciatively and critically. What did the authors intend to convey? What did they leave out? What did their audiences hear then, over the years, and now? What difference does any or all of this make? One course.

811. Pentecostalism. This course will study the history, theology, and practices of Pentecostalism—the fastest growing Christian movement in the world, encompassing perhaps one in every four Christians—from its origins among poor whites and recently freed African Americans to its phenomenal expansion in places like South America, Asia, and Africa. The course will explore Pentecostalism’s theological and historical relationship to the Methodist, Holiness, Apostolic, and Charismatic movements, as well as Pentecostal belief in phenomena like speaking in tongues, healing, miracles, and prophecy. Finally, the course will use race, class, and gender analysis to evaluate the cultural influences of Pentecostalism. One course.

812. Women and Power in Modern American Churches. This course examines the history of ordaining women for Christian ministry in the United States. The class explores a wide range of Christian responses to the changing social, cultural, economic, and political expectations for women in religious leadership. We will examine the ideas and experiences of a wide variety of women in ministry. We will grapple with questions of race and sexual orientation for women in the pulpit. We will draw examples from seasoned denominations like the Methodists and the Episcopalians to nondenominational churches, outsider traditions like the Seventh Day Adventists to modern televangelism. One course.

813. American Theodicy. This course introduces students to major themes in American religious history that address the foundational question of pain and suffering. By drawing on major figures and features of American religious history from the Puritans to the present, it takes up various answers and the communities created around them. Is the problem of suffering simply one shrouded in mystery? Can it be conquered with special supplications and rituals? What is God never intended people to suffer at all, and it can be remedied? We consider its effect on congregations as it spread across racial and economic divides. We will also examine how expectations of preachers and pastoral care changed as a result. One course.

890. Selected Topics in American Christianity. Topics vary. May be repeated for credit. One course.


951. Interpretations of American Religion. An opportunity for advanced students in North American religious studies to deepen their understanding of some of the major questions in the field. Examination of how religious history is actually written, with special attention to the imaginative and moral motivations that enter into that process. Consent of instructor required. One course.

990. Topics in American Christianity. Topics vary. May be repeated for credit. One course.

History of Religion (HISTREL)

710. Gandhi’s Modernity: Insights & Ironies. How did Gandhi define modernity, reject it, or embody it? This course discusses Gandhi’s modernity as a two-sided paradox—passionate critic of civilizational modernity while also radically modern. Through discourses of development, secularism, and capitalism that underlie notions of modernity, study how Gandhian praxis reformulates the modern through self-transformation and a program for collective good. Do traditional concepts of the ashram, the ascetic, and homespun fabric express Gandhi’s vision of a modern utopia, or an actualizable political future? What ironies surface as Gandhi navigates the terrain of the modern? What challenges? What insights? Mandatory, time-sensitive training and approval process—see synopsis. Instructor: Prasad. Three courses. C-L: Religion 777

760. Engaging with Islam and Muslims as Faithful Christians. This course will be an introductory level examination of the major theologies, geographies, demography, and cultures of Muslim peoples. It will analyze the historical development of Islam as a religion and the civilizational achievements of Muslim societies. Participants will gain basic knowledge of Islamic theology and doctrines, various religious practices, Islamic history, and the many ways in which Islam is practiced as a living faith in different parts of the world, including the U.S. Divinity School students will find this course helpful in developing skills to engage in meaningful Christian-Muslim relations conversations. One course.

761. Jesus and Mary in Islam. The course will introduce students to the Prophet Isa (Jesus) and his mother Maryam (Virgin Mary) within the foundational texts (Qur’an and Hadith) texts of Islam and as well as the theme’s manifestation in major Muslim traditions, namely Sunni, Shiite, and/or Sufi traditions from 7th century to present time. Special attention will be given to the theological underpinnings of various Muslim views on Jesus and Mary, revealing both comparison and contrast with the orthodox Christian traditions. One course.

762. Introduction to Judaism: Calendar as Catechism. An integrated view of Judaism through a survey of the holy days of the Jewish calendar. The holy days are the focal points of well integrated and constantly elaborated teachings, rituals, liturgies, and folkways—all uniquely attached to a timely (historical) moment (for example, Passover), or to a timeless gesture (for example, Day of Atonement). Each event is a prism through which the light of Jewish civilization is refracted to reveal its various aspects and eras. One course.

763. An Introduction to Jewish Prayer. A project to examine the forms, vocabulary, and uses of Jewish liturgy from ancient times through the present. One course.

764. Introduction to Midrash: The Rabbinic Art of Interpreting Scripture. How does the single voice of scripture contain the chorus of rabbinic interpretations? What is the nature of the dialogue between text and interpreter? What is the authority of exegesis? These are some of the questions that we will explore through selected Midrash texts. The texts themselves will represent a variety of literary forms, styles, and topics. One course.
Christian Theology (XTIANTHE)

700. Theology Colloquies. Every other week a faculty member or visiting scholar leads a discussion on a selected topic. The course is a noncredit course open to all master’s students. No credit.

705. Introduction to Christian Theology. This course will introduce students to the church’s major beliefs and practices, including lessons on topics such as God, Israel, Jesus, the Holy Spirit, the church, worship and prayer, scripture, and eschatology. The course will also provide an introduction to the nature and purpose of theology and to the role of critical thinking in the Christian intellectual life. The class will also serve as a general introduction to the curriculum students will encounter in subsequent courses. One course.

725. Christian Vocation. This course is designed as an introduction to Christian vocation. Students will be guided through an examination of scripture and wide range of texts in the Christian tradition to consider the nature and purpose of God’s call for all people. Though the course considers God’s call for all Christians, it will attend to a call to ordained ministry. One course.

755. Christian Theology. This course considers God’s call for all Christians, it will attend to a call to ordained ministry. One course.

757. Philosophical Theology I. Selected readings from Plato and Aristotle which helped to shape philosophical theology from Origen through Augustine and Aquinas. One course.

760. The Free Church. This course is designed to introduce students to the theological ethos of the Free Church tradition from the origins in Europe and Great Britain, through its spread to North America, to contemporary expressions in the post-colonial two-thirds world. The approach to the subject will be historical and theological, providing a narrative that traces the development and growth of the Free Church movement as well as a typological description of the character of the Free Church. One course.

761. Free Church Theology. Extending Schleiermacher’s observation that theology in the West is either Catholic or Protestant, this course explores a third type: Free Church theology. It will prepare students to think theologically about the convictions and practices that are distinctive to the standpoint of the Free Church tradition in conversation with Catholic and Protestant theologies. Prerequisite: Christian Theology 755. One course.

762. Reformed Theologies. This course is designed to acquaint the student with the theological ethos of the Reformed tradition, in both its early Continental and its contemporary expressions. One course.

763. Faith and Freedom. This course is designed to help students answer from a Christian standpoint what it means to be free. Conceptions of freedom from the broader cultural horizon will be engaged in conversation, but the primary sources for reflection will be from Christian scripture and tradition. The life stories of St. Augustine, John Bunyan, and Jarena Lee (and her “Sisters in the Spirit”) will serve as models to display the convictions and practices of Christian freedom. One course.

764. The Pastor’s Vocation. This course proposes to revisit the notion of the pastor’s life, drawing on classical as well as contemporary texts, theological analysis as well as memoir and fiction, and men and women from diverse Christian communities. The course will explore key themes of the pastor’s vocation: calling, the pastoral office, spiritual life and care, preacher, and the pastor as leader of the communities of faith and resistance. Writing assignments will ask students to reflect on their understanding of the pastoral vocation in conversation with the readings. One course.

765. Women, Theology, and the Church. An introductory course about gender and the church that considers issues of authority in the mainline churches and theological traditions, surveys the range of feminist theologies from biblical and evangelical to radical, and allows the student to work on practical issues of gender and ministry. One course.

766. Theology and Interpreting Scripture. We will pay special attention to how understanding of God and corporate life are connected to different judgments about the nature of the Bible as scripture, its use, and what counts as faithful practices. One course.

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

768. Conflicts in Faith: Christianity and Feminism. Prerequisite: Christian Ethics 757, Christian Theology 755. One course.

769. The Nature and Existence of God. The purpose of this course is to elucidate what it is to think about God according to the fundamental grammar of Christian thought, which is to say, first, how to think about the distinction between God and creatures; and then,
second, how to think about God as triune. Fulfilling that purpose will require provision of careful conceptual distinctions, which will in
turn mean offering something approaching a primer in (what Catholics sometimes problematically call) fundamental theology, or (as an
alternative and equally obscure label) philosophical theology, or (worse yet) philosophy of religion. One course.

770. Introduction to Christian Philosophy. Students in this course will begin by inquiring into the nature of philosophy. In light of this
beginning point, the students will then go on to investigate several ideas in philosophy: 1) the possibility of philosophic knowledge, 2)
natural law, 3) moral absolutes, 4) the relationships between our notions of God and demonstrations of God’s existence, 5) Christian
aesthetics, 6) philosophical responses to revelation mysticism, and 7) philosophical contemplation as an ongoing and meaningful part
of Christian life. One course.

771. Learning Theology with C. S. Lewis. In this course the students will encounter a broad and representative range of C. S. Lewis’
works. By the way of close reading, reflection, and discussion, the students will begin to think through central topics of Christian theology
and ethics. The goal of this course is to offer students the opportunity to being to think theologically. The hope is that thereby students
will be enabled to encounter, reflect upon, and respond to various situations in their ministry beginning already with their field education
placement. One course.

772. Theology, Science, and The Stories We Tell About The World. This will be a first course—in what will eventually become a series of
linked courses—in which we bring the approaches of science and the approaches of theology together in order to understand what each
says about itself and the world, and to understand the ways in which they illuminate each other when they are in their proper relationship
(and this course will, in part, be asking what that relationship ought to be). One course.

773. Introduction to Theology and the Arts. This course aims to provide an introduction to the ways in which theology can enrich and be
enriched by the arts. Covering a wide range—including literature, painting, film, music and drama—it seeks to show how central theological
doctrines can transform the way we perceive and make art, and how the arts in turn can deepen our understanding of some of the central
tenets of the Christian faith. One course.


778. James Cone (or, Christianity in the Age of Black Lives Matter). This course considers the world and thought of one of the most
important and field shifting theologians of the 20th and 21st centuries: James Hal Cone. By way of Cone’s thought, theology in the second
half of the 20th century can be mapped, and we do that mapping in this course by thinking Christian theology and/as social struggle, or
Christianity in the age of “Black Lives Matter.” One course.

790. Topics in Theology. Topics vary. May be repeated for credit. One course.

800. The Person and Work of Jesus Christ. The problem of knowledge of Christ and formulation of a doctrine of his work and person.

801. Theological Grounding for the Practice of Ministry: Gender and Strategic Leadership. This course will explore some of the practical
challenges of ministry and consider how to respond to those challenges with theological integrity and with constructive practices of trust
and hope. Areas of focus include conflict, governance, administration, budget, finance, pastoral care, vision, planning, preaching, worship,
prophetic ministry, understanding relationships from a systems perspective, and general leadership. Throughout the course we will consider
the role of gender in responding to each of the practical ministry areas. One course.

802. Saving Women: Gender, Vocation, and Film. This course addresses the subject of women’s religious vocation and the cultural
processes that are involved in its formation. The course pairs important texts on various forms of calling and ministry with films on religious
vocation. It gives students the opportunity to critically examine the gendered relationships found in various films, and the way the religious
faith is imagined. One course.

803. The Catholic Church in the Twentieth Century: From Benedict the XV to Benedict the XVI. One course.

804. Theology, Justice and the Intellectual Life. Can theology intervene in the world to diagnose its injustices and to chart intellectual
paths toward remedying them, or is it an impediment to justice? The course probes this question by examining the intellectual life first in its
classical, theological framework, where justice and the intellectual life were unified in a singular theological project, and then in its more
recent guise, which assumes that only a “de-theologized” intellectual life can adequately diagnose what ails the world. The course considers

805. Authority in Theology. The idea and function of authority in theology. One course.

806. Christ and Cultural Studies. This seminar will treat contemporary issues of theology and culture. One course.

807. Gender and Popular Culture: Women, Theology, and the New Environmentalism. Religious vocation is central to the life of the
Christian community, whether defined as a call to ordination or to lay ministry. Since the formation of religions vocation is a function not
only of ecclesiastical authorities and traditions, but also of cultural conventions and images of women and religion, a study of the subject
must attend to cultural forces. This course addresses the subject of women’s religious vocation and the influence of cultural processes by
pairing important texts on various forms of calling and ministry with films on religious vocation. It will give students the opportunity to
critically examine the gendered relationships found in various films, and the way the religious faith is imagined. One course.

808. Feminist Theology. Examination of feminist theologians and religionists, their critical and constructive perspectives on the Christian
tradition, and related issues in current feminist theory. One course.

809. The Theology of Death and Martyrdom. Examining theological sources from the Christian tradition, this course will ask students to
engage the concept of death from protological, christological, and ecclesiological perspectives. It will attempt to answer the question “What
does the concept of death, of different kinds, mean? And what does it mean for the Church?” under each of these three headings. These answers, when taken together, will result in a greater understanding of what death is, what difference the death of Jesus Christ makes, and what demands his death places on Christians who aim to live, and so to die, “in
Christ.” One course.
810. Augustine's *The City of God*. This course asks what it means to interpret history theologically. In pursuing this question, the course enters with Augustine into the labyrinthine argument of *The City of God*, seeking first to understand what may be taken to be contemporary concerns. Prerequisite: Christian Theology 755, Church History 750. One course.

811. Social Significance of the Lord's Supper. Prerequisite: Christian Theology 755 and Christian Ethics 757. One course.

812. The Doctrine of Creation and Theological Anthropology. This course explores the Christian doctrine of creation. We will examine the thought of several theologians, paying special attention to their understandings of creation and their theological anthropology. Understanding the human as "a creature" and the world as "created" plays a crucial role in addressing issues of personal identity and our life in the world. The hope of this course is to develop a paradigm for personhood that speaks to issues such as (1) ecological and technological perspectives on human existence, (2) gender construction and sexual identity, (3) social and familial order, (4) and the formation of people groups and structures of belonging. One course.

813. Leadership and Discipleship. One course. C-L: Care of Parish 804

814. Eschatology. A study of issues in individual, communal, and universal eschatology against the background of twentieth-century scholarly work in the kingdom of God. One course.

815. Theology and Music. A course exploring the interaction of theology and music. It aims to help students gain a working knowledge of what it is to think theologically about music and think musically about theology. One course.

816. The Doctrine of the Trinity. Beginning from the biblical bases, the trajectory of trinitarian doctrine is traced through the patristic and medieval periods and into the rediscovery of the Trinity in the 20th century. Current projects in trinitarian theology are examined for their faithfulness to scripture and tradition and for their fruitfulness in ecclesiology, liturgy, missiology, and ethics. Prerequisite: Church History 750 and New Testament 754. One course.

817. Spirit, Worship, and Mission. A course exploring the doctrine of the Holy Spirit through the church’s twin practices of worship and mission. It involves extensive engagement with the arts as media of theological discovery and articulation. One course.


819. Readings in Lesslie Newbigin's Theology. This course studies works of theology produced in deep and sustained engagement with ecclesial practice in the contexts of both India and the modern west. Newbigin is viewed as pastor, ecumenist, missiologist, social thinker, and Christian apologist. The principal writings are *The Household of God*, *The Open Secret*, and *The Gospel in a Pluralist Society*. One course.

820. Theology & Ethics of Dietrich Bonhoeffer. This course engages Dietrich Bonhoeffer’s theology and theological ethics and their significance for the 21st century. In pursuing this, Bonhoeffer is situated within a global, trans-Atlantic frame. One course.

821. The Theology of Karl Barth. Readings from the work of Karl Barth. One course.

822. Theology of Las Casas. This course will introduce students to the thought of Bartolome de las Casas, the sixteenth century Dominican missionary and theologian who dedicated his life to the defense of the indigenous peoples of the Americas. One course.

823. Mary Through the Eyes of Faith: Scripture, Doctrine, Theology. This course will have a twofold goal for the students: First, to encounter and think through the emerging grammar of faith as it pertains to Mary, the mother of Jesus, the incarnate Logos, and thereby to become more competent theological interpreters of a set of beliefs and devotions of great importance to a vast segment of global Christianity; and second, by way of encountering Mary through the eyes of faith, to become more competent theological practitioners of spiritual exegesis, the interpretation of theological doctrine, and ecumenical dialogue. One course.

824. John Wesley in Controversial and Ecumenical Theology. A study of John Wesley and his theology both in his engagements with other confessional traditions, and in his views on such matters as church, ministry, sacraments, and authority. Prolongation into present-day relations between Methodism and other Christian communions. One course.

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

826. Eschatology: The End of Life and the Ends of God. With this course we intend to offer a fresh look at possibly the most central aspect of the Christian faith: eschatology. Prerequisite: Christian Theology 755. One course.

827. Does Doctrine Still Divide? Contemporary Theological Challenges in the Ecumenical Dialogue. Decades of dialogue have produced notable theological convergence among the Christian confessions on a variety of topics, but questions remain about the degree of agreement needed for unity, about its reception into the official doctrine of the churches, and about its enactment in their life and conduct. Prerequisite: Christian Theology 755. One course.

828. Readings in Eastern Orthodox Theology. This course is designed to familiarize the students with the classics of 20th century Orthodox theology including their antecedents, their diverse reformulations, and the context in which they were developed. One course.

829. The Significance of Memory: Theological and Ecclesial Perspectives. Through examining the church as a community of memory, this course narrates how Christians remember the past and the importance of liturgical memory for understanding the present and future. The significance of collective memory is explored by analyzing how a people's remembrance of its past, particularly its own history of suffering unjustly, is formative of its identity. The course highlights how Christians and social groups can remember truthfully in life-affirming rather than life-denying ways. One course.

830. Theology in Ecological Context. This course will develop several Christian teachings as they relate to the nature of God and creation, Christology, soteriology, pneumatology, theological anthropology, and ecclesiology in light of an ecological consciousness. One course.

