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
The information in this bulletin applies to the academic year 2009-2010 and is accurate and current, to the extent possible, as of June 2009. 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 prohibits discrimination, and provides equal employment opportunity without regard to race, color, religion, national origin, disability, veteran status, sexual orientation, gender identity, sex or age. 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. The university prohibits harassment of any kind.

Questions, comments or complaints of discrimination or harassment should be directed to the Office of the Vice-President for Institutional Equity, (919) 684-8222. Further information, as well as the complete text of the harassment policy, may be found at http://www.duke.edu/web/equity/.

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

Information that the university is required to make available under the Student Right to Know and Campus Security Acts may be obtained from the Office of University Relations at (919) 684-2823 or in writing to 615 Chapel Drive, Box 90563, Duke University, Durham, North Carolina 27708.

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

For information concerning Duke University’s alcohol and drug policies, please refer to the Bulletin of Information and Regulations.
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Academic Calendar of the Duke Divinity School

Fall 2009

August
9   Summer Term Full and Term II classes end
10  Deadline for Field Ed. Church/Agency applications
11–17 Project BRI(DDD)GE
18  Orientation program for ThD students
19  Orientation for all new students begins
20  Advising and registration for new students
24  Fall semester classes begin.
25  Divinity School Opening Convocation
26-27 Alumni Council
28  Deadline for Field Ed. academic term student applications

September
1   Deadline for incompletes taken in Spring 2008
1   Labor Day — Classes are in session
2   Last day for Field Ed. interviews
4   Drop/Add period ends
26  Field Ed. Assignments begin — academic year

October
2   Fall recess begins at 7 p.m.
5-7  Convocation and Pastors’ School
12  Classes resume at 8 a.m.
20  Field Ed. Learning-Serving covenants due

November
4   Registration for Spring 2010 semester begins
19  Drop/Add period begins. Last Day to withdraw with “W”
24  Divinity classes end
24  Thanksgiving Recess begins at 10:30 p.m.
30  Reading Period Begins

December
4   Reading period ends
7   Final examinations begin
11  Final examinations end

Spring 2010

January
13  The Monday class schedule is in effect on this day. Regular class meeting schedule begins Thursday, January 14.
14  Regular class meeting schedule begins
19  Martin Luther King, Jr. Holiday. No classes held.
20  Midterm/Field Ed. Reviews due
27  Drop/Add ends at 5 p.m.

February
1   Deadline for incompletes taken in Fall semester 2009
22  Registration for Summer Session 2010 begins

March
5   Spring recess begins at 7 p.m.
15  Classes resume at 8 a.m.
**April**

1-2  Maundy Thursday and Good Friday. Classes not held.

7    Registration for Fall 2010 semester begins

7    Last date to withdraw with “W”

22   Divinity School Closing Convocation

23   Divinity classes end

25   Last Sunday of academic term Field Ed. placements

26-30 Reading Period

26   Final Field Ed. reviews due

**May**

3-7  Final examinations

15   Divinity School Baccalaureate. Duke Chapel, 6:30 p.m.

16   Commencement. Wallace Wade Stadium, 10 a.m.

19   Summer Session I and Summer Session Full terms begin
University Administration

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Divinity School Administration

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History
Duke University began as a simple, one-room schoolhouse in rural Randolph County, North Carolina. Established as Union Institute by Quakers and Methodists in 1838, it became Normal College in 1851. Normal was reorganized as Trinity College in 1859, when the Methodist Church became a major financial supporter. In 1892 Trinity College moved to Durham, North Carolina.

In 1924 James B. Duke established a trust fund for educational and charitable purposes. The chief beneficiary, Trinity College, became Duke University. The purpose for establishing 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 Davidson Soper, 1926-28; Elbert Russell, 1928-41; Paul Neff Garber, 1941-44; Harvie Branscomb, 1944-46; Gilbert T. Rowe, acting dean of the faculty, 1946-47; Paul E. Root (elected in 1947, but died before assuming office); Harold A. Bosley, 1947-50; James Cannon III, acting dean 1950-51, dean 1951-58; Robert Earl Cushman, 1958-71; Thomas A. Langford, 1971-81; Jameson Jones, 1981-82; Dennis M. Campbell, 1982-1997. The current dean, L. Gregory Jones, was installed on October 3, 1997.

Its 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 and dependency, receives students from many Christian denominations and offers its educational resources to representatives of the several communions who seek an education for church-related ministry. From its inception, it has been ecumenical in aspiration, teaching, and 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 the professional education for the ministry, which in today’s world is manifested in a variety of forms. Although the conventional and inherited styles of ministry are now undergoing change, the divinity school curriculum continues to prepare students for informed and discriminating 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 tries to prepare students for the mature performance of their vocation. It hopes to develop in each graduate a disciplined intelligence, informed by sound learning and equipped for worthy professional service. Its resources are offered to students with a diversity of ministerial aims, although the school seeks, by recruitment and financial support, to prepare persons for ordination or lay professional vocations in the churches. In all its endeavors, Duke Divinity School aims to serve Jesus Christ through service to the church 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.

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 contains a collection of more than 384,000 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 5,950,000 volumes, the Divinity School Library occupies facilities within the divinity school building. The library currently subscribes to over 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 vast majority of the collection can still be browsed within the library’s open stacks.

Staffed by the library director, associate director, and reference/serials services librarian (all three trained in both theology and library science), by two circulation staff members, and by a number of student assistants, the Divinity School Library offers a variety of services to assist the student in selecting and locating information. The book, electronic, microform, and periodical collections are carefully chosen to support basic course work as well as advanced research in all major fields of religious studies.

The Divinity School Library offers a wide variety of computerized resources, including an online catalog and other databases available through the Web as well as an array of specialized CD-ROM databases in religion. The library’s Web page, http://library.duke.edu/divinity/, contains information about services and electronic resources, links to Web sites in religion, and online forms for interlibrary loan, reference questions, and more. A computer classroom with 10 Internet workstations is available for student use in the library. The library also provides power, printing, and network connections for laptop computer use, and offers wireless connectivity to the Internet throughout the library, including the York reading room, formerly the school’s chapel.

The seminary student 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 100 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).

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:

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

For more details on each of these dimensions of the center’s work, and access to the center’s online resources, visit http://www.divinity.duke.edu/wesleyan/.