831. Hans Urs von Balthasar. A course considering the thought of 20th century Swiss-German and Roman Catholic theologian Hans Urs von Balthasar. The course considers his theological vision and how it organizes his outlook on literature and culture, philosophy and...
religion, and Christian thought broadly conceived. Prerequisite: Christian Theology 755 and either one other Theology or Church History/ Historical Theology course. Reading knowledge of German preferred. One course.

832. The Theology of Joseph Ratzinger. The class will work with English translations of Joseph Ratzinger’s writings. One course.

833. Theology in the Twentieth Century. This course tells the wide ranging story of the course of Christian theology as embedded in the events of the twentieth century. This course assists students in understanding what has been pastorally at stake as a matter of Christian discipleship in how Christian theology has unfolded in the twentieth century. One course. One course.

834. The Thought of Augustine of Hippo. This course’s primary purpose is to introduce students to the topics of major intellectual concern to Augustine of Hippo (A.D. 354-430), and to help them to see how these topics are related in his thought. It will do so through close study of a representative selection of Augustine’s works in English translation, with an option for a weekly meeting to read Augustine in Latin for those capable of and interested in doing so. One course.

835. Issues in Contemporary Systematic Theology in America and England. The goal of this seminar is to offer exemplary readings in contemporary systematic theology in America and England. However, instead of attempting a comprehensive overview by covering all voices that make up contemporary theology, this seminar follows a distinct path in the contemporary discussion: Trinitarian theology between scripture, philosophy, and culture. Prerequisite: Christian Theology 755. Three courses. C-L: Religion 921

836. Atonement: The Life and Death of Jesus Christ. In this class, we will consider and rethink the doctrine of the atoning work of Jesus Christ in light of contemporary social formations (i.e., education, family, nationalism, and racial, gendered, and sexual identity), formations that work precisely in terms of love and death, indeed, through frameworks of atonement or through frameworks of Christian love and death. One course.

837. Christianity and Democracy: A Theological Exploration. The course examines the theological issues and questions democracy poses as a form of political order. The course focuses on the formative period of the conceptualization of the relationship between Christianity and democracy that took place between the mid-19th century and mid to late 20th century and which ran between the European and North American contexts. One course.

838. Church, Mission & Society. The module aims to identify and develop critical frameworks for reflecting upon the nature of the church, its mission and ways in which these interact with and are shaped by broader social and political relationships. Consideration of key historical figures such as Augustine, Aquinas, Calvin and Barth leads up to the examination of debates in contemporary ecclesiology, missiology, and theological ethics to do with inter-faith and ecumenical relations, cross-cultural mission and faithful political witness in a multi-faith society. One course.

839. Salvation and Damnation: Explorations of Frantz Fanon. This course explores the writings of Frantz Fanon and their significance for Christian theology. Key doctrinal themes to be considered in relationship to his thought are salvation and political theology along with anthropology and atonement. One course.

840. Religion and the Public Life. This interdisciplinary graduate seminar examines the paradoxes in the public life sphere when faith, citizenship, and poverty intersect with the myriad process of globalization. One course.

841. Political Theology. The course addresses the contemporary tasks and understandings of political theology, provides an introduction to reflection on the relationship between Christianity and politics, and examines theological arguments for how and why democracy is a primary means for pursuing a flourishing life. Running through the course are examinations of how different political theologies address questions about justice, poverty, commonality, difference, and power. One course.

842. Womanist Theological Ethics. This course is an interdisciplinary survey of the faithful Christian witness of African American women, and the significant contributions of black womanist theological and ethical thought to the church. The four tenets of womanist inquiry as outlined in Alice Walker’s definition of “womanist”—radical subjectivity, traditional communalism, redemptive self-love, and critical engagement—will guide students in the work of uncovering the quadrilateral intersections of race, gender, class, and sexual oppressions in the everyday lives of black women who comprise 90 percent of black church membership. One course.

843. Theologies of Liberation in the US. This course will introduce students to various US theologies of liberation—black, feminist, womanist, mujerista, Latino/a, American indigenous, Asian, Asian feminist, and queer theologies—that have developed over the course of the late 20th and early 21st centuries as theoretical and practical responses to the problem of human suffering. The course will explore key aspects of how liberation theologies have grounded their advocacy of sociopolitical transformation in their respective understandings of God’s identity and God’s plan for humankind and the world. Distinctive features of liberationist theological approaches to doctrine and dominant theological themes will be explored. One course.

844. Theological Anthropology: Critical Modernists. This seminar will look at theological anthropology in the work of 20th century theologians who develop the tradition of Schleiermacher, a group known as critical revisionists (or revisionist modernists). After recognizing Schleiermacher’s contribution, the course will treat theological anthropology in selected contemporary figures such as Paul Tillich, David Tracy, Gordon Kaufman, and Edward Farley. One course.

845. Beauty, Suffering, and the Cross. This is a course about how a genuine encounter with beauty undermines and reorients our otherwise abstract theological or medical “explanations” of suffering. By paying close attention to works of literary and visual art, this course seeks to engage the various critiques of appealing to beauty in the face of suffering and begin articulating the radical theological and ethical implications of the Christian contention that the cross is the symbol of beauty par excellence. Instructor consent required. One course.

846. Music and Scripture. This course explores the different ways in which music can mediate and give expression to biblical texts. Each week we will focus on particular examples of musical settings of Scripture (or paraphrases of Scriptural texts), concentrating on the way in which distinctive musical devices are deployed to elicit a text’s theological significance. Examples will range from Hildegard and Bach, through to Regina Spektor, U2, and Lecrae. One course.
890. Theological Topics. A seminar on contemporary theological issues, content to be designated by the Theological Division. May be repeated for credit. One course.

904. Theology of Christian Leadership. This course identifies aspects of the Christian tradition to shape richly textured theologically imagined practices of leadership and witness for the contemporary church. The goal is not only to equip students to think theologically about leadership but also to act as theologically informed leaders. Readings will focus on texts from the modern period with complementary materials from biblical and ancient sources that name and explore key components of faithful witness. One course.

950. Th.D. Seminar: Explorations in Practical Theology. The seminar explores the complex relationship of theology and practice. In addition to a review of major theories of practice/praxis (e.g. Aristotle, Marx, Alasdair MacIntyre, and Pierre Bourdieu) and models of practical theology, the course looks critically and constructively at a variety of practices that characterize Christian life. This is a required seminar for ThD students but is open also to senior MDiv students, with permission of the instructors. One course.

951. Roger Williams's Life and Thought. The historic importance of Roger Williams cannot be limited to that of a sectarian firebrand who challenged Puritan authorities, befriended Indian neighbors, founded the colony of Rhode Island, and established the First Baptist Church in America. Roger Williams may well deserve the title "America's Theologian" because he was the trailblazer for the liberty of conscience, the freedom of religion, and the separation of church and state which became established as a distinctively American ideal in history, culture, and law. This course will examine the life and thought of Roger Williams through a careful reading of his writings with attention to both their historical context and contemporary relevance. One course. C-L: Historical Theology 951

952. Slavery and Obedience. This course examines the theological architecture of Christian obedience. It will examine obedience in relation to its historic social couplet—slavery. Slavery, especially in its modernist formulation from the 14th century forward, framed the problems of Christian obedience with great urgency. The goal of this course will be to formulate a theology of obedience that is attuned to questions of identity, history, and the ongoing realities of global slavery and its social and economic echoes. Such a theology would articulate more deeply what it means to be an obedient church. One course.

953. John Henry Newman: Life & Thought. John Henry Newman was born in 1801 and died in 1890. He was the central figure in the so-called Oxford Movement of the 1830s and 1840s, and among the most effective and widely-read theological controversialists writing in English in the nineteenth century. This course will explore his life and thought. One course.


956. Nature and Grace. By attending to the use of the correlative pair of terms, "nature and grace" and "nature and the supernatural," the systematic difference between both pairs, and their emergence at different periods of theological reflection this seminar course intends to examine a central aspect of the "genetic code" of Christian theology, pertaining to the first pair, arguably from Irenaeus on, but indisputably from Augustine on, and pertaining to the second pair arguably from Thomas Aquinas on. One course.

957. Chalcedonian Christology. After the Scriptures and the Nicene Creed, the Chalcedonian Definition is the single most influential statement of Christ's identity in the history of Christian theology. It defines the orthodoxy of the Eastern Orthodox and Roman Catholic churches; it plays a major role in the magisterial Protestant traditions; and it remains an important resource for constructive theologians today. Yet to many of equally orthodox pedigree, the doctrine of Chalcedon is misleading at best and dogmatically corrupt at worst. Despite the intention of Emperor Marcian to unify the Christian world, the council that he tightly controlled instead led to a permanent schism in Eastern church; it heightened East-West tensions in the centuries that followed; and it produced significant theological difficulties in later periods, from the Christological disagreements among Western medieval scholastics to fierce debates between Lutheran and Reformed theologians to more recent discussions of the perceived Nestorianism of much nineteenth- and twentieth-century Western theology. Instructor consent required. One course.

958. Philosophical Theology II. Main problems of philosophical theology in the modern period. One course.

959. Readings in Theology and Language. Sample treatments of religious language in linguistic analysis, hermeneutical theory, literary criticism, liturgical practice, and fundamental theology. One course.

960. System in Theology. An investigation into the sources, criteria, and purposes entailed in the construction of coherent and consistent accounts of the Christian faith. Classic and contemporary examples are examined as to their methods and results. Prerequisite: Christian Theology 755 and one other class in theology. One course.

961. Faith and Reason. Seminar will take up the impulse given by the encyclical Fides et Ratio and explore the relationship of faith and reason, of theology and philosophy, on the threshold of a new century. Variable credit. C-L: Religion 752S

962. Theology of St. Thomas Aquinas. Seminar on themes and problems in the thought of Thomas Aquinas. Consent of instructor required. Also taught as Religion 749S. One course.

963. The Theology of Radical Orthodoxy. This course considers the late twentieth and early twenty-first century theological movement known as Radical Orthodoxy, with special emphasis on the thought of its two chief architects, John Milbank and Catherine Pickstock. The course seeks to help students understand the contemporary structure of world theological space, understand their formation in space, and grasp what it means to prepare intellectually for the task of being teachers in local churches given the structure of contemporary theology. One course.


965. Christian Theology and Western Metaphysics. This course offers and exploration of the delicate, albeit crucial, function of metaphysics in relationship to theology. The course considers the alleged postmodern "overcoming" of metaphysics; the difficult history of the relationship between theology and metaphysics; and the ongoing importance of metaphysics for theology. One course.

966. The Thought of Henri de Lubac. This course intends to introduce Protestant as well as Roman Catholic students to the thought of one of the greatest Roman Catholic theologians of the 20th century. Prerequisite: Christian Theology 755. One course.
967. **Ecclesiology and Ethnography.** The course aims to help students grasp conceptually and undertake methodologically the ethnographic study of practice and an interdisciplinary approach to theological research in order to generate a richer and thicker theological framework. One course.

968. **The Theological Aesthetics of the Image.** This course will explore primary and critical writings related to the contested role of images in philosophical theology and aesthetics, and also in some nineteenth century literature. Rather than approaching the image from the perspective of art history, our objective is to trace how, beginning in late antiquity, images have functioned and how their role has been conceptualized, first in religious practice and philosophical theology, and more recently in literature, philosophy, aesthetic theory, and phenomenology. One course.

969. **The Theological Interpretation of Scripture.** The goals of this course are: to promote reflection about how theologians, pastors, and churches can read scripture theologically within the contemporary intellectual and cultural context; to read closely several recent influential works on this topic in order to gain a sense of the current theoretical discussion; to work toward a keener awareness of the divide between modern historical-critical analysis of the Bible and its use within Christian tradition and practice; to probe for ways to bridge this divide methodologically so that historical questions can be addressed with integrity within the church at the same time that theological readings continue to be creatively pursued. One course. C-L: Old Testament 962

970. **Modern Christology and Christendom.** This seminar will examine the Christologies of key Eastern and Western modern theologians. We will focus on identifying patterns of biblical interpretation, doctrinal argumentation, and metaphorical definition in modern uses, or reactions against, the Chalcedonian conception(s) of Christ. Recurring topics will include the picture of Christ given in the “plain” sense of Scripture; the “communicatio idiomatum,” or cross-predication of divine and human statements in the biblical texts; the “perichoresis” of the divine and human natures or attributes in Christ; the categories of nature and hypostasis; God’s suffering in the incarnation; the various patterns of Christological exegesis that accompany these positions (single-subject, double-subject, hybrid, etc.); the metaphorical schemes employed for defining Christ’s identity; and the nearly constant exegetical, liturgical, and soteriological dimensions thereof. Instructor consent required. One course.

971. **Why Narrative? Exegetical and Theological Perspectives.** The aim of this seminar is to explore literary and theological dimensions of biblical narrative, with attention to current conversations (in the academy and more broadly in our culture[s]) about ways in which literature, religious identity, and ethics are related. The (primary) textual foci of the course will be the ancestral narratives in Genesis (chs 12-50) and the book of Esther. Prerequisite: Old Testament 752 and Old Testament 753, and Christian Theology 775 for MDV, MDV-4, and MTS students; no prerequisite for ThM or ThD students or PhD students in the Graduate School. One course. C-L: Old Testament 955

990. **Topics in Theology.** Topics vary. May be repeated for credit. One course.

**Christian Ethics (XTIANETH)**

757. **Christian Ethics.** The course tackles theological and conceptual issues to do with the ways in which Christian moral discourse is generated in the life of the church, in order that students may gain a sense of basic methodological alternatives in Christian traditions. It introduces students to such matters as the church’s relationship to the world, casuistry of various kinds, character formation, a moral psychology necessary for the development of Christian virtue, the place and function of scripture, and how Christians understand social responsibility. One course.

760. **Sexuality: Bible, Church, and Controversy.** The course will explore theological approaches to homosexuality and faithful ways of dealing with controversy in the church, thus equipping students to address such questions pastorally and theologically with humility and confidence. One course.

761. **Healing Arts: Illness, Suffering and the Witness of the Church.** This course aims to nurture a conversation between theology and medicine, to think theologically about the practices of the church and the practices of medicine in response to these experiences, and to set medicine in the context of robust theological commitments. One course.

762. **Sin in Contemporary North American Literature.** Two working assumptions form this course. First, sin is a theological concept with which even beginning divinity students have ample experience. Second, narrative is helpful for engaging the original ways sin shapes individual human lives and particular communities. This course will consider sin, exploring error, evil, and suffering alongside truth, hope, and healing in six different stories. Authors have narrated sin as social and as personal in mainstream, North American storytelling—as a matter of lies writ large and as a result of individual choice. One course.

763. **Medicine, Ethics, and Theology: An Introduction.** This course examines the purposes and meaning of medicine in the context of particular religious traditions and practices, focusing particularly on Christianity, but also Judaism and Islam. Through examining the history, theology, and practices of these traditions, participants will grapple with the purpose of medicine and the relationship between theology, ethics and medicine in our day. One course. C-L: Religion 759

764. **Health and Holiness.** This course explores the complex relationship between the notions “health” and “holiness.” Beginning with an intuition based on the common linguistic ancestry of the two English words and proceeding from explicit and implied connections made by biblical authors, we will examine health and its convergences with holiness from the perspectives of philosophy, theology, and medicine. In our efforts to come to a theologically adequate understanding of health, we will consider: 1) health as the flourishing of the organism/body/person; 2) health as a function of community, understood as “a place and all its creatures”; 3) health as a (common) way of life; 4) health as the telos of medicine; 5) the proper limits of healthcare and the pursuit of health. It is strongly recommended that students complete a basic theology course prior to taking this course. One course.

790. **Topics in Ethics.** Topics vary. May be repeated for credit. Variable credit.

800. **War in the Christian Tradition.** An analysis of how Christians have understood and evaluated war. Particular attention to the question of whether war should not be regarded as a positive moral good. Works by Augustine, Aquinas, Bainton, Ramsey, Childress, Niebuhr, and Johnson will be considered. One course.
801. Christian Ethics and Scripture. Examination of major themes and moral teachings, principally in the Decalogue, the Gospels, and the Epistles, with application to some contemporary issues. Prerequisite: Christian Theology 755 and Christian Ethics 757. One course.

802. Death, Resurrection, and Care at the End of Life. A course to help students think theologically about grief and death. At the center of the Christian story is the narrative of the death and resurrection of Jesus. This course considers how that narrative should shape our dying and our care for the dying in Christian communities. One course.


804. Theological Dimensions of American Law and Politics. A legal system inevitably overlaps with systems of belief and value, usually but not always termed religious, which claim to provide an ultimate valid construction of reality and a finally determinative set of values. Historically, most cultures have recognized this overlap by enlisting the law. It is arguable that the United States has attempted to do neither. This course will examine Western religious and theological reflections on the nature and legitimacy of law and politics and on the appropriate relationships between law and religion. One course.

805. Sex, Gender, and Discipleship. One course.

806. Masculinity and Ministry. The assumption of the course is that questions of masculinity, power, and faith are present in the questions students ask about their calling as ordained or lay pastors. While anticipating that the course will be more highly subscribed by men, the course will also be helpful to women who will be working with men in contexts of lay and ordained ministry. One course.

807. Theological Bioethics. This course takes up questions about life, community, health, suffering, and death, with particular attention to medical systems and practices in the United States. We examine how those question are addressed (or not) in the typical discourses of bioethics, but we focus particularly on theological and pastoral approaches. Often the course will use the anthology, On Moral Medicine (Eerdmans) as an anchoring text, and other readings may include essays, novels, and poems. Prerequisite: Christian Theology 755 and Christian Ethics 757. One course.

808. The Christian Ethics of H. R. Niebuhr. An examination of the works of H. R. Niebuhr, with attention to his legacy within American moral theology. One course.

809. Discipleship and Disability. We will consider the possibility that Christian excellence is vitally displayed by L’Arche and through other Christian communities that receive graced vulnerability and that practice the gratuity of seemingly “non-productive” labor. The readings will draw from Jean Vanier and other systematic, theological treatments of disability and Christian faith. One course. C-L: Pastoral Care 812

810. S. Kierkegaard. Without prior knowledge of Kierkegaard or philosophy, this course offers engagement with primary texts drawn from the following works of Søren Kierkegaard: Fear and Trembling, Repetition, Either/Or, Stages on Life’s Way, Philosophical Fragments, and Works of Love. Grading will be based on class presence and participation, emphasizing close, literary reading of short installments from primary texts. One course.

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

812. Debt, Usury, & Citizenship: A Comparative Political Theology. This course will examine the intersections and divergences of Judaism, Christianity and Islam in relation to debt and usury and put their comparative theologies on this issue in dialogue with contemporary economic thinking and policy on regulation. The overview of the differing treatments of debt and usury will serve as a prelude to consideration of the relationship between debt and citizenship and how in the contemporary context campaigns for responsible lending are a primary context for forms of interfaith activism to limit the power of money in determining our common life while at the same time giving rise to distinctly different ways of promoting alternative forms of credit provision. One course.

813. Listen, Organize, Act. The course integrates practical, political and systematic theology with practices drawn from community organizing, community development and repertoires of direct action in order to help participants work with congregations and communities to develop strategies for faithful and transformative change. The course also serves as an introduction to Christian approaches to social, political and economic witness. Basic categories churches use to frame social and political engagement will be explored; for example, “neighbor love” and “prophecy”; as well as some concepts and dynamics that are present but not used, such as “power,” “self-interest,” and “politics.” One course.

814. Christianity and Capitalism: A Theological Exploration. This course aims to understand capitalism and its operations as a theological and spiritual phenomenon. It will do so by, in the first part of the course, examining the intersection of our talk of God and our talk of economics, identifying how each circulates in the other. Key terms and semantic fields through which conceptions of economic life and divine-human relations intersect will be analyzed through drawing on scriptural, doctrinal, historical and social-scientific material. Then, key theological responses that emerged at a particular point of intersection between a form of capitalism and a particular instantiation of “world Christianity” within a specific context will be examined. Instructor consent required. One course.

890. Ethical Topics. A seminar on contemporary ethical issues, the specific content in any given semester to be designated by the Theological Division. May be repeated for credit. One course.

950. Philosophy and Theology after Wittgenstein. One course.

951. Calvin as Moral Theologian. An examination of the work of John Calvin, primarily The Institutes of the Christian Religion, as relevant to questions of Christian ethics. One course.

952. Eccentric Existence: David Kelsey’s Theological Anthropology. David Kelsey’s Eccentric Existence (WJK, 2009) is a rich theological text concerning theological anthropology that deserves and rewards a careful reading. This seminar will involve a close reading of the book. Among the topics to be discussed are Kelsey’s account of theology as second-order reflection on Christian practices, his account
of the authority of Christian canonical Holy Scripture for theology, his readings of scripture, notably the creation theology of the Wisdom Literature and the Sermon on the Mount, and, of course, his account of being human in relation to the Triune God. Students will be expected to work on their own account of these matters in conversation with Kelsey. One course.

953. Love in Christian Tradition. One course.

954. Kierkegaardian Ethics. One course.

955. Kierkegaard’s Influence on Continental Philosophy and Theology. In this doctoral and upper-level divinity seminar, we will read through several key figures who took up and used Kierkegaard’s concepts in their own work. We will read mainly selections from Heidegger, Barth, Derrida, and Deleuze, with reference to the work of John Caputo and John Milbank. We will trace Kierkegaard’s influence through philosophy and theology, toward an understanding of the current use of Kierkegaard within deconstructive and radically orthodox theology. One course.


957. The Love Commandment and Christian Ethics. Prerequisite: Christian Theology 755 and Christian Ethics 757 plus one exegetical course. One course.

990. Topics in Christian Ethics. Topics vary. May be repeated for credit. One course.

Black Church Studies (BCS)

760. Theology in the Black Church Traditions. An introduction to black theology emphasizing classical expressions, critical developments and implications for liberating ministries and public witness. One course.

761. The Black Church in America. A consideration of the historical and theological development of the separate black Christian denominations in America with attention to some of the major leaders, black worship, and black preaching. One course.

762. Christian Identity and the Formation of the Racial World. This course seeks to establish a theological paradigm that addresses issues of racial identity and racism. This will be done centrally by examining the formation of growth of the modern racial world. Central to this examination will be the formation of black Christian existence inside the rise of modern white Christianity. One course.

763. The Life and Thought of Martin Luther King, Jr. An examination of the life of Martin Luther King, Jr., his theology, and his continuing influence on the church's ministry. One course.

764. Contemporary Black Culture and Consciousness. A theological investigation of prevailing cultural, political, social, and economic motifs in black cultural life and their relation to theology and the life of the church. Prerequisite: Black Church Studies 761, Christian Theology 755, or consent of instructor. One course.


766. Deep River: Howard Thurman, Spirituality, and the Prophetic Life. This seminar course will examine the writings, sermons, meditations, and prayers of Howard Thurman as means to exploring the nature and content of the spiritual life in his thought. In particular, this seminar will probe how the spiritual life, as presented in Thurman's writings, funds the prophetic life to reveal the integration of the contemplative and active life. Salient themes to be explored include: the inner life, outer life, prayer, silence, community, struggle, suffering, love, and Jesus. One course.

767. Christianity, Race, and the American Nation. Religion is diffused throughout American life and culture; it is lived and practiced in complex—and sometimes contradictory—ways across the nation's many miles and demographics. Race as a concept is a constantly shifting chimera which nevertheless bestows or denies historic, economic, and social benefits to those it defines. Christianity, Race, and the American Nation will explore the major themes of African American religious history as people of African descent battled slavery, survived Jim Crow segregation, pushed for equality in the Civil Rights Movement, and eventually came to see a man of African descent living in the White House. One course.

768. Religion, Race, & Relationship in Film. This course will explore themes of religion, race, gender, and relationship to the religious or racial "other" in films from the silent era to the present and serve as an introduction to the interpretation of film, and to critical race studies for emerging ministers, scholars, and consumers of popular culture. It will consider film as a medium and engage students in analysis and discussion of cinematic images, themes, and tropes, with the goal of developing hermeneutic lenses through which these can be interpreted. The films selected all deal with issues of race, religion, gender, and/or relationship, and ask the ultimate question, "How should we treat one another?". One course.

769. Dreaming of a White Apocalypse: Religion, Race, Popular Culture, and the Eschatological Imagination. As the world confronts political gridlock, newly-energized movements promoting white nationalism, white supremacy, and the alt-right in the US, expanding nationalisms abroad, bloody terrorism, warfare, and economic and political uncertainty elsewhere in the world, human beings have also had to reckon with the dangers of global climate change, epidemic disease, famine, and overpopulation. These political, environmental, and epidemiological anxieties have found expression in a popular fascination with the end of the world. Movies, books, and television shows have given wide expression to these concerns. In this course, we will examine recent popular culture’s fixation on the end of time in order to draw some conclusions about the ways that underlying religious convictions and racial anxieties play out in the cataclysms that we, as humans, have imagined. If we were to extrapolate the history of our epoch from the monsters—and the cataclysms—we have imagined, what could we learn about this contemporary moment? One course.

990. Selected Topics in Black Church History. Topics vary. May be repeated for credit. One course.

800. Black Women, Womanist Thought and the Church. One course.
801. Theology and the Black Activist Tradition. At the methodological center of the tradition of black radicalism is a certain understanding of the (black) intellectual and his or her task. This course examines this center from the vantage of religion and theology. It will do so by considering this tradition’s formation, on the one hand, and the meaning of the intellectual, who is a central figure in it, on the other. In this sense, the course seeks religiously and theologically to intervene into the question of the so-called crisis of the black intellectual with a view to showing it to be, in many respects, a “crisis of intellectuality” (academic, ministerial, and otherwise) as such. Central to our inquiry will be the religious meaning of the figure of W. E. B. Du Bois. One course.

802. Race, Modernity, and Theology. Investigates how modern ways of life and thought compete with Christian life and thought, paying close attention to the fundamental role of each in sustaining modernity. The course outlines a Christian theology of Israel as part of a response to the problem of race and modernity. Prerequisite: Christian Theology 755. One course.

803. Suffering, Evil and Redemption in Black Theology. Explores the black Christian tradition with respect to the problem of suffering and evil in black life. Against the backdrop of the problem of evil in church history, the course provides a historic overview of perspectives on suffering and redemption articulated by African-American Christians such as Maria Stewart and Martin Luther King, Jr. One course.

804. Black Intellectuals and Religion. This course explores the work that “religion” as a category does for black intellectuals; it considers why this category has assumed such importance for this group (and for others who often take cues from black intellectuals). The course also considers what it might mean to think beyond the category of religion as the inner architecture of black intellectual life. Engaging a range of theoretical stances and thinker, the course emphasized the significance of these matters for the formation of pastor-intellectuals. One course.

805. African Americans and the Bible. In this course, we will look at the ways African American scholars, clergy, laity, men, women, the free, and the enslaved, have read, interpreted, preached, and taught scripture. In examining these hermeneutics, we will also seek to sketch out a broader theology, history, and sociology of black people as they used the tool at hand, the Bible, to argue for their own humanity, create their own cultures, and establish their own societies. We will also undertake the interpretive enterprise, seeking to find common ground for understanding the meaning of the biblical text in our own, and others’ communities. One course.

806. Segregated Sundays: Church, Race, Class, and Caste. The Christian church remains the most segregated institution in America. It has been nearly sixty years since the historic 1954 Supreme Court decision in Brown vs. the Board of Education that began public school integration. And it has been almost fifty years since Martin Luther King’s I Have a Dream speech in 1963. Yet, most Protestant congregations still reflect the racial makeup of their pre-Civil Rights era counterparts. This course explores why this is so and asks how we can move forward toward a religious life that better reflects the diversity of the nation. One course. C-L: Religion 768

**World Christianity (WXTIAN)**

760. World Christianity in America. Once a missionary outpost, the United States transformed into a strong exporter of the Christian gospel. Yet the explosion of World Christianity has challenged American Christians to respond to immigration, diversity, and pluralism once more. This course examines the global parameters of the American gospel from its colonial beginnings, its formation of an American identity, and its contemporary struggle to engage its diverse expressions. One course.

761. Christianity in Asia. Prerequisite: Christian Theology 755 and Church History 751. One course.

762. The Ecumenical Movement. Its contemporary development, structures, activities, and problems, against the background of church unity and disunity. One course.

764. God’s Ministry of Reconciliation: Explorations in Missiology and Ecclesiology. At the heart of the gospel is the offer of the gift of reconciliation. Unfortunately, the biblical vision of the church as a reconciled community and ambassador of peace has not always been prominent in the church’s history, a history too often marred by sin, division, and hostility. In this course students will explore biblical, theological, and ecclesial resources leading to a renewed commitment to the church as both a sign and foretaste of God’s eschatological vision of the new humanity in Christ. One course.

765. World Christianity, Contemporary Politics, and Responses to Poverty. The course aims to identify and develop critical frameworks for assessing the theology and practice of church affiliated NGOs such as Christian charities, social welfare services (whether local, national, or global in reach) and Christian political initiatives and social movements within the context of a globalized and post-secular world. One course.

766. Being the Church. Using an Eastern Church perspective, this course will develop an ontology of ecclesial being, examine the four characteristics essential to the being and the growth of the church (oneness, goodness, beauty, integrity), and consider the ways in which growth into these four areas can and cannot be measured. One course.

790. Topics in World Christianity. Topics vary. May be repeated for credit. One course.

800. The Faces of Jesus in Africa. The course will seek to explore and highlight the assumptions underlying the various constructions of “the Faces of Jesus” within African theology. In particular, the social, historical and theological factors surrounding African Inculturation, Liberation and Feminist Christologies respectively will be examined. The goal of the course will be to lead students to a better appreciation of the complexity of African culture in general, of the challenges facing African Christians today in particular. Prerequisite: Christian Theology 755. One course.

802. Popular Revivals in 21st Century World Christianity. The course explores the rise of contemporary mass Christian movements around the world and their attempts to create new social, political, and economic realities. Using as a template missiologist Andrew Wall’s five marks of global mission—proclamation, instruction, service, transformation, and sustainability—the course investigate some of the “hot spots” of modern Christian revival in Latin America, Africa, Asia, as well as the United States, to see how churches are engaging their changing surroundings. One course.
803. Beyond Borders: Latin American, Latino, and Hispanic Theologies. This course will theorize Crossing Borders and the shared space of Latin American, Latino/a, and Hispanic religious voices. The course will have a historical component, beginning with a look at the encounter between European religious traditions and the indigenous religious map of the Americas. We will then study the emergence of Latin American liberation theology and trace the development of this theological flow through to the present day. The last part of the course will concentrate on Latino/a and Hispanic religious voices in the United States and interpret their specific discourse within the larger shared space mapped in the first part of the course. One course.

804. Healing in the Developing World and Care of the Underserved: Medical and Theological Considerations. The course pays particular attention to issues of religion, especially the ways in which an appreciation of religious and theological issues can be helpful in developing a noncolonial perspective when providing care in a developing country or with the underserved in the USA. The development of health ministries cross-culturally will be a theme throughout the course. One course.

805. The Catholic Church in Global Context. This course is designed as an introduction, broadly speaking, to Roman Catholicism and, more specifically, to the shape of this church and its traditions take in an increasingly globalized world. We are particularly interested in issues such as the relationship between local cultures and the Catholic faith, new understandings of mission, the relationship between the Catholic Church and peoples of other faiths, the Christian confrontation with global structures and systems that are judged unjust. One course.

806. Contextualization of the Gospel: An Orthodox Perspective. This course will develop Eastern Orthodox perspectives on the idea of the Gospel-as-Person, the possibilities of its contextualization within the tradition of the church, its relationship to the Holy Sacraments, and its use in the field of cyberspace. One course.

807. The Nation State and Theology in Africa. This course will focus on the problematic status of the nation state in Africa in relation to church, economic development, and violence. Prerequisite: Christian Theology 755. One course.

808. Postcolonial Identities and Theologies in Africa. This course will provide an overview of the current trends in African theological philosophical thought, especially those relating to or built around the notion of (post)-colonial identity. Prerequisite: Christian Theology 755. One course.

809. The Rwanda Genocide and the Challenge for the Church. The course explores the events and “reasons” surrounding the 1994 genocide in Rwanda, from both a historical and theological perspective. The current “explanations” for the genocide are critically analyzed and discussed with a view of raising wider issues relating to African history, memory, and violence on the one hand, the church's social role in Africa on the other. Prerequisite: Christian Theology 755. One course.

810. The Changing Face of Christianity in Africa. This course seeks to provide a broad overview of Christianity in Africa so as to arrive at a deeper understanding of the “new home of the Christian faith.” Prerequisite: Christian Theology 755. One course.

811. Journeys of Reconciliation. This course not only seeks to highlight why reconciliation matters for Christians (it is at the heart of the Gospel), but also display how and in what ways it matters by exploring the key convictions that sustain a Christian understanding and practice of reconciliation. The course approaches reconciliations as a journey—a set of journeys—through which the Christian is invited to become part of God’s new creation. One course.

812. Schools of Perfection: Explorations in Christian Vocation. The fundamental Christian vocation is the call to holiness. This call has been heeded in the most diverse social locations, even in contexts that are hostile to human well-being. Students in this course will consider how this most basic of baptismal vocations can be nurtured through the formations of schools of perfection: intentional communities dedicated to the pursuit of holiness. One course.

813. The Christian Movement in China. This course examines the history of Christianity in China from the beginning through the twentieth century. It explores both the missionary origins of the Chinese church and the subsequent historical developments that turned Christianity into a vibrant Chinese faith. The following questions are at the center of our historical inquiry: What role did Western missionaries play in the spread of Christianity in China? What helps explain the Chinese response to the Gospel? How did Christianity take root in Chinese soil and become indigenized? What distinct features and temperament has Chinese Christianity developed? What are the implications for the future of world Christianity? One course. C-L: Religion 780

814. Protestantism and the Making of Modern China. The evangelistic, educational, medical, and social work of Protestant missions and Christian churches since the nineteenth century has been central to the emergence of modern China. This course is a search for historical understanding of the varied and vital contributions of Protestantism to Chinese modernity. The stories explored in this course will shed light on the transformative power of (primarily American) Protestant work overseas and on the various ways in which fundamental changes in modern China—from education reform to the intro of Western medicine and journalism to women's rights and the general search for civil society—were connected to the development of Protestant Christianity. One course. C-L: Religion 781

815. The Next Christendom: The Rise of Christianity Outside the West. In 1900, 80 percent of the world's Christians were in Europe and North America. One hundred years later, 60 percent of them live in the global south and east. This course will not survey the institutional growth of Christianity throughout the non-Western world. It focuses instead on some of the central themes and patterns in the rise of global Christianity, including its tendency toward charismatic exuberance, its appeal as a modernizing force, and its capacity to inspire political reform and to mobilize the masses for social change. One course. C-L: Religion 782

816. Christianity's Encounter with Other Religions and Cultures: The Case of East Asia. The modern encounter between Christianity and other religions and cultures occurred primarily in the context of a vigorous and sustained missionary movement launched in the West. The results of that encounter have been far more complex—more inspiring for some and less satisfying for others—than the simple reproduction of Christian bodies in the denominational image of Western churches. This course is a search for historical answers to those questions within the limits of modern East Asia but also with basic concerns that go beyond those boundaries, concerns that would be shared by those who contemplate the future of a globalized Christianity. One course. C-L: Religion 783
817. The Missions Theology of the Orthodox Church. This course will briefly review the ancient and contemporary insights of the Eastern Church in order to re-articulate a theological rationale and foundation for the ongoing mission of the church. One course.

818. Pioneers in World Christianity. This course focuses on the extraordinary individuals who blazed trails in the making of World Christianity in modern times. We will examine the lives and the work of both Western missionaries and local Christian leaders. Among the key issues explored are the following: What did those pioneers have in common? What recurring challenges did they encounter in communicating the Christian message, overcoming oppositions, and finding acceptance? How did they strike the balance between faithfulness to the core of the Christian faith and adapting the Gospel to the language, sensibilities, and the needs of the societies and cultures they encountered? How did the pioneers relate to local communities? One course. C-L: Religion 818

844. Equipped for Witness: Spirituality and Evangelism in the Eastern Church. Equipped for Witness will introduce the student to the need for re-defining the content of, the preparation for, and the practice of contemporary evangelism. To do this the course will establish the personal nature of the Gospel and the task of evangelism, define the link between evangelism and the spiritual maturity of the witness, explain the unique characteristics of Orthodox spirituality, examine the ways in which spirituality, as understood today, offers the Church an opportunity, suggest ways in which a local parish can nurture and practice vibrant spirituality, show how that level of spiritual maturity empowers our witness, and what that renewed witness will look like practically. Prerequisite: Christian Theology 755 and Church History 751. One course.