The Center for Theology, Writing, and Media

The Duke Center for Theology, Writing, and Media was established in 2001 to promote writing as a central practice of the church and its ministry. The center seeks to strengthen
theological interpretation, teaching, preaching and communication both at the seminary level and throughout the church, through a combination of tutorial services, lectures, Web-based programs, and special colloquia.

Writing Assessment: Students will first become acquainted with the center through the mandatory first-year writing assessment. All incoming students are required to submit a theological writing sample for assessment early in their first semester. Trained facilitators evaluate the writing sample and meet with each student for half an hour to provide advice on the sample’s strengths and weaknesses, as well as resources to assist the student in honing his or her writing skills.

Tutoring: Tutors are available at the center throughout the week for consultation with students at every stage of the divinity curriculum. Students are asked to make an appointment and to submit their work at least twenty-four hours before that appointment.

About the CTWM. The center employs writing tutors for individual meetings with students. The center’s offices are in 0040 Langford Bldg. For more information, consult Duke Divinity School’s Web site, at www.divinity.duke.edu/programs/ctw.

Frequently Called Telephone Numbers

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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 ombudsperson in resolving a complaint.
Faculty

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, the 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

Esther E. Acolatse, Assistant Professor of Pastoral Theology. BA (Hons.),(University of Ghana); MTS (Harvard Divinity School); PhD, (Princeton Theological Seminary).

In much of her work Professor Acolatse explores the intersection of psychology and Christian thought, with interests in gender and the experience of Christianity, methodological issues in the practice of theology of the Christian life, and the relevance of these themes in the global expression of Christianity.

Multicultural Issues in the Pastoral Care of Women (Fortress); “The Work of Ending Primary Love Relationships: Psycho-theological Explorations” in Healing Wisdom: Ministry in Depth (Eerdmans). Prior to teaching at Duke, Professor Acolatse taught theology at Loyola College in Maryland. She is a member of the Presbyterian Church USA.

Daniel C. Arichea, Jr., Bishop-in-Residence. AB (Philippine Christian University); BTh (Union Theological Seminary Philippines); MRE (Duke Divinity School); PhD (Duke University).

Bishop Arichea began his ministry by serving pastorates in Bataan and Manila in the Philippines and teaching for eight years at Union Theological Seminary. In 1969 he joined the United Bible Societies as a translation consultant working in the Philippines (1969-72), Thailand (1972-74), and Indonesia (1974-87). In 1987 he moved to Hong Kong to become the Asia-Pacific regional translation coordinator, a position he held for eight years before he was elected to the episcopacy (in absentia) in November 1994. As bishop, he was assigned to the Baguio Episcopal Area in the Philippines. He retired from the episcopacy in December 2000. While with the Bible Society, he co-authored four handbooks for translators (Galatians, 1 Peter, Jude and 2 Peter, and Pastoral Letters) in addition to writing numerous articles on Bible translation, most of which were published in The Bible Translator. Positions in the Philippine church include: chairperson of the National Council of Churches in the Philippines, 1997-99, and president, Philippine Bible Society, 1997-1998, and 2002-2005. His continuing ministry to the churches in the Philippines includes a monthly column for The Filipino Methodist entitled “Biblical Passages People Love,” which started in 1982. He has also written numerous Bible studies for young people and on the subject of women in the Scriptures, one of which is entitled “Laying to Rest the Misconception of the Subordinate Role of Women in the Church.” He is bishop in residence at Duke Divinity School, an honorary translation consultant with the Philippine Bible Society, and teaches at Harris Memorial College and in the PhD program of Philippine Christian University in the area of Biblical Studies. He is married to Ruth Mandac (MRE ’65), with whom he has three children.

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

Dr. Barfield is a pediatric oncologist with an interest in the intersection of medicine, philosophy, and theology. His medical research focuses on immune therapies for childhood cancer (including bone marrow transplantation and antibody therapy) and improvement of the quality of life for children with severe or fatal diseases. Dr. Barfield worked for eight years in Oncology and Bone Marrow Transplantation at St. Jude Children’s Research Hospital in Memphis, Tenn. His work in philosophy focuses on ethics and the history of the impact of literature on philosophical thought. An author of dozens of publications in a range of genres including poetry, philosophy, and medicine, he is currently working on a book manuscript entitled, Poetic Openings: A Brief History of Philosophy’s Ancient Quarrel with Poetry. In the Divinity School, Dr. Barfield interacts with students and faculty members bridging medicine, philosophy, and theology. As director of pediatric palliative care for Duke, he works closely with the Institute for Care at the End of Life advancing interdisciplinary research, teaching, and service by drawing on the strengths of both the Medical School and the Divinity School.

Jeremy Begbie, Thomas A. Langford Research Professor of Theology and Director of the 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.
Dr. Begbie teaches systematic theology, and specializes in the interplay 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 Divinity and 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 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), and *Resounding Truth: Christian Wisdom in the World of Music* (Baker/SPCK), which won *The Christianity Today* 2008 Book Award in the Theology/Ethics Category. He has taught widely in the UK, North America, and South Africa, specializing in performance-lectures.

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

Dr. Campbell’s work focuses on the biblical, theological, and ethical dimensions of preaching. He is interested in the Christological and ecclesiological aspects of preaching, the role of preaching in relation to the “principalities and powers,” and the relationship between character ethics and preaching. He is doing research on the “foolishness of preaching” and writing a theological commentary on First Corinthians. His publications include “The Word Before the Powers: An Ethic of Preaching” (2002); “The Word on the Street: Performing the Scriptures in the Urban Context,” co-author (2000); and “Preaching Jesus: New Directions for Homiletics in Hans Frei’s Postliberal Theology” (1997). Professor Campbell is the immediate past President of the Academy of Homiletics.

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

Dr. Campbell’s main research interest is the life and thought (i.e. theology) of Paul with particular reference to soteriological models rooted in apocalyptic as against justification or salvation-history. However, he is interested in contributions to Pauline analysis from modern literary theory, modern theology (whether Protestant, Catholic, or Orthodox), epistolarian theory, ancient rhetoric, ancient comparative religion and history, modern linguistics and semantic theory, chronology, and modern sociology. His publications include *The Rhetoric of Righteousness in Romans 3:21-26*, *The Quest for Paul’s Gospel: A Suggested Strategy*, and *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul*. He edited *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*.

**Kenneth L. Carder**, Ruth W. and A. Morris Williams Professor of the Practice of Christian Ministry. BS (East Tennessee State University); MDiv (Wesley Theological Seminary); DMin (Vanderbilt Divinity School); DD (Millsaps College).

Dr. Carder served as bishop of the Mississippi area of the United Methodist Church from July 2000-04 and before that was bishop of the Nashville area for eight years. He has been the pastor of Church Street United Methodist Church in Knoxville, Tenn. and in Oak Ridge, Concord, and Bristol, Tenn., Abingdon, Va. and Rockville, Md. He is the author of three books, *Sermons on United Methodist Beliefs, A Bishop’s Reflections, Living Our
Beliefs and a study guide for Who Are We? The Doctrine, Mission, and Ministry of the United Methodist Church. He co-authored with Dr. Laceye Warner, Grace to Lead: Practicing Leadership in the Wesleyan Tradition, which will be released in early 2010. He has also contributed articles to several journals, including The Christian Century, Circuit Rider, and Quarterly Review.

J. Kameron Carter, Associate Professor of Theology and Black Church Studies. BA (Temple University); MTh (Dallas Theological Seminary); PhD (University of Virginia).

Professor Carter teaches courses in both theology and black church studies. His academic interests range from systematic theology and theological exegesis to philosophy, literature, and cultural studies. He has recently published Race: A Theological Account (New York: Oxford University Press, 2008). He is presently working on a book about black intellectuals and religion and a book on Christology. Dr. Carter is an ordained Baptist minister.

Stephen B. Chapman, Associate Professor of Old Testament. BA, MDiv, MPhil, PhD (Yale University).

Before joining the Duke faculty in 2000, Dr. Chapman was a research fellow with the Deutsche Forschungsgemeinschaft at the University of Tübingen and a visiting scholar at the Hebrew University in Jerusalem. His book The Law and the Prophets: A Study in Old Testament Canon Formation redescribes the early history of the Old Testament as a scriptural collection and explains the abiding significance of that history for biblical theology. Dr. Chapman’s current research focuses on biblical hermeneutics, interpretive method and theological approaches to Scripture. He is co-editor of a volume of interdisciplinary essays on these topics entitled Biblischer Text und theologische Theoriebildung. An ordained minister in the American Baptist Churches, U.S.A., Dr. Chapman has served rural and inner-city congregations with a particular emphasis on worship renewal and hunger ministries. He is also presently active in the Baptist World Alliance as a member of both the Workgroup on Theological Education and the Commission on Doctrine and Interchurch Cooperation.

Mark Chaves, Professor of Sociology, Religion, 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 and again in 2006-07. Results from the NCS have helped to better understand many aspects of congregational life in the United States. Professor Chaves is the author of Congregations in America (Harvard, 2004), Ordaining Women: Culture and Conflict in Religious Organizations (Harvard, 1997) and many articles, mainly on the social organization of religion in the United States. He currently serves as president of the Society for the Scientific Study of Religion.

Edgardo Antonio Colón-Emeric, Assistant Research Professor of Theology and Hispanic Studies and Director of the Hispanic House of Studies. BS (Cornell University), MS (University of Vermont), MDiv (Duke Divinity School), PhD candidate (Duke University).

Colón-Emeric is originally from Puerto Rico. His research engages the thought of figures like Thomas Aquinas, John Wesley and Bartolomé de las Casas with the intent of achieving mestizajes of classical theology, Methodist experience, and Latino history. As director of the Hispanic House of Studies at Duke Divinity School, he is responsible for offering courses in Hispanic ministry for seminary students as well as extending opportunities for theological education among Hispanics in North Carolina. Colón-Emeric
is an ordained elder in the North Carolina Conference; he was founding pastor of Cristo Vive UMC and continues to serve in Hispanic Ministries in Methodist churches in North Carolina.

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 preaching and for developing a biblically based response to the ecological crisis. She is the author of Swallowing the Scroll: Textuality and the Dynamics of Discourse in Ezekiel’s Prophecy; Imagination Shaped: Old Testament Preaching in the Anglican Tradition; Proverbs, Ecclesiastes, and the Song of Songs; Getting Involved with God: Rediscovering the Old Testament; Who Are You, My Daughter? Reading Ruth through Image and Text, Wondrous Depth: Preaching the Old Testament; Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible, and co-editor (with Richard Hays) of The Art of Reading Scripture. A lay Episcopalian, she has been involved in inter-faith dialogue for more than 30 years. Her previous teaching appointments were at Union Theological Seminary (New York City), Yale Divinity School, and the Virginia Theological Seminary.

Susan G. Eastman, Assistant Professor of the Practice of Bible and Christian Formation. 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. She teaches courses in both New Testament and Christian Education. 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 is ordained in the Episcopal Church, in which she has served parishes since 1982. She has written homiletical commentaries for WorkingPreacher.org, Lectionary Homiletics, and Feasting on the Word, and serves as co-chair of the Pauline Soteriology Group of the Society for Biblical Literature.

Frederick P. Edie, Assistant Professor of the Practice of Christian Education; Director, 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. His most recent book is titled Book, Bath, Table, and Time: Christian Worship as Source and Resource for Youth Ministry. In it he 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 vocations before God and for the world. The book grows 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, a member of the South Georgian Annual Conference and has also served parishes in Nashville and San Diego.
Curtis W. Freeman, Research Professor of Theology and Baptist Studies and Director of the Baptist House of Studies. BA, PhD (Baylor University); MDiv (Southwestern Baptist Theological Seminary).

Professor Freeman teaches historical theology. His dissertation and earlier research was on Augustine of Hippo, but more recently his work has explored areas of free church theology. His two edited books, Ties That Bind (Smyth and Helwys), and Baptist Roots (Judson Press), and numerous articles seek to describe the development of a distinctly Baptist theological tradition. He recently authored chapters in a book on Baptist Sacramentalism entitled “To Feed Upon By Faith” and “Can the Secular Be Sanctified?” in The Future of Baptist Higher Education. His article “God in Three Persons: Baptist Unitarianism and the Trinity” appeared in the fall 2006 issue of Perspectives in Religious Studies. He is currently doing research on Baptists in the South from 1750-1850 and is writing a book tentatively titled Confessions of an Other Baptist. He is active in the Baptist World Alliance, serving on the Doctrine and InterChurch Cooperation Commission.