IV. Ministerial Studies

Church Ministry (CHURMIN)


704. Anglican Spiritual Formation. A program offered through the Anglican Episcopal House of Studies. It represents a commitment (more than a course), for those working to bring together the different aspects of life under God in a context of mutual accountability; personal and professional, academic and practical, devotional and ecclesial. The aim is to help one another establish habits and develop character to underpin a lifetime of service (ordained or lay) within an Anglican/Episcopal setting. This is an on-going core program for those pursuing the Certificate in Anglican Studies. Some meetings will be open to welcome those not formally registered in the program. Quarter course.

705. Advanced Spiritual Formation. Advanced spiritual formation groups. Optional opportunity for 2nd and 3rd year students to participate in spiritual formation groups. Consent of instructor is required. Quarter course.

760. Introduction to the Ministry of Preaching. This course is open to student pastors only and fulfills their required limited elective in Church Ministry. One course.


762. The Love of God and Neighbor. This course will survey a sample of primary sources, beginning with the biblical canon, within the Christian tradition demonstrating the relationship of personal and evangelical piety with activities of justice and service to neighbors. Students will reflect critically on historical and theological sources, integrating these reflections with their vocational journeys. One course.

763. The Holy Spirit and Ministry. Christian ministry is utterly dependent on the Holy Spirit. This course explores the work of the Spirit in the practice of ministry. One course.

800. Shaping Christian Institutions: Vocation, Community, and Innovation. This course will explore the broad landscape of Christian institutions and the geography of their mutual relationships. Drawing on multiple disciplinary lenses, it will explore: what institutions are; their importance for Christian life and the wider society; ways they shape our lives for both good and ill; conditions under which they are most likely to thrive and achieve their purposes; and how they can be created, sustained and appropriately re-shaped through innovation (particularly in contexts of significant social and cultural change). One course.

Care of Parish (PARISH)

705. Introduction to Mission and Ministry. As a cornerstone to the master of arts in Christian practice degree, this course seeks to develop in students the scriptural and theological imagination that inspires the practices of ministry that constitute our participation in God’s creative and redemptive mission (missio Dei) in Church and world. Lectures and readings will offer introduction to the vocabulary and grammar of the scriptural, historical, and theological traditions considering mission and ministry with particular focus on Christian practices. Class discussions, written assignments, and other engagements will offer opportunity for reflection on the practices of mission and ministry in diverse contexts. A particular goal will be shaping student’s capacities as reflective practitioners, able to see and describe, to question and critique, to form and lead faithful practices in Church and world. One course.


708. United Methodism: Mission, Practice, and Belief: MA in Christian Practice. A study of developments in the United Methodist Church and its predecessor traditions, from the mid-nineteenth century to the present, highlighting the interconnection of belief, practice, and mission; with particular attention to present UMC polity as reflected in the Book of Discipline. One course.
710. Missio Ecclesiae: God’s Mission of Empowerment. This course identifies aspects of the Christian tradition vital for shaping richly-textured, theologically-imagined practices of missional witness for the contemporary church. This course meets UMC ordination requirements for Evangelism and Mission. One course.

750A. The Anglican Tradition. One course.

750C. The Christian Church (Disciples of Christ). One course.


750N. Unitarian Studies. One course.

750P. The Presbyterian Churches. One course.

750U. The United Church of Christ. One course.

759. Miso Ecclesiae: God’s Mission of Empowerment. The course is an introductory reflection on God’s Mission for the church in the world. This course argues for understanding the church’s mission in relationship to the Triune God, practiced in empowering and sustainable relationships with neighbors and creation. The goal is not only to equip students to think theologically about the mission of the church but also to form practices. Readings will include texts from the modern period with complementary materials from Scripture that explore and constructively critique components of faithful practices of missio ecclesiae. This course may fulfill either the UM ordination requirement in evangelism or mission. One course.

760. Food, Eating, and the Life of Faith. This course will be an examination of food systems and eating practices in the light of Christian teaching. Our aim will be to develop a theological framework and set of practices for faithful eating that honors God and contributes to a peaceable creation and a just society. One course.

761. Health and the Life of Faith: Worship, Leadership, and Mission. This course, taught in conjunction with the Clergy Health Initiative, explores the ways in which a distinctive Christian understanding of “health” is implied in our life of faith and the ways in which we live out central beliefs such as Creation, the Incarnation, the Resurrection, Sabbath, and the Eucharist. One course.

762. Christianity and Contemporary Literature. This course will interpret recent literature (both fictive and nonfictive) from a theological perspective, employing a variety of interpretive lenses. One course.

763. Toward a Theology of the Other: Interfaith Perspectives on God and Salvation. This course will explore relevant questions for faith-inspired people looking to maintain a commitment to their own faith perspectives while also engaging the religious diversity around them. What are the limits to dialogue? Does a commitment to dialogue necessarily entail a commitment to relativism? How should Christians interpret the great commission to go and convert the world? Questions such as these will be considered throughout the course and students should gain from a personal understanding of how and why they might approach interfaith dialogue and engagement in their own lives. One course.

764. The Poetic Imagination. This course will examine poetry written out of the Western Christian tradition. Although the readings will provide something of a historical overview, the emphasis will be on twentieth-century works. By concentrating on literary art of a non-narrative nature, we should be able to focus more keenly on the power of language and the relation between art and theology, truth, and beauty. How do the particular qualities of verse lend themselves to spiritual, theological and philosophical exploration. Does telling the truth by telling it slant (to paraphrase Emily Dickinson) gain us different truths than those found through prose? One course.

765. Writing as a Christian Practice. This course will teach the skills of journalism writing for future ministers and theologians. The task of writing is central to these vocations: ministers need to write sermons, newsletters, pastoral admonitions, and even thank you cards. Theologians often feel called to write for an audience beyond their fellow trained academicians. We will foster the skills necessary to communicate to fellow ministers in Christian media or to an occasionally interested, occasionally hostile, outside world. One course.

766. The Practice of Writing and the Spiritual Life. The history of Christian spiritual practice is intimately bound up with the history of Christian writing. This course is about both understanding and practicing writing as a spiritual discipline. Prerequisite: Christian Theology 755 and Christian Ethics 757. One course.

767. Marriage in Literature. At the heart of the course is the assertion that, although America has privatized marriage, in a Christian grammar marriage is a very definitely a matter of corporate and communal concern. Topics include: the marriage plot, cultural constructions of "good marriages," and the relationship between marriage and domestic economy. One course.

768. Philanthropy and the Church. The course examines the relationship of philanthropy and the church with the intent of discovering how each can be critical of the other. It will introduce the history of philanthropy and look at contemporary philanthropic practices. Students will gain insight into the workings of philanthropy and look at how churches can create philanthropic partnerships. One course.

769. The Pastoral Responsibility for Leadership and Administration. The major responsibilities of the pastor in the leadership and effective administration of the local church are explored within the context of vision, missions, history, culture, team and integrity. This course seeks to build a bridge between the seminary and the local church: rural, suburban, or urban and is intentional in focus on parish ministry. One course.

770. Forming Disciples in Wesleyan Tradition. This course explores the ministry of making disciples of Jesus Christ from the perspective of the Wesleyan tradition and its holistic spirituality, combining works of piety and works of mercy. By examining the way in which the early Methodists discovered, learned, and practiced the Christian faith and how the Methodist Societies functioned as disciple-making communities, students will learn and apply these principles of accountable discipleship to their own ministry and the church's mission today. With an emphasis on both evangelism and faith formation, this course fulfills the Church's Ministry Limited Elective, and may also fulfill the United Methodist requirement for evangelism. One course.
771. Leading the Small Membership, Rural Church. The small church, the circuit church, circuit administration, larger parish and group ministry, and the town and country movement. One course.

772. Stewardship and Church Finance. An introduction to basic biblical and theological principles of stewardship and church finance. The course seeks to enable pastors to discover practical methods for developing a church budget, leading a finance campaign, and challenging laity to respond to a congregational missional outreach. One course.

773. Denominational Studies. Register for course by designated suffix, B-U. One course.

774. Local Polity, Global Vision: The Episcopal Church and the Anglican Communion. The Anglican studies course addresses the structure and system of the Episcopal Church USA within the story and scope of the worldwide Anglican Communion. The course combines an analysis of American Polity with a comparative consideration of other member churches from the Global South, with the aim of deepening our understanding and practice of "communion." The course is open to all, not just Anglicans and Episcopalians. One course.

775. The Canterbury Course. An international summer graduate course on Anglican identity and spirituality, foundational theological issues in Anglicanism, and the Communion's ecumenical promise. Held at Canterbury Cathedral, the course features the life, history, and personalities of Canterbury and its centuries of spiritual hospitality. The course is open to Divinity School students, persons matriculated at other ATS accredited seminaries and holders of the MDiv. One course.

776. Local Church in Mission to God's World. Prerequisite: Christian Theology 755. One course.

777. Wesleyan Foundations for Mission, Practice, and Belief. A study of early Methodist life and witness, including the transition to North America, with particular attention to the theological convictions of John and Charles Wesley that undergirded the movement. One course.

778. United Methodism: Mission, Practice, Belief. A study of developments in the United Methodist Church and its predecessor traditions, from the mid-nineteenth century to the present, highlighting the interconnection of belief, practice, and mission; with particular attention to present UMC polity as reflected in the Book of Discipline. One course.

779. Women and Evangelism. An exploration of women's leadership and participation in evangelistic ministries focusing particularly on the previous three centuries. Based on this historical study, the course will also provide opportunity for critical reflection upon contemporary practices and theologies of evangelism. Prerequisite: Church History 751 and American Christianity 756. One course.

780. The Missional Church and Evangelism. The church as both missional and missionary in its essence is foundational to explicating evangelism, and this course explores both of these dimensions, with special emphasis on how local congregations are at the heart of this ecclesial identity. This course meets the UMC ordination requirement for either evangelism or missions. One course.

781. Leadership in the Ancient and Contemporary Church. "Leadership" is a topic much in discussion in today's church. This course aims to explore this topic theologically, with vantages from the ancient and contemporary churches as well as secular sources. The goal is to help future ministers conceive of their vocations with all their various facets (preaching, presiding, pastoral care, administration, scholarly research) as all aspects of leadership in the church. We will also ask critical questions to test the concept for its utility on theological grounds, especially feminist ones. Students should also emerge with theological skills that will allow them to critique the coldly corporate and consumerist literature that often sells under the banner "leadership". One course.

782. Popular Religion in Parish Life. This course will consider how pastors and lay leaders in the church may fruitfully engage (rather than ignore, or sneeringly dismiss, or blithely endorse) popular books that form the faith of millions of American Christians. One course.

783. Theology of Pentecostalism. An exploration of this tradition with examination of its distinctive emphases and interpretations of Christian faith. One course.

784. 1979 Book of Common Prayer and the Principles of Anglican Worship. This course means to present and review the worship practices of the 1979 Book of Common Prayer in the context of established and developing principles of Anglican worship. The student will be asked to develop familiarity with the historical antecedents of present rites, their pastoral application, and their context within the family of worldwide Anglicanism. Care will be taken to balance historical survey with contemporary practice and the ministry of the local parish. One course.

785. Anglican Spiritual Thought. This course will offer students both a broad overview of Anglican spirituality, and an immersion in the works of several key figures, and in several key spiritual practices. The class will be especially interested in certain characteristics of Anglican spirituality, including the trope of participation in divine life and practical piety. Throughout the course, students will also consider how the tradition of Anglican spirituality can be made manifest in parish life. One course.

786. Organized Compassion: History and Ethics of Humanitarianism. This course will introduce students to this institutional organization of compassion, while at the same time exploring the "revolution of moral sentiments" that brought these institutions into being and continues to sustain them. On this latter note, the course will explore the theological terrain of humanitarianism. One course.

787. Power, Inequality, and Reconciliation. This course introduces students to the theology, psychology, and practices of reconciliation. By examining the nonconscious forces (both individual and social/structural) that perpetuate inequality between cultural groups, this course addresses the ways in which power discrepancies impede reconciliation. This course equips students to assess their own passive and active contributions to discord, evaluate the individual and social/structural factors that impede reconciliation in their own ministry context, and develop a theological and practical strategy to begin to dismantle these factors. One course.

788. Ethics and Native America: American Indian Literature and Liturgy. This course serves as an introduction to American Indian literature, with three aims: (1) to explore the history and legacy of the nineteenth and twentieth-century devastation of Indian cultures, especially in the Western United States, in the face of "manifest destiny"; (2) to frame this history and legacy in liturgical terms, that is, in the terms of the loss and/or survival of the "rituals of ultimate concern" or "thick practices" that are constitutive of cultural identity; and (3) to use this liturgical lens as a way of confronting the ethical stakes, both past and present, of the relationship between the United States of America and Native America. One course.
790. Topics in Care of the Parish. Topics vary. May be repeated for credit. One course.

791. Principles and Methods of Intercultural Leadership. This course provides an overview of the intersection of culture and leadership. Drawing from theology, communication studies, and cultural psychology, it offers a theoretical foundation for cultural differences in leadership and practically equips students to lead and collaborate across cultures in churches and other organizational contexts. One course.

800. Women and Spiritual Autobiography. This seminar explores the themes of faith, community and pastoral vocation by means of religious autobiographies and pastoral memoirs ranging from Augustine to Merton to the present. The autobiographical genre will be supplemented by works of fiction critically interpreted by reflection on theology and ministry. One course.

801. Evangelism and Leadership. The course identifies aspects of Wesleyan tradition to shape richly textured practices of evangelism and leadership for the contemporary church. Prerequisite: Care of Parish 777 and Care of Parish 778. One course.

802. Prophetic Ministry: Shaping Communities of Justice. This course focuses on the Biblical, theological, and sociological vision of the church's prophetic ministry in calling forth and shaping communities that embody God's compassion and justice. Students will explore the biblical foundations and theological understandings of justice and the reign of God and the implications for contemporary ecclesiological, sociological, economic, and political realities. One course.

803. What's “Christian” about Christian Leadership. The primary goal of the course is to help students think in practical terms about how to be creative, innovative, and collaborative in the face of the challenges that will define their work in ministries of Christian communities. One course.

804. Leadership and Discipleship. One course. C-L: Christian Theology 813

805. Allegory and the Pastoral Life. This course will examine ancient Christian practices of discerning Christ in the Old Testament, modern rejection of such readings, and contemporary arguments that such readings should be reintroduced. Students will be asked to show how allegorical readings of scripture can be made to serve the needs of God's people in the parish and beyond. The course is a sort of wager. Since the test of any biblical hermeneutic is the growth of faithfulness and love among God's people, in addition to its faithful attention to the words and stories on the page, scholars' arguments for the need for reacquaintance of the church with ancient ways of reading will be put to the test. One course.

806. Caring for Creation. This course will consider the various ways churches can address the leading environmental crisis of our time: global warming, species and biodiversity loss, food and water, habitat loss, pollution, etc. Various models of care (stewardship, priesthood, and virtue) and church practice (education, liturgy, and mission) will be considered and developed. One course.

807. The Theology and Spirituality of Place. This course will develop the significance of “place” for theological reflection and Christian living. It will show how spiritual life is deepened and made more practical when spatial, ecological, architectural, and aesthetic dimensions of everyday, embodied life together are given more attention. One course.

808. Agrarian Theology for an Urban World. An examination of the agrarian context in which scripture was written and the significance of agrarian traditions for today's theological reflection and the church's ministries. One course.

809. Restorative Justice, Prison Ministry, and the Church. The course describes and critiques realities and issues in the American criminal justice system and the underlying ideology of retribution in light of the theology of restorative justice and the church's mission as an agent of reconciliation. Models of restorative justice, prison ministry, and the pastoral role in forming such ministries are considered. One course.

810. The Psalms: Praise and Protest, Prayer and Poetry. This course will look at how Hebrew poetry works, and thus how to appreciate the genre of the Psalms, explore how the recent scholarly tradition and the church has handled the Psalter, and relate exegetical and liturgical concerns to doctrinal, ethical, and pastoral concerns. One course.

811. Topics in Care of the Parish. Topics vary. May be repeated for credit. One course.

812. Listening Together: Christians and Muslims Reading Scriptures. The chief aim of the course is to help students begin to map out their own journey through the still largely uncharted territory of Muslim-Christian religious conversation. One course.

813. Introduction to Islam and Christian-Muslim Relations. This course offers students both an introduction to Islam and also the opportunity to reflect on the relationship between the core beliefs and practices of Islam and Christianity and on issues in the practice of Christian-Muslim relations. One course.

814. Modern Voices from the Anglican Tradition. This course offers an introduction to a selection of significant Anglican writers from the first half of the twentieth century through to the present. Although most of the writers are from the Church of England, Anglicans from elsewhere in the Communion will also be included. A range of types of writing and of theological traditions will be included. One course.

815. Women in Ministry. In this course, we will pursue a theologically informed and theologically imaginative investigation of the challenges and opportunities that women in ministry encounter. The course centrally investigates women working in ordained ministry in a congregational setting, but readings and discussion will be capacious enough to include, inter alia, chaplaincy, lay ministry, and so forth. One course.

816. The Qur’an: An Introduction in the Context of Christian-Muslim Encounter. This course offers an introduction to the scripture at the heart of Islam. As well as considering the Qur’an in its original context, the course will also pay attention to Islamic approaches to Qur’anic interpretation, classical and contemporary, and the Qur’an in the encounter between Muslims and Christians. One course.

817. Theology and Social Science. Drawing on both the history and the contemporary state of the social or human sciences, this course puts theology in conversation with these disciplines (e.g., sociology, cultural anthropology, psychology, political science, and public policy) by considering both the sources of methodological conflicts and possibilities for methodological collaboration. One course.