Paul J. Griffiths, William K. Warren Foundation Professor of Catholic Theology. BA and MPhil (Oxford); PhD (University of Wisconsin-Madison).

Professor Griffiths was born in England in 1955 and lived there until 1980 when he moved to the United States to complete his studies. Since then he has lived mostly in the United States and became a U.S. citizen in 1994. He was received into the Roman Catholic Church in 1996, having previously been Anglican. He has held academic positions at the University of Notre Dame (1986-1990), the University of Chicago (1984-1986, 1990-2000), and the University of Illinois at Chicago (2000-2007), where he served as the Schmitt Chair of Catholic Studies, and chair of the Department of Classics and Mediterranean Studies. His main intellectual interests and topics of publication include: post-1950 Catholic philosophical theology; the philosophical and political questions arising from religious diversity; fourth- and fifth-century African Christian thought (especially Augustine); and Gupta-period Indian Buddhist thought (especially Yogacara). Dr. Griffiths has published eight books as sole author, and seven more as co-author or editor, among which the most recent are: Reason and the Reasons of Faith with Reinhard Hütter, and Lying: An Augustinian Theology of Duplicity. His next book, Intellectual Appetite: A Theological Grammar, will be published by the Catholic University Press of America in fall 2009. His current projects include: a figural commentary on the Song of Songs; preliminary work toward a book on Christian skepticism, political, metaphysical, and eschatological; and a book with the working title How Catholics Think: An Essay on Intellectual Style.

W. Stephen Gunter, Associate Dean for Methodist Studies and E. Stanley Jones Research Professor of Evangelism and Wesleyan Studies. AB, MA (Southern Nazarene University); MDiv (Nazarene Theological Seminary); PhD (University of Leiden, The Netherlands).

Professor Gunter’s specializations relate to the origins and development of Wesleyan theology and how these are embodied in Christian practices, especially the church’s oldest practice of “spreading Good News.” He is an ordained clergy member of the North Georgia Annual Conference, where he served for six years on the Board of Ordained Ministry before coming to Duke. In addition to being past president of the Wesleyan Theological Society and chair of the Wesleyan Studies Group of the American Academy of Religion, Professor Gunter also serves as coordinator for the Professors of Evangelism at the Foundation for Evangelism, which endows 13 chairs of evangelism at United Methodist and Wesleyan seminaries around the globe. Consonant with this administrative and supervisory work, he is a regular speaker in local churches as well as district and Annual Conference gatherings.
on the topics of evangelism and Wesleyan theological identity. In 2000 Professor Gunter was a Fulbright Senior Scholar at the University of Leiden, The Netherlands. Publications include: *Limits of Love Divine* (1989); *Wesley and the Quadrilateral* (Editor and Contributor, 1997); *Resurrection Knowledge* (1999); *John Wesley and The Netherlands* (Co-author, 2002); and *Considering the Great Commission* (Co-editor and contributor, 2004).

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

Amy Laura Hall is the author of *Kierkegaard and the Treachery of Love* (Cambridge University Press, 2002) and numerous articles in scholarly journals in theology and ethics. She is the recipient of a 2004-05 Henry Luce Fellowship for her project to document the rise in the last century of the medically enhanced child and the scientifically calibrated family. She is considering, for example, ways that medical marketing has encouraged a distinction between well-planned and accidental reproduction. In addition to the Luce grant, Hall has also received grants for the project from the Lilly Foundation, the Trent Foundation, the American Theological Library Association and the St. Deiniol’s fellowship in Wales. Professor Hall serves on the Steering Committee of the Genome Ethics, Law, and Policy Center at Duke University and teaches the humanities offering for the Institute on Genome Sciences and Policy FOCUS undergraduate program. She has served on the Duke Medical Center’s Institutional Review Board and as an ethics consultant to the V.A. Center in Durham. A member of the Bioethics Task Force of the United Methodist Church, Hall has been asked to present her work on reproductive ethics to the World Council of Churches in Geneva, as well as religious communities across the country. Hall has been a featured speaker at such universities as Johns Hopkins, Harvard, Edinburgh, Cambridge, St. Andrews, and Oxford. Her future work will consider the ways that the norms of Western domesticity traveled with Protestant missionaries as well as how social Darwinism shaped the ways that children within the two-thirds world were depicted in Western Protestant periodicals. An ordained elder in the Southwest Texas Conference, she has served in both suburban and urban parishes. She presently teaches children and adults for Trinity United Methodist, Durham.

**Stanley M. Hauerwas**, Gilbert T. Rowe Professor of Theological Ethics. BA (Southwestern University); BD, MA, MPhil, PhD (Yale University); DD (University of Edinburgh).

Professor Hauerwas teaches theological ethics. He has sought to recover the significance of the virtues for understanding the nature of the Christian life. This search has led him to emphasize the importance of the church, as well as narrative, for understanding Christian existence. His work cuts across disciplinary lines as he is in conversation with systematic theology, philosophical theology and ethics, political theory, as well as the philosophy of social science and medical ethics. Of his many books, perhaps the best known are *The Peaceable Kingdom, A Community of Character*, and (with Will Willimon) *Resident Aliens: Life in the Christian Colony*. His most recent books are *Christianity, Democracy, and the Radical Ordinary* (with Romand Coles, 2007), *The State of the University: Theological Knowledge and the Knowledges of the University* (2007); *Matthew*, A Brazos Theological Commentary (2006), *A Better Hope: Resources for a Church Confronting Capitalism, Democracy, and Postmodernity: Performing the Faith: Bonhoeffer and the Practice of Nonviolence; Disrupting Time: Sermons, Prayers, and Sundries, and Cross-Shattered Christ: Meditations on the Seven Last Words*. He lectures widely to church and academic audiences with a focus on his fundamental interest in the upbuilding of moral
discourse within the contemporary Christian community. Dr. Hauerwas delivered the
prestigious Gifford Lectureship at the University of St. Andrews, Scotland, for the year
2000-2001, later published as With the Grain of the Universe: The Church’s Witness and
Natural Theology.

Richard B. Hays, George Washington Ivey Professor of New Testament. BA, MDiv
(Yale University); PhD (Emory University).

Professor Hays is internationally recognized for his work on the letters of Paul and on
New Testament ethics. His scholarly work explores the innovative ways in which early
Christian writers interpreted Israel’s Scripture. His book The Moral Vision of the New
Testament was selected by Christianity Today as one of the 100 most important religious
books of the twentieth century. His other books include The Faith of Jesus Christ, Echoes
of Scripture in the Letters of Paul, First Corinthians (Interpretation Commentaries), The
Letter to the Galatians (New Interpreter’s Bible), The Conversion of the Imagination, The
Art of Reading Scripture (with co-editor Ellen Davis), and Seeking the Identity of Jesus: A
Pilgrimage (with co-editor Beverly Roberts Gaventa). His work, widely published in
scholarly journals, has been translated into several languages, and he has lectured
internationally to academic audiences. An ordained United Methodist minister, he has
preached in settings ranging from rural Oklahoma churches to London’s Westminster
Abbey. Professor Hays has served on several editorial boards, including the Journal of
Biblical Literature and New Testament Studies. His academic honors have included the
John Wesley Fellowship, the Pew Evangelical Scholars Program grant, the Award of Merit for
Biblical Exposition from the Associated Church Press, the Henry Luce III Fellowship in
Theology, and a visiting fellowship at Clare Hall, University of Cambridge.

Reinhard Hütter, Professor of Christian Theology. ThM (Duke University), Dr theol
(University of Erlangen), Dr theol habil (University of Erlangen).

Professor Hütter teaches systematic and philosophical theology. In his most recent work
he has turned to theological anthropology – the human being created in the image of God
– and to the closely related topics of nature and grace, divine and human freedom, faith and
reason, theology and metaphysics. He has developed a special interest in the theology and
philosophy of St. Thomas Aquinas. The author of three scholarly books and numerous
articles, reviews, and translations, he has also co-edited four books. His most recent books
include Bound to Be Free: Evangelical Catholic Engagements in Ecclesiology, Ethics and
Ecumenism and Reason and the Reasons of Faith (ed. with Paul J. Griffiths). He is also the
editor of Pro Ecclesia: A Journal of Catholic and Evangelical Theology and serves on the
editorial boards of Nova et Verea: The English Edition of the International Theological
Journal and of Theology Today. He was awarded the Henry Luce III Fellowship, was a
visiting fellow at the Institute for Advanced Studies of Religion of the University of Chicago,
a research fellow at the Center of Theological Inquiry at Princeton, served as visiting
professor at the University of Jena, Germany. Professor Hütter was elected for membership
in the American Theological Society as well as the Academy of Catholic Theology, and has
been made a corresponding academician of the Pontifical Academy of Saint Thomas
Aquinas. He is a member of the Roman Catholic Church.

Willie J. Jennings, Associate Professor of Theology and Black Church Studies. BA
(Calvin College); MDiv (Fuller Theological Seminary); PhD (Duke University).

Dr. Jennings teaches in the areas of systematic theology and black church and cultural
studies. The author of numerous articles, his research interests include these areas as well
as liberation theologies, cultural identities, and anthropology. He is a native of Grand
Rapids, Michigan. An ordained Baptist minister, Professor Jennings has served as interim
pastor of several North Carolina churches and continues to be an active teaching and preaching minister in the local church.

L. Gregory Jones, Dean of the Divinity School and Professor of Theology. BA, MPA (University of Denver); MDiv, PhD (Duke University).

Dean L. Gregory Jones is a theologian whose work centers on the nature of forgiveness, the significance of Christian ministry and pastoral leadership, and how Christians can appropriate the Christian faith to live lives of transformative service. 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 ecumenical dialogue. The author or editor of fourteen books, he has also published more than one hundred articles and essays. His most recent book, co-authored with Kevin R. Armstrong, is 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. Jones co-edited, with Stephanie Paulsell, The Scope of Our Art: The Vocation of the Theological Teacher. He has also recently published Everyday Matters: Intersections of Life and Faith. Dean Jones is an active contributor to popular publications; his reviews, opinion-editorials, and other articles have appeared in a variety of popular publications. Dean Jones and his wife, the Rev. 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.

Emmanuel Katongole, Associate Research Professor of Theology and World Christianity and Co-director of the Center for Reconciliation. BPh (Pontifical University, Rome); Diplom (Makerere University); BDiv (Pontifical University, Rome); MA Rel Studies (K.U.Leuven); PhD (K.U.Leuven).

Professor Katongole is the co-director of the Center of Reconciliation at the Divinity School – a center whose mission is to inspire, form, and support leaders, communities and congregations to live as ambassadors of reconciliation in a broken world. Katongole’s research interests cover issues related to theology, politics, and violence, especially in Africa. He examines the role of stories in the formation of political identity; the dynamics of social memory; and the nature and shape of Christian social imagination. His published works include: Beyond Universal Reason: The Relation between Religion and Ethics in the Work of Stanley Hauerwas (Notre Dame University Press, 2000); A Future for Africa (University of Scranton Press, 2005); Reconciling All Things: A Christian Vision for Justice, Peace and Healing (co-authored with Chris Rice, InterVarsity Press, 2008), and more recently, Mirror to the Church: Resurrecting Faith After Genocide (Zondervan, 2009). A priest in the Roman Catholic Church, Fr. Katongole has served parishes in Uganda, Belgium, and different dioceses in the United States.

Susan A. Keefe, Associate Professor of Church History. BA (University of Pennsylvania); MA, PhD (University of Toronto).

A church historian and specialist in the study of Carolingian manuscripts, Professor Keefe has taught at Duke since 1988. Her work over the past 15 years has involved texts on baptism and the creeds, especially as they relate to the instruction of the clergy. She has traveled extensively throughout Europe, visiting remote libraries, churches, and monasteries to study original manuscripts. Her book, Water and the Word—Baptism and the Instruction of the Clergy in the Carolingian Empire: A Study of Texts and Manuscripts, was published by the University of Notre Dame Press in Fall, 2002.
Richard Lischer, James T. and Alice Mead Cleland Professor of Preaching. BA (Concordia Senior College); MA (Washington University); BD (Concordia Seminary); PhD (University of London).