818. Ministry with Millennials. The "Millennials" (those born after 1980 or so) are often described in faith communities as the "missing demographic." This is likely true if we are looking for them in the pews at 11:00am on Sunday morning. They are not, however, missing
from places of substance and engagement, often the very places where communities of faith take a stand for truth and justice. It is incumbent on faith communities both to reach into the places where millennials are “living, moving, and having being,” and to reclaim our rich heritage of standing with the lost and forgotten of this world. One course.

819. Disunity in Christ: Difference, Conflict, and Resolution in the Church. From aesthetic conflict over the color of the sanctuary carpet to deeper theological conflicts, this course introduces students to the theology, psychology, and practices of conflict resolution in church-based settings. By examining the ways in which individual and cultural differences impact both the self and group, this course explores theological and psychological pathways to conflict resolution. Drawing from the field of reconciliation studies, this course equips students to assess the impact of difference on interpersonal and intergroup conflict, understand the theories and practices of conflict resolution, and develop a theological and practical model for conflict resolution. One course.

Christian Education (XTIANEDU)

706. The Youth Minister as Leader. This course will introduce students to fundamentals of Christian leadership, with a specific focus on those unique components related to providing leadership in ministries for and with the next generation. Drawing on family-systems theory, this course will invite students into a distinctively systems-based approach to ministry, an approach that can free youth workers, youth ministries, and churches from the limiting constraints that come with using a staff-based or program-based approach. One course.

707. Youth Minister as Evangelist. All Christians are commissioned in baptism to proclaim the gospel in our words and lives. This course will center on Christian outreach, both by youth ministers themselves and by the youth and adult volunteers with whom they work to claim our baptismal commissions and facilitate an understanding and practice of missional evangelism. Students will develop a broad and thoughtful understanding of Christian mission generally and of evangelism specifically, grounded both in scripture and in church tradition and practiced by individuals and congregations. One course.

710. The Art of Biblical Interpretation. This course is a basic introduction to methods of Biblical interpretation, with attention to the prior assumptions and purposes of different interpretive methods. One course. C-L: New Testament 705

712. The Youth Minister as Pastor. This course will provide students with core instruction in pastoral care, focusing on the particular needs of adolescents. It will include study of human development and psychology, with particular attention to the period from late childhood to early adulthood. It will encourage students to formulate a careful understanding of their role as advisors or counselors of youth, including the limitations of that role. It will also consider the theology and practice of pastoral ministry, the development of pastoral identity, and the role of youth minister as spiritual guide and example. One course.

713. Christian Formation in Congregations and Communities. This course explores various models, methods, and theories of Christian formation that aim to habituate, renew, and transform persons and communities in ways that promote flourishing in light of the Gospel. We will attend to the cultural context and to the theological values of particular congregations and communities, noticing how myriad elements shape our embodied practices of faith and impact our ability to witness to the Reign of God. We will cultivate theological imagination and reflective embodiment of faith convictions among people seeking to discern where God is moving and to enrich our human place in that divine work through sustained practices. One course.

760. Introduction to the Education of Christians. This course, designed as a foundational one for future educators and pastors, considers the theological implications of such traditional educational concepts as curriculum, pedagogy, epistemology, teaching and learning. In addition, it explores the overlapping relationship between Christian education and the formation of personal and corporate Christian character. Various approaches to Christian education are explored, from models oriented to liberatory justice to others informed by more classical practices of the imitation of Christ. The importance of and means to exemplary teaching in faith communities are also stressed. One course.

761. Adolescent Selves, Adolescent Contexts, and the Formation of Christian Adolescent Identity. This course will examine various myths and realities of the cultural isolation of teenaged Christians. Weekly class sessions, interviews with adolescents, plus a project will encourage participants to find ways to integrate adolescents into relationships and patterns within their worshipping communities. Also, we will focus on developing ways to guide adolescents in making meaning and to engage them in distinctively Christian ways of living. One course.

763. Curriculum and Pedagogy in the Church. This course will center on these two questions: first, who decides what theory of Christian religious education is used in the church? Central to this question is the theory of curriculum that dictates what and why Christian religious education is going on in the church. The second question concerns which teaching paradigm is going to be used in the church. This question focuses on pedagogical theory, otherwise known as the how, when, and where of Christian religious education. Not only will students discover whose curriculum goals and which pedagogical approach should be used in the church, the course will also broaden the students’ concept of teaching and learning in the context of local congregations and parishes. One course.

765. Education and Social Issues. This practical theological course explores how practices of caring for God’s creation may become integral to forming disciples of Jesus Christ. It includes assessment of current ecological decline and remedial responses at global and local levels, an excavation of the surprisingly “green” character of our scriptural, theological, and worshipping traditions, plus use of curricular and pedagogical approaches that call attention to God’s creative and incarnate work through exploration of places, food systems, and household economics. The class features several field trips to ministry settings actively practicing creation care. We go outside often! One course.

766. Liturgy and Christian Formation. Theological tradition suggests that human life is expressed and claimed most fully in and through the praise and worship of God. Such a claim, often overlooked by educators and pastors, suggest that Christian liturgy is a critical context for considering issues of education and formation in communities of faith. This course explores how the patterned “holy things” of worship (book, bath, table and calendar) may enact persons into storied identity. It considers how worship offers a curriculum and embodied pedagogy for Christian life. It also examines why the aesthetic “language” of liturgy—symbol, metaphor, ritual action and music—remains
an especially effective medium for connecting human beings with graceful mystery and or accomplishing transformation in human lives. One course.

767. Person in Communities. Who or what is the human self? Who or what constitutes a community? What is the interrelationship between these domains? Constructive reflection on such questions is critical for educators and pastors seeking to form faithful persons in faith communities. This theoretical course invites into conversation diverse literatures from theology anthropology and neuroscience to better understand the intra-personal and interpersonal dynamics of Christian formation. We will focus especially on how persons are created to acquire and embody Christian conviction and why attention to the character of Christian communities is essential to such embodiment. One course.

768. Education and the Worshipping Arts. An exploration of the intuitive way of knowing and the place of the imagination in Christian faith and life with special attention to the use of the arts in the church, especially in Christian education, and in worship. One course. C-L: Liturgical Studies 762

769. Discipleship and Adult Catechesis. Catechesis, in this course, is defined as the whole of the efforts within the church to make disciples. The purpose of catechesis is to help the church learn to live by the story that has been called into existence. Discipleship, then, is at the core of Christian catechesis: to learn, to know, to be trained and instructed in the Christian faith is to be morally transformed into holy disciples of Jesus. With this understanding in mind, this course will examine (and challenge) the various ways catechesis is constituted and carried out in the life of the church. Foundational to our purpose will be the attempt to articulate concrete and material ways in which the church might best educate, catechize, form, and nurture women and men through the life journey, the pilgrimage of faith from baptism to death. One course.

770. The Significance of Catechumenate for Making Disciples. In the early church, the ministry of “making Christians” involved forming bodies and hearts as well as minds. The process took shape as the “catechumenate,” an intentional web of relationships, practices, and ritual symbols culminating in the Baptismal Rites of Initiation. Its approach to disciple-making was at once communal, sensual, deeply affecting and aesthetically-tuned while also speaking to the intellect. The catechumenate also was supported by a robustly imaginative theology of baptism whose playful and allusive use of symbols, figures and metaphors deepened its doxological character. Present day pastoral leaders should consider the catechumenate not only because of its lovely (and revelatory!) insights into the redemptive mission of God but also for its wise intuitions about human beings and their motivations. One course.

790. Christian Education Topics Course. Topics vary. May be repeated for credit. One course.

800. Bible Study Programs for the Local Church. This course designed as a practicum in Bible study programs for the local church. Its purpose is to equip students to put their seminary biblical education to use in service to churches, through adult Bible studies. There are two foci to the course: the development of evaluative tools for assessing the theological, methodological, and pedagogical presuppositions of Bible study curricula, and practice in developing and implementing Bible studies appropriate to diverse and specific settings. One course. C-L: New Testament 800

801. Explorations in Pauline Anthropology. This course explores the relationship between anthropology and theology in Paul’s letters, through investigating constructions of Pauline anthropology from that of Bultmann to the work of contemporary scholars. The goal of the course is to provide an opportunity to reflect on questions of identity formation, person in community, and the interrelationship between divine and human action in sustained conversation with Paul, his interpreters, and each other. Prerequisite: New Testament 754. One course. C-L: New Testament 806

802. Paul’s “Mother Tongue”: Interpreting and Approaching Paul’s Parental Metaphors. This course aims at recovering Paul’s “mother tongue” through a close reading of his parental metaphors, with particular attention to his use of maternal imagery. We will attend to the background of that imagery of prophetic and apocalyptic literature, as well as appropriations in the early church. The course will include readings in metaphor theory, exegesis of selected texts, and reflection on ways both destructive and constructive, such parental metaphors function in the church today. Prerequisite: Old Testament 752, 753, New Testament 754, 760, and 761 are strongly recommended. One course. C-L: New Testament 807

803. Imitation and Transformation in the Letters of Paul. This course will investigate Paul’s imitation language in relationship to the formation of Christian character. The course will include exegesis of specific texts and critical evaluation of contemporary interpretations. We will attend to both ancient and modern notions of imitation. Prerequisite: Old Testament 752, 753, New Testament 754, and Christian Ethics 757. One course. C-L: New Testament 809

890. Topics in Christian Education. Topics vary. May be repeated for credit. One course.

V. Clinical Internships and Training

Clinical Pastoral Education (CPE)


510. Level One Clinical Pastoral Education. Units of basic CPE offered in the summer, fall, and spring in programs accredited by ACPE. Two course units each, maximum credit. Two courses.

510A. Level One CPE - Alamance Regional Medical Center. Level One CPE - Alamance Regional Medical Center. Variable credit.

510B. Level One CPE - North Carolina Baptist Hospital. Level One CPE - North Carolina Baptist Hospital. Two courses.

510D. Level One CPE - Duke Hospital. Semester long units of CPE in the summer, fall, and spring semesters. The program is accredited by ACPE and is conducted at Duke Hospital. The maximum credit is two course credits. Special emphasis on group process and ministry skills. Openness to self and others is expected. Variable credit.
Pastoral Care (PASTCARE)

760. Introduction to Pastoral Theology and Care. This course involves theological, psychological and sociological reflections on typical and actual cases in pastoral ministry. Readings, lectures, and discussions will focus on the congregation’s role in pastoral care, the art of theological interpretation in pastoral situations, and self-care in the context of ministry’s demands. Various topics include: bereavement and loss, suffering addiction, sexual abuse, domestic violence and care of families. One course.

761. Introduction to the Ministry of Social Work. We will examine the ways ministers and Christian social workers have understood historically and conceptually the practices of social work and their identities as social workers. We will map out the conceptual issues that shape contemporary (Western) therapeutic culture as they interact with the practices of social work. We will also suggest ways that a Christian spiritually might inform both the practices and the identity of a social worker. This course is intended for students interested in the intersection of ministerial practices and the practices of social work. Students enrolled or considering enrolling in the MSW/MDiv programs should take this course. Prerequisite: Christian Theology 755, Pastoral Care 760 is recommended. One course.

762. Introduction to Issues in Cross-Cultural Pastoral Care and Counseling. This class provides an opportunity to critically examine psycho-theological theoretical frameworks for viewing marginalized racial, ethnic and cultural groups in society, to examine personal values as they relate to the above groups, to develop skills in working effectively with these groups, and to understand social policies as they relate to them. One course.

763. Alcoholism: A Disease of the Body, Mind, and Spirit. Exploration of the church’s ministry with alcoholics and their families. Special emphasis on the disease concept, Alcoholics Anonymous, impact upon families, the role of intervention and referral, and strategies for church involvement and action. Attention to women’s issues and minority perspectives. One course.

764. Theology and Health in a Therapeutic Culture. This seminar will examine our therapeutic culture and its implications for the church and how we care for one another. We will look at how healthcare and the church have become captive to broader movements within the culture and have ultimately contributed to the rise of our current context. The particular role of psychology’s development within American culture and its influences within the formation of American Protestantism will be considered. We will also consider the substantial contribution of some understandings of human development, while examining the problematic assumptions frequently left unexplored within contemporary pastoral theology and pastoral care. One course.

765. Pastoral Care through Anxiety and Depression. This course will examine the psychological, theological, and cultural aspects of anxiety and depression and ask the question of how to understand hope in the midst of such suffering. Students will grapple with the range of difficult sometimes paralyzing feelings brought on by anxiety and depression and begin to explore how to frame the equally powerful notion of hope, theological and otherwise. How does a pastor offer practical and spiritual support in times of crisis as well as over the long-term course of this illness? One course.

790. Topics in Pastoral Care. Topics vary. May be repeated for credit. One course.

800. The Church’s Ministry with the Elderly. This course provides perspectives from cultural history, theology, and pastoral care on the church’s ministry with the elderly. In recent years, as the “graying of America” has become evident in congregations, many church programs have been initiated in attempts to address specific interests and needs of the aging membership (e.g., entertainment activities and health checks). However, the spiritual concerns of the elderly may not be fully appreciated and addressed. Further, it is often not recognized that ministry with the elderly begins with persons who have not yet acquired the identification as “old.” In this course, aging as a spiritual journey is explored in the context of the communal expression and witness of the Christian faith. One course.
801. Children and the Experience of Death: Theological Explorations. Explores through a Christian lens the multifaceted issues surrounding death and dying as well as bereavement in children and adolescents. One course.

802. Pastoral Care in the Hospital and Hospice. This course is designed to offer students an opportunity to integrate their developing theological understanding with the exercise of ministry to persons hospitalized because of health crises, and individuals facing terminal illness and imminent death. Through classroom lectures and practical experiences of ministry in hospital and hospice settings, the student will be challenged and supported in this integrative process by the joint leadership of a professor of medicine and a professor of pastoral care. One course.

803. Pastoral Care of Persons with Mental Health Problems. This course is intended to help future pastors both to acquire the knowledge necessary to recognize and interpret common and major mental health problems and to develop theological skills necessary for appreciative, critical engagement with contemporary mental health practice. One course.

804. Theology and Trauma. Trauma and its aftermath is an all-too-present reality in our culture and within Christian congregations. “Trauma” and its clinical correlate, post-traumatic stress disorder, have also become increasingly common modes of description within pastoral theology, cultural studies, and mental health practice. In this course we will focus on how congregations (and pastors in particular) can helpfully and faithfully care for survivors of trauma, not only through close attention to the lived reality of traumatic disruption but also through critical consideration of the way that “trauma” functions as an interpretive category which can both aid and hinder theological narration. One course.

805. Suffering and Dying in Cross-cultural Contexts. One course.

806. Naming the Powers: Pastoral Care and the Spiritual World. This course will move from an examination of the treatment of the spiritual world in modern and post-modern thought to a theological paradigm for pastoral care that takes seriously cultural and theological contexts where the spiritual world characterizes common life. One course.

807. Marriage and Family. The psychodynamics of marital conflict and family problems; principles and procedures in marriage and family counseling. (For seniors and Master of Theology candidates.) Prerequisite: Pastoral Care 760. One course.

808. Theology and Health in Therapeutic Culture. Prerequisite: Christian Theology 755 and Pastoral Care 760. One course.

809. MDIV/MSW Capstone Seminar: Moving the Church Toward Social Action. One course.

810. Theology, Mental Health and Human Flourishing. By the end of the semester, students will be able a) to articulate and to locate themselves within a distinctively Christian contextual account of health and human flourishing and b) to engage practical, pastoral issues of mental health and mental illness within this contextual account. One course.

811. Perspectives of Psychology of Religion for Ministry. This course involves a study of the development of religious attitudes and the psychological factors involved in religious formation. While we will explore religion from a psychological, not a theological perspective, the embedded theological dimensions will become obvious as we examine religious cognition and its development across the lifespan and the psychological factors involved in a number of religious issues as we investigate, critique, and evaluate them and their implications for pastoral ministry. Prerequisite: Old Testament 752, Old Testament 753, New Testament 754, and Christian Theology 755 or equivalent. One course.

812. Discipleship and Disability. We will consider the possibility that Christian excellence is vitally displayed by L’Arche and through other Christian communities that receive graced vulnerability and that practice the gratuity of seemingly “non-productive” labor. The readings will draw from Jean Vanier and other systematic, theological treatments of disability and Christian faith. One course. C-L: Christian Ethics 809

890. Seminar in Pastoral Theology. Prerequisite: Pastoral Care 760 and Christian Theology 755. Topics vary. One course.

Preaching (PREACHNG)

758. Introduction to Christian Preaching. The development of a theology of preaching and methods of sermon construction, including preaching in class, critique, private conference, and local church evaluation. Prerequisite: New Testament 754 or Old Testament 752 or consent of instructor. One course.

760. Preaching and the Church Year. Preaching the lectionary texts in the context of the church’s worship and calendar. The appropriate cycle of the lectionary will be followed. In-class preaching and evaluation. Prerequisite: Preaching 758. One course.


762. Proclaiming the Parables. Approaches to the interpretation and proclamation of the parables of Jesus. Readings in nonbiblical narrative and parable. In-class storytelling and preaching. Prerequisite: Preaching 758. One course.

763. Introduction to Public Preaching. A workshop on preaching and worship leadership organized around the principles of speech and effective communications. Extensive use of audio-visual recordings and private conferences. Prerequisite: Preaching 758. One course.

764. Contemporary Pneumatologies and Preaching. This course examines the relationship between the doctrine of the Holy Spirit and preaching. We will explore this doctrine in relation to modern trends in theology with special emphasis on those cases where there is an accompanying social movement. We will then analyze the ways in which pneumatology might influence preaching. One course.

765. From Text to Sermon. Preaching from biblical sources. Emphases on the goal and methodology of exegesis, the hermeneutic problem, and verbal communication in the present. Prerequisite: Preaching 758. One course. C-L: Old Testament 767

766. Preaching Practicum. An advanced laboratory course for extra competence in the preparation, delivery, and evaluation of sermons. Prerequisite: Preaching 758. One course.
767. Preaching in the Black Community. A study of the style and content of black preaching with attention to the particular roles of black preachers in society. An analysis of the essentially theological character of preaching in the black church. Prerequisite: Preaching 758. One course.

768. Preaching in the Wesleyan Theological Tradition. A study of selected major themes in Wesleyan theology and their interpretation in contemporary preaching. Prerequisite: Preaching 758. One course.