A native of St. Louis, Professor Lischer’s graduate theological training is in systematic theology. He is an ordained minister in the Evangelical Lutheran Church in America with nine years of pastoral experience in rural and suburban settings. He joined the faculty in 1979 and teaches in the areas of homiletics and ministry. In his scholarly work Dr. Lischer has sought to portray proclamation as an integrated theological activity. He has also explored the interactions of preaching, politics and contemporary culture, notably in The Preacher King: Martin Luther King, Jr. and the Word that Moved America and in his most recent book The End of Words. His theological memoir, Open Secrets, evokes the hidden dynamics of ministry in a small-town parish. Professor Lischer has taught and lectured widely in the areas of practical theology, ministry, religious autobiography, and preaching. He has held many distinguished lectureships, including the Lyman Beecher Lectures at Yale Divinity School. In 2007 he was honored by the Academy of Homiletics with its Lifetime Achievement Award.

Roger L. Loyd, Professor of the Practice of Theological Bibliography. BA (McMurry College); MTh (Southern Methodist University); MLS (North Texas State University).

A past president of the American Theological Library Association, Professor Loyd is known as a librarian who seeks to complement the building of an excellent library collection with the intelligent use of technology. An elder in the North Carolina Conference of the United Methodist Church, Loyd has served pastoral and campus ministry appointments, and prior to his Duke appointment, he was associate librarian and assistant professor of theological bibliography for 12 years at Perkins School of Theology (SMU). He is the editor of A History of the Perkins School of Theology by Lewis Howard Grimes.

Randy Maddox, Professor of Theology and Wesleyan Studies. BA (Northwest Nazarene College), MDiv (Nazarene Theological Seminary), PhD (Emory University).

Professor Maddox is a recognized authority on both John Wesley’s theology and the 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 and Rethinking Wesley’s Theology for Contemporary Methodism. Maddox routinely brings this grounding in his Wesleyan tradition into conversation with issues of present Christian life and witness, including such special interests as the science and religion dialogue, the nature of evangelicalism, and the self-understanding of theology as a discipline. 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 associate general editor of the Wesley Works Editorial Project. He has also served as president of the Wesleyan Theological Society, co-chair of the Wesley Studies Group of the American Academy of Religion, and general editor of the Kingswood Books Imprint of Abingdon Press.

W. Joseph Mann, Adjunct Professor of Parish Work. BA (University of North Carolina at Chapel Hill); MDiv, STM (Yale University).

Mann has been with the Rural Church Division of The Duke Endowment since 1989, serving as director since July 1996. As director of the Rural Church Division, he is responsible for making requests to the trustees of The Duke Endowment from eligible beneficiaries. Many of the grants made through the Rural Church Division are made to Duke Divinity School or to students in the school who serve as student pastors or as assistant pastors in rural United Methodist churches in North Carolina. Prior to joining the Endowment staff, Mann was director of continuing education at Duke Divinity School. Earlier he served as United Methodist campus minister and director of the Wesley
Foundation at North Carolina State University, and as associate minister at Wesley Memorial United Methodist Church in Wilmington, N.C.

**Joel Marcus**, **Professor of New Testament and Christian Origins.** BA (New York University); MA, MPhil, and PhD (Columbia University-Union Theological Seminary, New York).

Professor Marcus teaches New Testament with an emphasis on the Gospels and the context of early Christianity in first-century Judaism. His work attempts to fuse historical and theological concerns. His previous books include two monographs on Mark and a two-volume commentary on the same Gospel in the prestigious Anchor Bible series (Doubleday, 2000, 2009). His current research focuses on the parting of the ways between ancient Judaism and the Christianity of the first three centuries A.D.

**Mary McClintock Fulkerson**, **Professor of Theology.** BM (University of North Carolina at Chapel Hill); MDiv (Duke University); PhD (Vanderbilt University).

Professor McClintock Fulkerson's primary teaching interests are practical theology, feminist theologies, contemporary Protestant theology, authority in theology, and ecclesiology. Her work is published in journals such as *Journal of the American Academy of Religion*, the *Journal of Feminist Studies in Religion*, and *Modern Theology*. Her book, *Changing the Subject: Women's Discourses and Feminist Theology*, examines the liberating practices of feminist academics and non-feminist church women. Her most recent book is on the ecclesial practices that enable resistance to racism and other contemporary forms of social brokenness. *Places of Redemption: Theology for a Worldly Church*, interprets the doctrine of the church in light of racial diversity and the differently abled. Forthcoming is *The Oxford Handbook of Feminist Theology*, a collection of essays on feminist theology and globalization, which she co-edited with Sheila Briggs. An ordained minister in the Presbyterian Church (U.S.A.), Professor McClintock Fulkerson has been involved in national ecclesiastical bodies and chaired the New Hope Presbytery’s Task Force on Human Sexuality. She also teaches in the Duke Women’s Studies program, directs the Divinity School’s Gender, Theology, and Ministry Certificate Program, and is faculty sponsor of the Divinity Women’s Center and Sacred Worth.

**G. Sujin Pak**, **Assistant Professor of the History of Christianity.** PhD (Duke University); MTS (Duke Divinity School); BA (Emory University).

Professor Pak specializes in the history of Christianity in late medieval and early modern Europe. Her teaching focuses upon the theology of the Protestant reformers, the Protestant Reformation and the Jews, women and the Reformation, and the history of biblical interpretation. Her research and writing center upon the history of biblical interpretation during the Reformation era. In her research, as well, she gives particular attention to the role of biblical exegesis in the history of Christian-Jewish relations. 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 numerous UMC pastors, missionaries, deacons and district superintendents. She taught at Garrett-Evangelical Theological Seminary (2003-2008). Professor Pak has a book forthcoming with Oxford University Press entitled *The Judaizing Calvin: Sixteenth-Century Debates over the Messianic Psalms*.

**Richard Payne**, **Professor of Medicine and Divinity, Esther Colliflower Director, Duke University’s Institute on Care at the End of Life.** BA (Yale University); MD (Harvard Medical School).

Dr. Payne is an internationally known expert in the areas of pain relief, care for those near death, oncology, and neurology. Prior to joining the Duke faculty, he directed the pain
and palliative care clinical and research programs at the University of Texas, MD Anderson Cancer Center and Memorial Sloan-Kettering Cancer Center. Payne has served on numerous panels and advisory committees, many at the national level. He has given expert testimony to the U.S. Congress and the President’s Cancer Panel in the area of healthcare access disparities in cancer care, pain management, palliative medicine and end-of-life care. He also has received a Distinguished Service Award from the American Pain Society, (of which he is a past president); the Humanitarian Award from the Urban Resources Institute; the Janssen Excellence in Pain Award and the John Banica Award for the Eastern Pain Society. Dr. Payne is a former chair of the board of directors of the Foundation for Hospices in Sub-Saharan Africa, has served on the board of directors of the National Hospice and Palliative Care Organization, and now serves on the board of directors of the National Coalition of Cancer Survivors and the Hastings Center.

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


Jefferson Powell, Professor of Law and Divinity, jointly with the Law School. BA (St. David's University College in Wales); MDiv, JD (Yale University); AM, PhD (Duke University).


C. Kavin Rowe, Assistant 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. Dr. Rowe was a Fulbright Scholar at the University of Heidelberg in 2002-2003 and Regional Scholar for the Society of Biblical Literature in 2006. He is a member of the Presbyterian Church (U.S.A.).

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

Dr. Smith’s general area of study is historical theology with a primary focus on patristic theology. His book *Passion and Paradise: Human and Divine Emotions in the Thought of Gregory of Nyssa* (Crossroad Pub. 2004) examined relation between Nyssen’s anthropalogy and his account of the soul’s ascent to God. In addition to articles on the Cappadocians, he has written other essays on Cyril of Alexandria’s Christology and Soteriology, martyrdom, Augustine on just war, Ambrose of Milan’s view of justification. His forthcoming book, *Christian Grace and Pagan Virtue: The Theological Foundation of Ambrose’s Ethics* (Oxford University Press), examines how Ambrose of Milan’s theology of baptismal justification and regeneration provides the necessary context to understand his appropriation and modification of classical virtue theory to describe the character of the Christian moral life. He is a United Methodist minister and member of the North Georgia annual conference.

**William C. Turner, Jr.**, Associate Professor of the Practice of Homiletics. BS, MDiv, PhD (Duke University).

Professor Turner's ongoing work focuses on pneumatology and the tradition of spirituality and preaching within the black church. Articles on “Black Evangelicalism,” “The Musicality of Black Preaching,” and “The Black Church and the Ecumenical Tradition” reflect his teaching and writing interests. He taught in the areas of theology and Black Church Studies and directed the Office of Black Church Affairs prior to his appointment in homiletics. Professor Turner travels widely as a preacher and lecturer and is actively involved in local church and community activities. Dr. Turner held positions within Duke University in student affairs and African American Studies before joining the Divinity School faculty.

**Allen D. Verhey**, Professor of Christian Ethics. BA (Calvin College); BD (Calvin Theological Seminary); PhD (Yale University).

Professor Verhey joined the faculty in 2004 after many years as the Blekkink Professor of Religion at Hope College. His work focuses on the relation of scripture to Christian ethics and on the relation of Christian ethics to bioethics. Widely published, he is the author, editor, or co-editor of 12 books. His most recent books are *Remembering Jesus: Christian Community, Scripture, and the Moral Life* and *Reading the Bible in the Strange World of Medicine*. He was the Director of the Institute of Religion in the Texas Medical Center from 1992-1994. He has served on various advisory boards, including the National Advisory Board for Ethics in Reproduction.

**Grant Wacker**, Professor of Christian History. BA (Stanford University); PhD (Harvard University).

Professor Wacker joined the faculty after teaching in the Department of Religious Studies at the University of North Carolina at Chapel Hill from 1977 to 1992. He specializes in the history of evangelicalism, pentecostalism, world missions and American Protestant thought. He is the author, co-author, or co-editor of seven books, including *Heaven Below: Early Pentecostals and American Culture*. He is presently working on an interpretive survey of religion in United States history, with Randall Balmer and Harry S. Stout, to be published by Oxford University Press, and a cultural biography to be titled, *Billy Graham’s Modern America*. From 1997-2004 Professor Wacker served as a senior editor of the quarterly journal, *Church History: Studies in Christianity and Culture*. He is past president of the American Society of Church History.
Geoffrey Wainwright, Robert Earl Cushman Professor of Christian Theology. BA, MA, BD, DD (University of Cambridge); Dr Theol (University of Geneva).

A minister of the British Methodist Church, Dr. Wainwright taught theology in Cameroon, West Africa (1967-73), Birmingham, England (1973-79), and Union Theological Seminary, New York (1979-83). He has held visiting professorships at the University of Notre Dame, the Gregorian University in Rome, and the Uniting Faculty of Theology in Melbourne, Australia. He is author of Eucharist and Eschatology, Doxology, Worship with One Accord, and For Our Salvation: Two Approaches to the Work of Christ, and an editor of The Study of Liturgy and The Study of Spirituality. He was a member of the Faith and Order Commission of the World Council of Churches and currently chairs the international dialogue between the World Methodist Council and the Roman Catholic Church. His churchly interests are reflected in his books, The Ecumenical Moment and Methodists in Dialogue, and in his intellectual and spiritual biography of an “ecumenical father” of the twentieth century, Lesslie Newbigin: A Theological Life. With Karen Westerfield Tucker he has published The Oxford History of Christian Worship. His latest book is Embracing Purpose: Essays on God, the World and the Church (2007). President of the international Societas Liturgica in 1993-85 and of the American Theological Society in 1996-97, he was honored by the publication of Ecumenical Theology in Worship, Doctrine and Life: Essays Presented to Geoffrey Wainwright on his Sixtieth Birthday (1999). He teaches across the entire range of Christian doctrine and is particularly interested in the truth claims of faith and theology.

Lacey C. Warner, Associate Dean for Academic Formation and Programs, and Associate Professor of the Practice of Evangelism and Methodist Studies and the Royce and Jane Reynolds Teaching Fellow. BA (Trinity University); MDiv (Duke University); PhD (Trinity College, University of Bristol).