769. Variety in Preaching: Theory and Practice. Through critical engagement with a variety of recent homiletical theories and related sermons, students will explore diverse approaches to preaching and develop their theology and practice of preaching. Participants will read and discuss several homiletics texts, analyze written and recorded sermons, and preach two sermons in class. One course.

770. Theology in Preaching. Prerequisite: Preaching 758. One course.

771. Preaching in the Parish. A consideration of preaching in relationship to pastoral duties and the total task of ministry with attention to week-by-week preaching in the parish setting. Some attention will be given to funerals and crisis situations. Prerequisite: Preaching 758 or Church Ministry 760. One course.

772. The Art and Craft of Public Proclamation. A workshop style course exploring and expanding one's own best authentic proclamation through voice, expression, and body. Collaborative creation and performance of the current lectionary scripture as story, choric readings, and drama in worship. Prerequisite: Preaching 758. One course. C-L: Liturgical Studies 772

774. Women Preaching. The course will explore the historical contributions and contemporary challenges of preaching women. The course will also encourage the students to see themselves as participants in a long tradition and empower them to develop their pulpit voices in diverse contexts. One course.

775. Preaching Place: The Challenge and Promise of a Global Gospel. This course focuses on the insights and challenges that the global church is bringing to homiletics through its attentiveness to place. Global case studies will highlight the impact of land, cultural identity and displacement on proclamation, reflecting on competing claims of globalization and contextual particularity in formulating the gospel. In response, the class will provide strategies to de-center privileged preaching practices in local contexts and discern the gospel across borders of difference. Taking a practical turn, students will craft sermons that attend to the places they serve as sites of connection and transformational change. Prerequisite: Preaching 758 or Church Ministry 760. One course.

781. The Overshadowed Preacher: Body and Spirit in Sermon Performance. Using the nativity texts and sermons of Luke-Acts as a foundation, this course will work toward a theo-biblical description of Spirit-filled performance that is sacramentally grounded, contextually diverse, and ethically cruciform. The course will ask how the body of the preacher, the bodies of other persons and the body of Christ matter to the sermon, particularly noting ways that theologies of sermon performance have been coopted in homiletic history to marginalize oppressed communities. Using the experiences of Mary and the preachers of Acts as guides, the course will invite students to stand in the shadow of the Spirit, using rhetorical practices of "conceiving," "bearing" and "naming" to testify to the fully-human, Spirit-empowered encounter that is preaching. Prerequisite: Preaching 758 or Church Ministry 760. One course.

782. Cross Cultural Preaching. Considering diverse contexts within preaching has proven to be a particularly difficult task for theological educators. Within introductory preaching classes, it is often confined to a single class session in which various contextual differences are named (racial, ethnic, socioeconomic, urban/rural, denominational) in much the same way that Augustine listed them in The First Catechetical Instruction. The naming of all these points of divergence often leaves the instructor with little time to explore how preaching might be affected by these contextual differences. We simply assert, as Augustine did, that it is so: "For it cannot fail to be the case that different persons should affect in different ways the one who intends to instruct orally and likewise the one who intends to give a formal discourse." Prerequisite: Preaching 758 or Church Ministry 760. One course.

790. Topics in Preaching. Topics vary. May be repeated for credit. One course.


801. Preaching at the End of the World: Proclaiming Paul’s Apocalyptic Gospel. At a time when narrative is often the genre of choice for preaching, this course seeks to reclaim the Pauline epistles for proclamation and to address the difficulties students often experience when trying to preach from the epistles. Through this course we hope preaching from the Pauline epistles will become exciting, rather than burdensome. One course.

802. Principalities, Powers, and Preaching. This course will examine Biblical texts, liturgical materials, theological literature, films, and the newspaper as resources for exploring the nature of what the New Testament calls the “Principalities and Powers,” as well as their significance for preaching. One course.

803. Proclamation for a Virtual Reality. This seminar-type course considers the task of oral public interpretation of scripture in light of the ways in which social media has reshaped the idea of community formation. Participants will be expected to convey a theological understanding of how ideas flow in order to convey a playfully orthodox ecclesiology within contemporary contexts of personal, social, and cultural change. Emphasis is placed on the lifelong task of acquiring practical habits appropriate for cultivating judgment required for faithful communication of the gospel in a digital world. One course.

804. History of Preaching. A study of theological trends and significant personalities in homiletics in various periods from the Apostolic Age to the present. Prerequisite: Preaching 758. One course.

805. Twentieth-Century Theology and Preaching. A study of important theological models, from liberalism to liberationism, and their effect on contemporary preaching. Seminar presentations and in-class preaching. Prerequisite: Preaching 758, Christian Theology 755. One course.

806. Preaching with Barth. In this course students will have the opportunity to reflect upon the task of Christian proclamation using Karl Barth as theological guide and interlocutor. After a review of the major contours of Barth’s theological discoveries, we shall examine
examples of Barth’s preaching from his earliest sermons as a young pastor to his last sermons in the Basel prison. Students will then design, preach, and evaluate sermons that exemplify the results of their conversation with Barth on preaching. They will also have an opportunity to put Barth in conversation with one contemporary homiletician in order to show his significance for contemporary preachers. One course.

807. Balm in Gilead: The Spirituals as a Homiletical Resource. This course will explore the African American spirituals as a theological resource for the theory and practice of preaching. Special attention will be given to such issues as the importance of memory, the experience of death, perspectives on hope, the relationship between singing and preaching, a theology of preaching biblical interpretation for preaching, and sermon form and language. One course.

808. Preaching the Resurrection. The resurrection of Jesus Christ is central to the confession that Jesus is Lord, the eternal Son of the Father. On this confession Christian faith hinges; from it Christian preaching proceeds; without it preaching is in vain. The purpose of this course is to examine this centerpiece of the gospel for the purpose of proclaiming it as an effective manner, and to explore the relevance of the resurrection for preaching in its broadest dimensions. One course.

809. Preaching on the Sacraments: Patristic Imitation. This course explores patristic examples of using typology and allegory, especially in the 4th century form of preaching known as mystagogy, to name what is experienced in Christian worship. The course will emphasize appropriation of this patristic technique for the creation of sermons, prayers, song texts, and catechesis for the church today. One course. C-L: Liturgical Studies 806

810. Preaching the Psalms. An exegetical exploration of the Psalter, with the goal of equipping students to preach on the Psalms. Prerequisite: Old Testament 752 and Old Testament 753 and Preaching 758 or Church Ministry 760. One course. C-L: Old Testament 810

890. Selected Topics. Topics vary. May be repeated for credit. One course.

910. Interpretation and Performance in Christian Preaching. This course explores the role that embodied performance plays in sermon preparation and analysis. It sketches the broad outlines of Christianity’s long conversation around the relationship between rhetoric and revelation, drawing on that conversation to evaluate contemporary models of performative theory and practice. Students will engage texts, audio-visual sermon recordings, their own oral interpretations of scripture and live sermon events as theological resources. For preachers, the course will provide a variety of performative approaches to the work of textual interpretation in a living community. For budding homileticians, the class supplies strategies for analyzing sermon performances and asks that these future teachers of preaching construct their own working theologies of the sermon event to guide their pedagogical practice. Instructor consent required. Prerequisite: Preaching 758 or Church Ministry 760. One course.

972. Theologies of Preaching. Instructor consent required. One course.

Liturgical Studies (LTS)

502. Music Skills for the Parish. A noncredit course designed to develop fundamental skills for reading musical notation and rhythmic patterns, using examples from the United Methodist Hymnal. Sightsinging and single-note keyboard playing not a prerequisite but will be encouraged throughout the course. Not intended for persons with prior knowledge of music skills. No credit.

709. Introduction to Christian Worship. An introductory to the theology and practice of Christian worship from an ecumenical perspective with an eye to specific ministerial concerns of students. The topics will survey major aspects of worship including: the Lord’s Day, the Christian calendar, Word and sacraments, daily and occasional services, liturgical music, and liturgical space and arts. The course emphasizes appropriating the wisdom of 2000 years of worship history for the enrichment of the church’s worship today. One course.

760. Introduction to Christian Worship. This course aims for instilling in students a theologically-informed, pastorally-sensitive confidence in planning and leading the worship of Christian congregations. The fall semester will use an approach to that task that presumes worship in traditions with denominationally-approved and -propagated worship books (e.g., United Methodist, Episcopal, Anglican, Lutheran, Presbyterian, etc.). The spring semester will use an approach that presumes traditions in which individual congregations are more free to shape their worship (e.g., Baptist, Charismatic, Holiness, Pentecostal, independent, non-denominational, etc.). In both semesters “Traditional,” “Contemporary,” and other recent developments in worship will be considered respectfully. With respect to topics, this course introduces students to the history, theology, and practice of Christian worship from an ecumenical perspective. It surveys major aspects of worship, including the Lord’s Day, the Christian calendar, Word and sacraments/ordinances, daily and occasional services, music, space, and the arts. One course.

761. The Church Year. An examination of the historical, theological, and pastoral dimensions of the Christian calendar and lectionary. Prerequisite: Liturgical Studies 760. One course.

762. Education and the Worshiping Arts. An exploration of the intuitive way of knowing and the place of the imagination in Christian faith and life with special attention to the use of the arts in the church, especially in Christian education, and in worship. One course. C-L: Christian Education 768

763. Planning Contemporary Worship. This course explores what it would be like for the historically-rooted order of worship found in recent denominational liturgical resources to be done in a way that authentically felt like contemporary worship with its ethos of drive, flow, energy, passion, and encounter with the divine. Working in small ensembles of musicians and computer graphics technicians, students will develop and conduct services that fulfill an ancient order of worship in a contemporary way. Instructor consent required. One course.

772. The Art and Craft of Public Proclamation. A workshop style course exploring and expanding one’s own best authentic proclamation through voice, expression, and body. Collaborative creation and performance of the current lectionary scripture as story, choric readings, and drama in worship. Prerequisite: Preaching 758. One course. C-L: Preaching 773

790. Topics in Liturgical Studies. Topics vary. May be repeated for credit. One course.

800. Songwriting and Theology. This course is an exploration of using theological training to develop songs for worship. This seminar-type course will explore various collections of classic, historical worship materials, including Wesleyan hymnody, to uncover profound theological
themes and motifs and their expression in lyrical form. Students will be expected to show theological enrichment by composing lyrics for new worship songs to be shared with the class. Students will only be required to write lyrics, not compose music. One course.

801. Worship History for Worship Renewal. Using in-depth case studies of selected historical churches, this course explores different practices in and understandings of Christian worship over the past two millennia. The course is designed to come to grips with basic issues in worship as represented by different traditions and with options for approaching worship renewal today, with an eye to using Trinitarian theology as the evaluative key. How might we borrow with integrity from our Christian past to renew worship today? Doctoral students taking the course will focus, in addition, on developing facility with researching historic, liturgical primary material. One course. C-L: Church History 821

802. Worship in African American Church Traditions. Clear styles of worship can be recognized among African American Christians. Despite the tremendous amount of interpenetration that has taken place between cultures, distinguishable features remain. This course has as its purpose exploring the morphology and distinctives of worship among African American Christians to probe critically theological interests, cultural sources, and existential factors taken up in liturgical production. The aim of the course is to "expose" this rich tradition, and to equip those who will plan and lead Christian worship among African Americans with discipline, critical facility, and theological integrity. One course.

803. Advanced Seminar in Liturgical Studies. Reading and research in a selected area of liturgical study to be announced. One course.

804. The Role and Function of Music in Corporate Worship. The course will present and review the evolution of the use of music in the Liturgy (plainsong, early use of polyphony, Anglican chant, the accompaniment of singing voices, the development of Christian hymns, anthem singing, and the contemporary chorus), the role of the Psalms in Christian worship, the challenge of planning for the use of music in congregational worship (including discussion of the clergy/musician relationship, workshops for the practice of chalking, and a presentation of resources “tradition specific” available to assist in the planning of music for worship). The student will be asked to develop familiarity with the history of church music and the theological and pastoral issues at stake in planning music for worship in the local congregation. One course.

805. Worship in the Wesleyan Tradition. A study of the historical, theological, liturgical, and sociological influences which have shaped the worship patterns of the Episcopal Church and the major American denominations that claim a Wesleyan heritage. Historical and contemporary liturgies will be examined, and concerns related to the leadership of contemporary liturgies will be discussed. Prerequisite: Care of the Parish 777 and 778, Liturgical Studies 760. One course. C-L: American Christianity 804

806. Preaching on the Sacraments: Patristic Imitation. This course explores patristic examples of using typology and allegory, especially in the 4th century form of preaching known as mystagogy, to name what is experienced in Christian worship. The course will emphasize appropriation of this patristic technique for the creation of sermons, prayers, song texts, and catechesis for the church today. One course. C-L: Preaching 809

807. Theological Assessment of Worship Song Lyrics. One of the most fundamental, recurring tasks of pastoral activity is the vetting of congregational worship songs, including considering their theological content. To better equip future ministers for this task, this course seeks to increase the capacity of students to assess theologically various lyrical expressions of the Christian faith, ancient and modern. By weekly review of small bodies of worship songs, assessed by both the student’s theology as well as the assumed perspective of a historical theologian, students will gain facility to address the potential and limitations of poetic articulations of theology. One course. C-L: Church History 823

808. Teaching Worship. This course aims to explore the intersection of pedagogical reflection generally, worship-related pedagogical reflection specifically, and approaches currently being used to teach about the subject of worship. The goal is to equip participants in the class with sound methods and materials for developing strong worship-related classes in higher education or for increasing the participation of worshipers on Sunday morning. One course.

890. Selected Topics. May be repeated for credit. One course.

950. The History of Contemporary Worship. This course will research the origins and development of the various strands of alternative worship, known collectively as “contemporary worship,” in English-speaking Protestantism. The focus of investigation will be on the latter half of the 20th century and the beginning of the 21st. Master level students are permitted by permission of the professor. One course.

Spirituality (SPIRIT)


790. Topics in Spirituality. Topics vary. May be repeated for credit. One course.

800. The Spirituality of the Eastern Church. Throughout its long history the Eastern Church has developed highly liturgical forms with which to express its corporate life. At the same time, developing almost concurrently, there have been strong movements of individual piety. This course will explore the relationship between these two streams of growth by examining the life and works of the church’s spiritual masters. One course.

801. Spiritual Direction Practicum. A noncredit in which students are familiarized with the skills and challenges involved in both receiving and giving spiritual direction. Participants must be willing to present an aspect of their present life experience as it relates to their ongoing relationship with God. No credit.

802. Spiritual Writing Workshop. In this class, we will work toward mastering technique, from dialogue to pacing, always keeping an eye on the larger questions of the genre—what is spiritual writing, what are its ethics and mores, what literary forms are best suited to telling spiritual tales, how does doing spiritual writing do work on our spiritual lives? Workshopping each other’s pieces is the center of this class,
so the central texts will be one another’s writing. Working on the theory that one learns to write by reading, we will also study carefully examples of excellent spiritual writing. One course.

**Doctor of Ministry (DMNISTRY)**

900. **Spiritual Formation.** Required spiritual formation component for DMin students. One course.

901. **Introduction to Christian Leadership.** This foundational course will explore leadership as a Christian practice, focusing on how individuals are formed to lead and how they might offer leadership in a theologically astute and sophisticated way. Students will be asked to reflect on the responsibilities of leaders in both sound management and in missional service. At the same time, they will be equipped to critique approaches to leadership that are inconsonant with authentic Christian practice. One course.

902. **Analysis: Understanding and Interpreting Context.** In this course we will look at how congregations are coping with challenges by examining them from both a sociological viewpoint and from an intensive study of the congregations within which the students operate and by examining their local context. One course.

903. **Strategy: Forming and Implementing Vision.** The ability to think strategically is an essential leadership skill. Getting from “A” to “S” requires a vision of “S” and a plan to move toward it. This class will examine how leaders conceptualize change and then work to implement it. This process involves both imagining desirable goals and managing concrete realities, both creating dreams and constructing budgets. This course will include consideration of a range of topics, such as the following: traditioned innovation, social entrepreneurship, institutional renewal, leading for change, complex planning strategies, institutional vision, and sustainability planning. One course.

904. **Communication: Inspiring and Guiding Change.** In this course we will look at what is required to see well and to speak well and to create well as a Christian leader. One of the key roles of a leader of any organization is to define reality. What is going on? Where is God in this? Who are we called to be in response to God? The course will deal with both theologies of writing and actual practices of communicating in a variety of genres. By the end students should feel competent to evaluate publications to which they would like to submit written work for publication. They should be able also to produce their own media through their own outlets (church website, Facebook, blogs etc.) to a fruitful leadership end. One course.

905. **Integration: Sustaining and Strengthening Mission.** To be a faithful Christian leader is to commit oneself to “a long obedience in the same direction,” to borrow Nietzsche’s phrase. The practice of faithful Christian leadership is thus more like running a marathon than competing in a sprint. Often Christian leaders or institutions are able to experience short periods of intense activity and heroic achievement, only to then watch the artificial bubble burst as leadership burns out or bows out. Far fewer are the examples of Christian leaders and institutions who stay the course and who “finish well”: who, by God’s grace, grow steadily in faithfulness and fruitfulness in a way that is sustainable and lasting. One course.

906. **The Doctor of Ministry Thesis Seminar.** This course will prepare students to select a research topic for their DMin thesis that is credible, manageable, and significant. It also will equip them to undertake the program of research and writing required to complete their thesis successfully. To that end, students will be introduced to and encouraged to follow the research model set forth in the third edition of The Craft of Research by Booth, Colomb and Williams (Chicago, 2008). One course.

**VI. Colloquia/Interfield/Field Education**

The following courses carry no credit and carry no fee.

**Colloquia/Interfield/Field Education (CIF)**

503A. **Choir.** A noncredit course for those participating in choir and desiring that involvement to show on the transcript. No credit.

503B. **Choir.** Continuation of Colloquia/Interfield/Field Education 503A. No credit.

**Course Continuation Divinity (CONTDIV)**

500. **Divinity Course Continuation.** Divinity Course Continuation. Three courses.

525. **Study Away.** No credit.

**Field Education (FIELDEDU)**

500. **Student Pastor Appointment/Call.** Student pastor mentoring groups. Student pastors are required to take these pastoral formation, noncredit, courses. Register for section by year: .01 first; .02 second; .03 third; and .04 fourth. Pass/fail grading only. Quarter course.

505A. **Approved Summer Placement.** Quarter course.

510. **Pre-Enrollment Ministry Discernment Program.** Program provides, through The Duke Endowment, a small number of opportunities (up to 20) for incoming students to serve supervised internships in United Methodist settings during the summer immediately prior to enrollment. Students serving in these placements do not receive Field Education credit but in addition to the invaluable contextual learning that they gain, they are compensated financially through The Duke Endowment. Quarter course.

520. **Field Education Continuation.** Quarter course.

530. **Field Education International.** Students enrolled in this class are participating in international field education during the summer. Instructor consent required. Quarter course.
Graduate Program in Religion

The following courses are offered periodically in the Graduate Program in Religion by the Duke University Department of Religious Studies faculty and may be taken by Divinity School students with permission of the instructor:

- 550. Archaeology of Palestine in Hellenistic-Roman Times
- 607. Hebrew Prose Narrative
- 608. Classical Hebrew Poetry
- 609. Rabbinic Hebrew
- 610. Readings in Hebrew Biblical Commentaries
- 611. Studies in Intertestamental Literature
- 620. Exegesis of the Hebrew Old Testament
- 630. Exegesis of the Greek New Testament
- 631. Biblical Interpretation in Early Christianity
- 632. Origen
- 633. Augustine
- 634. Early Christian Asceticism
- 635S. Gospel of John in Greek
- 636S. Passion Narratives in Greek
- 660. Justice, Law & Commerce in Islam
- 663. Islam and Modernism
- 664. The Religion and History of Islam
- 680S. Buddhist Thought & Practice
- 701S. Elementary Syriac
- 703S. Aramaic
- 704. Targumic Aramaic
- 709. The Septuagint
- 710. Readings in Judaica
- 767. How Blackness Thinks
- 777. Gandhi’s Modernity
- 844. Protestants and Pictures
- 846. Visual Culture of Modern Christianity
- 852S. Contemporary American Religion
- 853S. Religious Issues in American History
- 854. Social Organization of American Religion
- 859. Catholic Visual Piety
- 871. Readings in the History of Religion
- 880. Special Problems in Religion and Culture
- 882S. Mapping Religion in Colonial India
- 884. Religion and Technology
- 900. African American Religion/Literature
- 905S. Advanced Syriac
- 910S. Ethnography of Religion
- 911. Religious Material Culture
- 912S. Theorizing Religion
- 914. Modernity of Religion
- 930. Death and Dying in Late Antiquity
- 934. Synoptic Gospels in Greek
- 935. Gospel of John in Greek
- 936S. Passion Narratives in Greek
- 946. Comparative Medieval Philosophy
- 947S. Comparative Religious Studies
Appendix I. Guidelines for Inclusive Language

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

— George Orwell, Politics of the English Language

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

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

Language About Persons

Generic Usage

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

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

<table>
<thead>
<tr>
<th>(instead of)</th>
<th>(try)</th>
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<tbody>
<tr>
<td>Clergyperson</td>
<td>Clergy</td>
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<tr>
<td>Congressperson</td>
<td>Representative</td>
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<tr>
<td>Policeman</td>
<td>Police Officer</td>
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<tr>
<td>Fireman</td>
<td>Fire Fighter</td>
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<tr>
<td>Chairperson</td>
<td>Chair, Moderator, Presiding Officer</td>
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</tbody>
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Pronoun Usage

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

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

Forms of Address

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

- In referring to an individual woman there is no need to refer to her marital status, just as traditional references to men give no indication of their marital status. Examples include:
  - Ms. Lorna Stafford
  - The Reverend Ms. Louise Lind
  - The Reverend Mr. Louis Lind
  - Dr. Jennifer Jones
- Different titles should be recognized when addressing married couples. Examples include:
  - Clergywoman married to a layperson: The Reverend Ms. Sally Jones and Mr. Gerald Jones
  - Clergy couples: The Reverends Ms. Sally Smith and Mr. Gerald Jones; The Reverends Ms. Sally Jones and Mr. Gerald Jones; The Reverends M/M Sally and Gerald Jones
• Other titles: Professor Louise Lind and Dr. Jonathan Smith; Drs. Cynthia and Jackson Whittaker
• Although the use of individual names is assumed when married people have different titles, this is desirable for others as well.
  Instead of Mr. and Mrs. Steve Jackson, consider:
  • Steve and Lorna Jackson
  • Mr. and Mrs. Steve and Lorna Jackson
  • M/M Steve Jackson and Lorna Stafford

Titles can be eliminated altogether, but in formal usage this practice is generally not preferred.

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

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

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

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

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

Appendix II. Conduct Covenant and Judicial Procedures
This appendix on Conduct Covenant and Judicial Procedures was adopted by the Duke Divinity School faculty in February 2003:

The Conduct Covenant for Duke Divinity School

We, the faculty and students in the Divinity School of Duke University, make covenant, individually and corporately, to uphold the highest standards of personal and academic integrity. This includes, but is not limited to, never lying, cheating, stealing, causing harm to self or others, or defacing property. Set aside by our calling, we hold ourselves and each other to the highest standards of conduct.

As a Divinity School committed to forming and educating persons for the ministry of Jesus Christ, we covenant together to embody truth in every aspect of our lives, including our academic work and all forms of speech. In joyful obedience to Christ, we gratefully involve our bodies, minds, and spirits in this community of discipline and love, recognizing that we are a people called to worship God by the Spirit of truth.

Covenant Keeping

Introduction: Breaches of community covenants are grievous matters, both to the individuals concerned and to the community as a whole. To encourage covenant faithfulness, the Divinity School conduct covenant tries to be explicit in describing the kind of attitude and behavior that honors the distinctive nature of the Divinity School. The Divinity School will work to make students aware of our covenant together from the beginning of their academic program.

Pastoral Process: The response of the community to both alleged and confirmed fractures of our covenant will be guided by pastoral concerns. In this instance pastoral denotes reconciling, restorative, healing. At times we can be reconciling, restorative, and healing simply through sharing, listening sympathetically, and responding with forgiveness and understanding. In other instances reconciliation, restoration to the community, and healing of person and community can occur only through confession, an attitude of penance and penitential acts indicating remorse, contrition, and a desire to learn from one’s errors. Members of the covenant community who are aggrieved by the conduct of other members of the community should find a friend and approach the offending party to work out the misunderstanding or offense (Matthew 18:15-20). However, because of their gravity, matters related to theft, abuse of property (including academic property), or fraud should be brought directly to the academic dean for address and resolution following the judicial procedures described below. As members of a covenant community, all persons have a moral obligation to report breaches of the covenant.

Judicial Procedures: The judicial process hereinafter described is constituted for the Divinity School community as required by the Judicial System of Duke University and the university’s rubric on student life. It conforms to and functions within those larger structures (see The Duke Community Standard in Practice: A Guide for Undergraduates). When grievances are brought to the academic dean, the following processes will be implemented:

• Faculty accused of covenant violation will be subject to the policies and procedures of the currently effective Duke University Faculty Handbook.
• Students accused of covenant violation may elect (1) to authorize the academic dean to initiate an informal process to resolve the accusation and apply any indicated disciplines, or (2) to authorize the academic dean to initiate a formal process involving fellow students, faculty, and administration who will attempt to determine whether there has been a violation and take appropriate pastoral action.

1 Duke Divinity School is a Christian community shaped by the Gospel of Jesus Christ. While we do not expect members of other faith traditions to share the theological framework out of which this covenant was developed, we welcome into our community anyone who is willing to live and work under the standards of conduct specified herein.
The following steps must be followed in requesting and conducting a grade review:

- **Formal Process:** Under this process (operated in conformity with the Duke Community Standard in Practice: A Guide for Undergraduates), alleged offense(s) will be reviewed by the Divinity School Conduct Board, composed of the academic dean (who will serve as chair of the board), an appointed staff member, three students (with a fourth student designated as an alternate), and two faculty members (with a third faculty or staff member designated as an alternate). This committee will review the grievance, dismiss it or admit it, and decide on any action to be taken in response to it.
- **Informal Process:** Under this procedure the person bringing the accusation, the accused, the academic dean, and whomever the academic dean deems appropriate will work to review the facts of the offense. The academic dean will decide on responsibility, the Divinity School's response, and any indicated discipline.

In either the informal or formal processes, the student who is the subject of a complaint or accusation will be fully informed of his/her rights and the grievance(s) brought against him/her, given ample opportunity to respond and be assured s/he will be heard fully, fairly, and in Christian charity. Proceedings under both (1) and (2) should be held in strictest confidence by all parties concerned. Disciplinary measures, depending on the severity of the offense, may include but not be limited to required counseling, a mandated leave of absence for a term or terms, failure of a course, and suspension or expulsion from the Divinity School.

- **Matters relating to academic misconduct (including cheating and plagiarism) should be brought directly to the academic dean for address and resolution following the processes described below.** As members of a covenant community, all persons have a moral obligation to report instances of academic misconduct.

The following steps must be followed in requesting and conducting a grade review:

- **Formal Process:** Under this process (operated in conformity with the Duke Community Standard in Practice: A Guide for Undergraduates), alleged offense(s) will be reviewed by the Divinity School Conduct Board, composed of the academic dean (who will serve as chair of the board), an appointed staff member, three students (with a fourth student designated as an alternate), and two faculty members (with a third faculty or staff member designated as an alternate). This committee will review the grievance, dismiss it or admit it, and decide on any action to be taken in response to it.
- **Informal Process:** Under this procedure the person bringing the accusation, the accused, the academic dean, and whomever the academic dean deems appropriate will work to review the facts of the offense. The academic dean will decide on responsibility, the Divinity School's response, and any indicated discipline.

In either the informal or formal processes, the student who is the subject of a complaint or accusation will be fully informed of his/her rights and the grievance(s) brought against him/her, given ample opportunity to respond and be assured s/he will be heard fully, fairly, and in Christian charity. Proceedings under both (1) and (2) should be held in strictest confidence by all parties concerned. Disciplinary measures, depending on the severity of the offense, may include but not be limited to required counseling, a mandated leave of absence for a term or terms, failure of a course, and suspension or expulsion from the Divinity School.

The Divinity School’s formal and informal processes do not apply to grievances and concerns regarding discrimination, harassment (including sexual misconduct), domestic violence, dating violence, and stalking. Those matters will be addressed through applicable Duke University procedures listed on https://oie.duke.edu/knowledge-base/policies-statements-procedures (discrimination is addressed by the Office for Institutional Equity; harassment and related misconduct is addressed by Office for Institutional Equity in conjunction with the Divinity School; and student sexual misconduct is addressed by the Office of Student Conduct). Complaints of discrimination or harassment committed by a student will generally be handled by the Office of Student Conduct, though the Divinity School has the authority to take the lead if it feels it is in the best position to handle the matter.

**Judicial Procedures for Matters of Academic Misconduct:** Matters relating to academic misconduct (including cheating and plagiarism) should be brought directly to the academic dean for address and resolution following the processes described below. As members of a covenant community, all persons have a moral obligation to report instances of academic misconduct.

- **Administrative Hearing:** Most cases are decided upon through an administrative hearing, which is a discussion between the student alleged to be in violation of a university policy, professor of the course (in which the alleged violation occurred), and academic dean. The student will be notified (typically by email) of the specific violation under consideration in advance of the administrative hearing. The academic dean will review the complaint with the student and give the student an opportunity to respond. The academic dean, in consultation with the professor of the course, will determine whether the student is responsible for the alleged policy violation and, if so, issue (an) appropriate sanction(s). Administrative hearings are conducted in private and are strictly confidential.
  - If the student is deemed to be in violation and accepts responsibility and agrees to the proposed sanction(s), the student waives the right to appeal, the resolution becomes final, and the outcome is recorded on the student's disciplinary record.
  - If the student is deemed to be in violation and the student accepts responsibility, but is unable to agree to the proposed sanction(s), the case will be forwarded to a Divinity Judicial Board hearing.
  - If the student is deemed to be in violation and the student denies responsibility, the case will be forwarded to a Divinity Judicial Board hearing.

- **Divinity Judicial Board Hearing:** The Divinity Judicial Board is a panel of faculty and staff appointed to hear cases of academic misconduct. It is composed of the academic dean (who will serve as chair of the board), an appointed staff member, and two appointed faculty members (with an additional faculty or staff member appointed as an alternate). The student may request one faculty member of the student’s choice to be added to the Divinity Judicial Board if such request is made at least 48 hours prior to the hearing. The general course of procedure for a Divinity Judicial Board hearing is as follows: (a) description of the alleged violation, (b) comments from the accused, (c) questions to the accused by the panel for additional information and/or clarifications, (d) testimony/questions of other material witnesses (if applicable), and (e) closing comments from the accused. The panel may consider any information it deems relevant. If the panel needs additional information during a hearing, the panel may request such information and suspend its decision until such information is obtained. The accused will have the right to respond to any additional information that is used in considering an outcome. The Divinity Judicial Board may find the student responsible for academic misconduct by a majority vote; it may also, by majority vote, dismiss any charge. Upon finding a student responsible for academic misconduct, the Divinity Judicial Board may determine and impose (an) appropriate sanction(s). The sanction of expulsion must be supported by a minimum of three members of a four-person panel or four members of a five-person panel.

- **Appeal:** A person convicted of a covenant breach may appeal the case to the dean of the Divinity School by providing:
  - Written notice of that intention within forty-eight hours and
  - A written statement of the grounds of the appeal within seven days of the receipt of the verdict.

   Grounds for appeal include new and significant evidence that might alter the case or violation of due process. The dean will review the case. The dean’s decision is final. This appeal process does not apply to students subject to Administrative Action Policy in the Administration of the Curriculum section.

**Formal Process for a Grade Review:** Under this process (which is in conformity with university practice) a student may request a formal grade review. Only final grades may be reviewed and a process must be initiated within thirty days of the final grade being assigned. The following steps must be followed in requesting and conducting a grade review:

- A student who questions a final grade received in a course should first discuss the matter with the instructor within thirty days of receiving the grade.
- After meeting with the instructor, if the student still believes the instructor has assigned an inaccurate or unjustified grade, the student should discuss the matter with the academic dean.
- If no satisfactory resolution is reached, the student may make a formal complaint in writing to the academic dean. The academic dean will convene the faculty and staff members appointed to the Divinity Judicial Board to review the case in consultation with the instructor and the student.
• If the majority of those convened agree with the instructor that there are no legitimate grounds for which to change the grade, the grade stands as recorded.
• If those convened believe there are grounds to consider a change and the instructor is unwilling to change the grade, the academic dean will notify the student that he or she may request a review of the case by writing to the dean of the Divinity School. A written request must be submitted before the end of the Drop/Add period of the semester following that in which the instructor recorded the grade. The dean will review the case. The dean’s decision is final.

Interpretation/Exposition
(This third section of the Conduct Covenant is designed to foster continuing conversation regarding the Covenant and its relationship to the Divinity School community):
• Our call is lived out in community. We do not claim as our own that which belongs to the community. We will respect the places of learning, help to care for the facilities, and share in the exchange of materials, neither stealing nor abusing books or other valuable tools of learning. We will abstain from cheating of every kind. We will not plagiarize, fabricate, or falsify our work or aid others in these forms of dishonesty. When we observe any forms of dishonesty, we recognize that we are under moral obligation to report the offender to the academic dean. In the truthful pursuit of knowledge and understanding, we will foster the honest and respectful exchange of ideas, prepare for class, listen carefully, seek to understand, and give a fair, accurate, and charitable account of ideas, positions, and arguments with which we agree and disagree. In this vital exchange, we will open ourselves to judgment, always seeking to learn and not bear false witness; and
• Those who claim Christ speak and live truthfully. We are called to show respect to all we meet, acknowledging in our daily behavior on and off the campus that we are called to live in the image of God. We work to strengthen one another in Christ. We are welcoming and hospitable, endeavoring to create a place where all will feel safe and free to share joys and struggles, passions and conflicts, hopes and fears. We serve and do not exploit one another. We honor the friendships we form, transcending self-service with mutual service. We live honestly before our friends, giving and receiving godly wisdom and holding ourselves accountable to one another as disciples of Jesus Christ. We attend to the concerns of our families, avoiding neglect, abuse, or evil counsel. We are faithful to the covenants we enter: personal, marital, familial, and communal. We encourage each other to ever-deepening commitment to Christ in prayer, fasting, chastity, worship, study, and acts of charity, justice, and mercy.

Code of Ethics for Social Media
Duke Divinity School has established the following code of ethics for social media: “We, the faculty and students in the Divinity School of Duke University commit to maintain a code of ethics concerning our speech and activity on social media networks. We commit to tell the truth, to be honest and fair, to be accurate, and to be respectful. We also commit to be accountable for any mistakes and correct them promptly. We will be cognizant of the fact that social media exists in a public forum, and hence we will be cautious and responsible about what we put out in the public sphere. Furthermore, we commit to maintain the confidentiality of others and to uphold federal requirements such as FERPA and HIPAA.”

Student Sexual Misconduct Policy & Procedures
The Divinity School adheres to Duke University’s Student Sexual Misconduct Policy. This policy applies to cases where it is alleged that a Duke student has engaged in sexual misconduct. View the full policy and its procedures at http://studentaffairs.duke.edu/conduct/z-policies/student-sexual-misconduct-policy-dukes-commitment-title-ix.

Harassment Policy and Procedures
Duke Divinity School adheres to Duke University’s Harassment Policy. Administrative responsibility for implementing Duke’s Harassment Policy lies with the Office for Institutional Equity (OIE). For the full policy and procedures, see https://oie.duke.edu/knowledge-base/policies-statements-procedures.

The Divinity School has designated harassment officers available whom students, staff, or faculty may approach for counsel if they have experienced or are aware of a case involving any form of harassment. Check with the school’s Office of Academic Programs to find out who currently are the designated officers.

The Duke Community Standard
“Duke University is a community dedicated to scholarship, leadership, and service and to the principles of honesty, fairness, respect, and accountability. Citizens of this community commit to reflect upon and uphold these principles in all academic and nonacademic endeavors, and to protect and promote a culture of integrity.
To uphold the Duke Community Standard:
• I will not lie, cheat, or steal in my academic endeavors;
• I will conduct myself honorably in all my endeavors; and
• I will act if the Standard is compromised.”
Duke has also determined that the various schools of the university should create and retain their own unique honor systems because such systems will best match the varying needs of the individual schools.
The Divinity School Conduct Covenant is thus consistent with the university’s efforts to nurture a culture of integrity in the academic arena as well as the arenas of faculty and student conduct.

Appendix III. Alcohol

Divinity Alcohol Policy
Events officially sponsored by the Divinity Student Council and Duke Divinity School student organizations do not include the provision and consumption of alcohol.
University-Wide Policy

As a community of scholars and learners, Duke University expects those within its community to be responsible with the use of alcohol. This policy shall guide the role of alcohol everywhere on the Duke campus and at all events sponsored by Duke organizations, schools, or administrative units. Students, staff, and faculty members are encouraged to learn about the social, physiological, and psychological consequences of drinking and alcohol abuse. Excessive and high-risk drinking can lead to negative consequences for the Duke community, including assault, illness, injury, litter, noise, property damage, and driving under the influence. All members of the Duke community share responsibility for creating an environment that limits dangerous drinking behaviors and, therefore, reduces the likelihood of these negative outcomes.

The following shall guide the role of alcohol in the Duke community:

- All possession, consumption, and distribution of alcohol at Duke University shall be in accordance with applicable North Carolina state laws;
- Members of the Duke community are responsible for behaving in a manner that is not disruptive or endangering to themselves or others. Being under the influence of alcohol shall not be a mitigating factor for an individual’s behavior;
- When persons under twenty-one years of age can reasonably be expected to be present at an event, proper precautions must be taken to restrict distribution and consumption of alcohol to persons of legal drinking age. Student organizations shall also adhere to the specific guidelines for events outlined in The Duke Community Standard in Practice: A Guide for Undergraduates or the Graduate and Professional Student Alcohol Policy. Advertising or other communication that references the availability of alcohol at a function may neither promote alcohol as the focus of the event nor promote excessive drinking; and
- Each community (e.g., Undergraduate, Fuqua, Law, etc.) may establish additional guidelines and policies governing the possession, consumption, and distribution of alcohol that reach beyond these minimal expectations. Violations of policies shall be adjudicated using existing procedures within each segment of the university.

University Graduate and Professional Student Alcohol Policy

Responsibilities and Expectations. This alcohol policy (hereinafter, the "Policy") has been approved by Duke University and the Duke Graduate and Professional Student Council (GPSC). In addition to this policy, graduate and professional students are expected to know and abide by all applicable federal and state laws (see N.C.G.S. Chapter 18B) and by Duke University policies and procedures.

- **Expectations of Individuals**: Individual students are ultimately responsible for their own behavior, and are governed separately by standards of conduct of their respective graduate and/or professional school. However, each Student Group has the discretion to impose additional restrictions on the consumption and distribution of alcohol at its events. Individual students who attend a Student Group’s event are expected to follow the rules set forth by the Student Group in the advertising of its event as well as with any requests made by the Student Group during the event itself.
- **Expectations of Student Groups**: “Student Group” shall mean any Internal Committee of GPSC and any GPSC-affiliated graduate and/or professional student group. “Student Group Staff” shall refer to those members of the Student Group event host(s) who are present at the event and are directly involved in its management. Student Groups must take all reasonable measures possible to provide a safe environment for all attendees. The following sections outline the minimum standards by which Student Groups and attendees of Student Group events must abide. GPSC reserves the right to deny a Student Group funding if it does not have sufficient planning aimed at meeting the requirements of this policy. If you or your Student Group has questions, contact the Student Affairs Officer for your School, the Office of Student Activities, or a member of the GPSC Executive Committee.

Distribution of Alcohol: General Provisions. Distribution of alcohol at a Student Group event must take place in a controlled manner, and Student Groups must ensure that alcohol served at their event remains within the confines of their event and that it is not freely accessible to the public. No one who is under the age of 21 may be served alcohol, and the age of all attendees must be verified through an acceptable form of identification (see below). Student Group Event Staff may ask any individual whom they believe to be intoxicated, impaired, or otherwise behaving in a manner disruptive to the functioning of the event to leave, and they may request assistance from Duke Police & Security Services in doing so.

Please note that student groups must use a third-party vendor if the event is co-hosted/co-sponsored by an undergraduate student group or if undergraduate students (regardless of their age) are permitted to attend the event. If undergraduate students are permitted to attend, they must abide by the undergraduate student alcohol policy. If the event is co-hosted/co-sponsored by an undergraduate student group, all attendees (i.e. undergraduate students, graduate/professional students, and guests) must abide by the undergraduate student alcohol policy.

Options Regarding Distribution of Alcohol on University Property

1. **Third-Party Vendor**: Student Groups may contract with a University-approved third-party vendor to acquire and serve alcohol. The third-party vendor uses its liquor license, provides bartenders, and assumes liability for incidents arising from non-compliance with North Carolina law or University policies in regards to their serving of alcohol. Despite the oversight of a third-party vendor, Student Groups are urged to form a plan for mitigating risk prior to the event, assess the outcome of that plan, and make any suitable adjustments for future events. For a list of approved third-party vendors, contact the Office of Student Activities. Keep in mind that some University spaces require a third-party vendor; check guidelines in advance when reserving a space on University property.

2. **Student Group**: Student Groups may independently order, set up the distribution of, and serve alcohol at the event, provided that these actions are in compliance with this Policy and university policies. (See below for guidelines on serving alcohol.)

Options Regarding Distribution of Alcohol off University Property

1. **Third-Party Vendor**: Student Groups may contract with a third-party vendor to acquire and serve alcohol. The third-party vendor uses its liquor license and provides bartenders. Third-party vendors include local bars and restaurants, in addition to other businesses. Student Groups should communicate with the third-party vendor ahead of time to ensure that that a plan is established for checking IDs (see below).

2. **Student Group**: Student Group members may distribute alcohol at the group’s event (see below). Distribution may be in the form of student group-purchased alcohol.
ID Checkers. Regardless of location and of who is managing the serving of alcohol, the age of all attendees must be verified by either the Student Group Event Staff, security personnel, or a third-party vendor. Acceptable forms of ID are limited to the following: (1) a current driver’s license from any state in the United States; (2) a US military identification card; (3) a North Carolina special identification card (note: ID cards issued by other states are not valid); or (4) a passport (note: any other form of foreign ID, including a foreign driver’s license, is not valid) (see N.C.G.S. § 18B-302(d)). Student Groups must ensure that there will be an adequate number of ID checkers given the number of attendees expected and the nature of the event in general.

If a third-party vendor will be serving the alcohol, Student Groups must communicate with the vendor ahead of time to ensure that a plan is established for checking IDs. If a third-party vendor is used and their bartenders are contracted, the vendor should provide licensed ID Checkers who have completed training to identify fake IDs. This training is offered through entities outside the university such as Alcohol Law Enforcement. If members of the Student Group Event Staff will be responsible for checking IDs, prior to the event, the Student Group must designate which member(s) will act as ID Checker(s). Those members are responsible for ensuring their ability to identify and read valid forms of identification and invalidate or fake ones. ID Checkers, as well as the Student Group Event Staff, may be held liable if alcohol is served to minors at the event and the ID Checkers have not received adequate training in identifying fake IDs.

Servers (see below) may act as ID Checkers. If the Servers are not checking IDs before serving each drink, however, and if persons under 21 are permitted at the event, attendees 21+ must be designated in a clear manner that is not easily replicated. For example, it is not permitted to designate attendees 21+ by marking their hands with a plain-colored marker or pen. Wristbands are one recommended form of designation.

Servers. Regardless of location, the distribution of alcohol must be supervised by either the Student Group Event Staff or by the third-party vendor supplying the alcohol. Servers may not provide alcohol to an attendee who is intoxicated or impaired. The distribution of alcohol is at the Servers’ discretion. Servers may refuse to provide alcohol to any attendee whom the Server believes to be intoxicated or any attendee whom the Server believes is presenting a danger to others or disrupting the event. Servers, however, may not provide or refuse to provide alcohol on the basis of discrimination as to race, ethnicity, sex, sexual orientation, religion, social origin, etc. Servers must check that each attendee to whom they provide alcohol has been marked by the ID Checker(s) as being 21 years of age or older.

If members of the Student Group Event Staff will be responsible for the serving of alcohol, prior to the event, the Student Group must designate which member(s) will act as Server(s). If the event is held on-campus, Servers must personally distribute the alcohol (i.e. physically pour the alcohol for attendees or hand any cans to attendees). Servers must only provide one beverage at a time to individual students. In other words, an attendee may not be served more than one drink at a time; they may come back to the Server(s) at a later point for another drink. Servers must always be present at the location where the alcohol is provided in order to monitor attendees’ consumption and ensure that no persons under 21 receive alcohol.

Location. Student Groups must receive advance permission to serve alcohol from the office or department responsible for the event space, and they must comply with any specific location guidelines. When alcohol is permitted, the space must be secured or otherwise regulated in a manner that confines the consumption of alcohol provided to ensure proper admittance and that alcohol distribution can be monitored effectively.

Food must be readily available at all events where alcohol is present. Attendees must have direct access to free water within the confines of the event or in the immediate vicinity. The Student Group is responsible for providing such access (e.g., by replenishing the food and non-alcoholic beverages throughout the program as necessary).

Security. If more than 400 attendees are expected to attend a Student Group’s event, the Student Group must contact Duke University Police ahead of time to determine whether additional private security guards are required at the event.

Socially Responsible Persons. Socially Responsible Persons (SRPs) must be members of the Student Group hosting the event, and all SRPs must attend a Party Monitor training session (or equivalent training for graduate and professional students) with Duke Wellness (https://studentaffairs.duke.edu/duwell/drug-education). They must not consume alcohol within six hours prior to or during the event. While keeping in mind that each student is ultimately responsible for their own actions, each SRP must monitor attendees in order to ensure compliance with the rules set out by the group hosting the event as well as with North Carolina state law. They must also help prevent alcohol from leaving the area of the event. Finally, they must be able to recognize situations that present hazards to property or to the health of attendees.

Ratios. If alcohol is prohibited at the event, no SRPs are required. If more than 500 people are expected to attend the event, the student group leaders must meet with Duke Wellness to develop a risk management plan, regardless of whether the event is on or off university property. If alcohol is not prohibited and less than 500 people are expected to attend, the following ratios of SRPs to students, must be observed:

1. Events on university property
   - If alcohol is neither advertised nor prohibited, 1:100.
   - If alcohol is served (by the student group or by a third-party vendor) and/or the event is advertised as BYOB, 1:50.
2. Events off university property
   - If the event is held at a venue with a valid liquor license, 1:100. Note that bartenders, bouncers, or other venue staff members present in the area in which the event takes place all count as SRPs.
   - If the event is held at a venue without a valid liquor license, 1:50.

Liability and Sanctions. While individual students are ultimately responsible for their own actions, Student Groups may be accountable for harm resulting from clear violations of this Policy. Sanctions for a violation include, and are limited to, loss of space reservation privileges, loss of University student group recognition, or fines.

For more information, visit https://sites.duke.edu/gpsc/what-is-gpsc/gpsc-alcohol-policy/.

Last updated October 2, 2018
Resources

The following resources are available to members of the Duke community:

- Duke Police and Emergency Medical Service: 911 or (919) 684-2444. Professionals will respond to assess the medical needs of an individual who is incapacitated or at-risk.
- Counseling and Psychological Services: (919) 660-1000. CAPS offers evaluation, consultation, counseling, and referrals for students concerned about alcohol use.
- Personal Assistance Service: (919) 416-1727. PAS offer assessment, short-term counseling, and referrals for employees and faculty members concerned about alcohol use.
- Duke Addictions Program: (919) 634-6205. DAP offers evaluation, consultation, and treatment for individuals with alcohol and other substance abuse issues, as well as support services for family members.
- Holly Hill Hospital: (800) 447-1800. 24-hour confidential advice on alcohol abuse.
- Academic courses related to alcohol use, treatment, and research. See course listings through the Office of University Registrar (https://registrar.duke.edu) or the bulletin of each school.
## Active Enrollment Summary

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## Geographical Distribution

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<td>Wesleyan Church</td>
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Index

A
Academic Freedom 17
Administration
  Divinity School 9
  University 9
Administration of the Curriculum 95
Administrative Action Policy 97
Administrative Staff 9
Admissions Office Contact Information 31
Advanced Placement 96
American Christianity, courses in 132
Anglican Episcopal House of Studies 44, 90
Appendix I. Guidelines for Inclusive Language 159
Appendix III. Alcohol 162
Asian Theology Group 45
Athletic Programs 50

B
Baptist House of Studies 44, 90
Basic Theological Degree-Master of Divinity 99
Biblical Studies 121
Black Church Studies, courses in 141
Black Church Studies, Office of 44
Black Graduate and Professional Student Association 46
BRI/DDIDGE, Project 47
Broadway Revue 47

C
Caminantes 44
Campus Security 50
Care of Parish, courses in 144
Center for Studies in the Wesleyan Tradition 16, 45
Center for Theological Writing 45
Center for Writing and Academic Support 16
Centers, Initiatives and Programs for Student Formation 45
Certificate Programs 116
Change of Courses or Withdrawal 96
Chaplain, Office of the 43
Christian Education, courses in 148
Christian Ethics, courses in 139
Christian Theology, courses in 134
Church History, courses in 128
Church Ministry, courses in 144
Clergy Health Initiative 89
Clinical Pastoral Education, courses in 149
Clinical Pastoral Education (CPE) 79
Code of Ethics for Social Media 162
Community Worship 43
Conduct Covenant 40, 50
Confidentiality Policy 43
Convocation and Pastors’ School 89
Convocation on the Rural Church 89
Counseling and Psychological Services 49
Course Enrollment 121
Course of Study program 89
Cultural Resources 50

D
Deacons@Duke 44
Degree Programs 95
Dining Services 48
Disabilities, policies and procedures for students with disabilities 39
Discrimination 49
Diversity at Duke Divinity School, The Importance of 18
Diversity in Admissions, Statement of 31
Divinity Café 48
Divinity, courses in Divinity subject code 131
Divinity Spouses 46
Divinity Student Council 45
Doctor of Ministry, courses in 155
Doctor of Ministry Degree 113
Doctor of Theology Degree 114
Duke Center for Reconciliation 45
Duke Community Standard 162
Duke Divinity Veterans Partnership 46
Duke Initiatives in Theology and the Arts 45
Duke University Student Life Organizations 46

E
Educational Requirements for United Methodist Elders and Deacons 39
Elders Retreat 93
Email Accounts, Duke Student 47
Endowed Funds 59
Evaluation/Self-Evaluation 100
Executive Certificate in Religious Fundraising 87

F
Faculty Biographical Information 21
Faculty Listing 11
Faith & Leadership online magazine 87
Family Support Resources 48
Fees and Expenses 53
Fellowship Committee 47
Field Education, courses in 155
Field Education Credit Requirements 77
Field Settings for Ministerial Formation 78
Financial Aid on Student Bills 54
Financial Resources 58
Foundations of Christian Leadership 87
Friendship House 47, 92

G
General Administration, Duke University 9
Grade Review, Formal Process for a 161
Grading System 96
Graduate and Professional Student Council 46
Guiding Ministerial Formation 77

H
Harassment Policy 49
Harassment Policy and Procedures 162
Hispanic House of Studies 44, 92
Historical Theology, courses in 131
History, Divinity School 15
History, Duke University 15
History of Religion, courses in 133
Houses of Study and Denominational Associations 44
Index

I
Incompletes 96
Institute of Preaching 92
International 118
International Field Education 80
Interpretation/Exposition 162

L
La Union Latina 44
Law and Master of Theological Studies Dual Degree Program 112
Leave of Absence 96
Library 16
Limited Program 96
Liturgical Studies, courses in 153
Live at the Lampstand 47
Living Accommodations 47

M
Master of Arts in Christian Practice Degree 97
Master of Arts in Christian Studies, courses in 155
Master of Divinity and Master of Public Policy Dual Degree Program 110
Master of Divinity and Master of Social Work Dual Degree Program 106, 109
Master of Theological Studies and Law Dual Degree Program 112
Master of Theological Studies Degree 110
Master of Theology Degree 112
Merit Scholarship Program 55
Methodist House of Studies 44, 90
Ministerial Formation 44
Ministerial Studies 144
Ministry in the Vicinity 93
Mission Statement
  Duke University 3
  the Divinity School 16
  Motor Vehicle Registration 49

N
National Capital Semester for Seminarians 119
New Creation Arts 46
New Testament, courses in 124

O
Off-Campus Housing 47
Old Testament, courses in 121

P
Pastoral Care 43
Pastoral Care, courses in 150
Preaching, courses in 151
Pre-Enrollment Ministry Discernment Program for Contextual Learning 78
Presbyterian/Reformed House of Studies 44, 90
Professional and Technical Standards 39
Program for Ministerial Formation 77
Project BRIDDDIGE 47

R
Readmission 38
Reconciliation, Duke Center for 91
Requirements and Procedures 31

S
Sacred Dance Group 46
Sacred Worth 46
Sexual Assault Support Services 49
Spiritual Formation Groups 43
Spirituality, courses in 154
STAR 46
Student Activities and Organizations 45
Student Conduct Policy 50
Student Financial Aid 55
Student Formation, Centers and Initiatives 45
Student Health 48
Student Health Center 48
Student Insurance 48
Student Life Activities 47
Student Life Committees 47
Student Life Information 47
Student Life Organizations 45
Student Pastors’ Association 46
Student Sexual Misconduct Policy and Procedures 162
Students Serving as Pastors 79
Study Leave for Ministry Professionals 93
Summer Session 118

T
Telephone Numbers, frequently called 17
Theology and the Arts, Duke Initiatives in 91
Theology, Medicine, and Culture Initiative 45, 90
Thriving Rural Communities 45, 93
Transfer of Credits 38
Tuition Scholarships, Ministerial 55
Tuition Structure 54

U
United Methodist Full Connection Retreat 93

W
Withdrawals from School 96
Women’s Center 46
World Christianity, courses in 142

Y
Youth Academy for Christian Formation 92