Dean Warner is an ordained elder in the Texas Annual Conference of the United Methodist Church. Before coming to Duke, she taught at Garrett-Evangelical Theological Seminary at Northwestern University as the E. Stanley Jones Assistant Professor of Evangelism. Dr. Warner’s research interests in the historical theology of evangelism seek to inform and locate contemporary church practices within the larger Christian narrative. These interests are reflected in two books: Saving Women: Retrieving Evangelistic Theology and Practice (Baylor University Press, 2007) and The Study of Evangelism, co-edited with Dr. Paul Chilcote (Eerdmans Publishing Company, 2008). Dr. Warner has also co-authored a book with Bishop Kenneth Carder, Grace to Lead: Practicing Leadership in the Wesleyan Tradition (Discipleship Resources, 2010). An author of numerous reviews and articles for academic and ecclesial audiences and the recipient of scholarly and ecclesial grants, Dr. Warner’s teaching areas include theology of evangelism, women’s ministry practices, and Methodist/Wesleyan studies.

Jo Bailey Wells, Associate Professor of the Practice of Christian Ministry and Bible, and Director of the Anglican Episcopal House of Studies. MA, (Cambridge University, Corpus Christi); MA, (University of Minnesota); BA, PhD (University of Durham, St John’s).

Dr. Wells teaches Old Testament and biblical theology, particularly in relation to its contemporary relevance for ministry. She also directs the Anglican Episcopal House of Studies. This program is designed to meet both academic and formational interests of the growing number of Anglicans and Episcopalians who come to study at Duke. Dr. Wells’ scholarly writing has focused on Old Testament theology. Her books include God’s Holy People: a Theme in Biblical Theology and Isaiah in the People’s Bible Commentary series.
She also enjoys devotional writing for such organizations as Scripture Union, the College of Preachers and The Church Times, seeking to bring the fruits of biblical scholarship to a wider audience within the church. She is a priest ordained in the first wave of women priests in the Church of England and has previously served as dean of Clare College and as Professor of Old Testament at Ridley Hall, both in Cambridge, U.K.

**Samuel Wells**, Research Professor of Christian Ethics and Dean of Duke University Chapel. MA (Merton College, Oxford University); BD, (Edinburgh University); PhD (Durham University).

Professor Wells’s research interests concern the ways in which worship forms character, specifically the way the Eucharist is a sequence of practices that transform the world. He is currently writing an introductory textbook on Christian ethics and a theological commentary on the book of Esther. Before training for ordination, Dean Wells was a community worker in inner-city Liverpool. From 1991-2005 he served in parish ministry in the Church of England. He was assistant curate in Wallsend, North Tyneside and in Cherry Hinton, Cambridge, before being incumbent at St Elizabeth’s North Earlham, Norwich, and then St Mark’s Newnham, Cambridge. While in Norwich he helped to establish and was for several years vice-chair of the North Earlham, Larkman and Marlpit Development Trust, the first organization in the East of England devoted to community-led urban regeneration. He is currently honorary canon theologian at Chichester Cathedral. His books include: Transforming Fate into Destiny, Faithfulness and Fortitude (with Mark Thiessen Nation), Community-Led Estate Regeneration and the Local Church, The Blackwell Companion to Christian Ethics (with Stanley Hauerwas), Improvisation: The Drama of Christian Ethics, God’s Companions: Reimagining Christian Ethics, Power and Passion, and Six Characters in Search of Resurrection. His two latest books are Praying for England: Priestly Presence in Contemporary Culture (with Sarah Coakley) and Speaking the Truth: Preaching in a Pluralistic Culture.

**Tammy R. Williams**, Assistant Professor of Theology and Black Church Studies. BS (Georgetown University); MDiv and PhD (Fuller Theological Seminary).

In her work on the Lord’s Supper in the Afro-Baptist tradition, and in previous publications, Williams explores the social significance of the church’s practices. Her most recent article, entitled “Is There a Doctor in the House?”, reflects on the practice of healing in African American churches.

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


**Norman Wirzba**, Research Professor of Theology, Ecology, and Rural Life. BA (University of Lethbridge); MAR (Yale University Divinity School); MA and PhD (Loyola University Chicago).

Professor Wirzba has published The Paradise of God: Renewing Religion in an Ecological Age and Living the Sabbath: Discovering the Rhythms of Rest and Delight. He
also has edited *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 co-founder 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” being published by the University Press of Kentucky. His research and teaching interests occur at the intersections of theology, philosophy, ecology, and agrarian and environmental studies. Current projects focus on a theology of eating, theological reflection as informed by “place,” and agrarianism as a viable and comprehensive cultural force. Raised as a North American Baptist in western Canada, Wirzba comes to Duke after having taught at the University of Saskatchewan and Georgetown College in Kentucky.
Admissions

ADMISSIONS INFORMATION
Telephone: (919) 660-3436
Toll free: (888) GO-2-DUKE (888) 462-3853
Fax: (919) 660-3535
Web site: www.divinity.duke.edu
E-mail: admissions@div.duke.edu
To schedule a visit: www.divinity.duke.edu/admissions/visiting
Apply online at: www.divinity.duke.edu/admissions/apply

Requirements and Procedures
The Divinity School is a fully accredited member of the Association of Theological Schools (ATS) and is one of 13 accredited seminaries of the United Methodist Church. It considers candidates for admission to the Master of Divinity 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 Theology program 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, this guideline prescribes a strong background in liberal arts, especially the humanities. A well-rounded background in English language and literature, history, philosophy, psychology, religion, social science, and foreign languages is especially desirable.

APPLICATION PROCEDURES FOR MASTER OF DIVINITY (MDIV)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of an application worksheet, reference letter forms, and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. There are three application deadlines for August enrollment: November 1, 2009, January 10, 2010, and April 1, 2010. There is no January enrollment.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g., transcripts and reference letters not submitted online) for online and hard copy applications must be received in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date. Students who complete their application for the November 1, 2009 or the January 10, 2010 deadline will be considered for merit based scholarships. Those students whose applications are submitted after the January 10, 2010 deadline will not be considered for merit based scholarships. Offers of admission for the MDiv program will be made within six weeks of each application deadline.

The student is required to provide the following supporting documents and information: (1) one official transcript from each college, university, or seminary attended sent by the institution directly to the director of admissions; (2) one supplementary transcript (if needed), sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed; and (3) five reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School. Of these five references, two should be academic, two should be church, and one should be a character reference. Church references may include your pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught you in a class. A character reference may include a former employer, family friend, etc. *Family members, spouse, or fellow students are unacceptable as references.* 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 admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Materials submitted in support of a MDiv application are not released for other purposes and cannot be returned to the applicant. A nonrefundable $50 application fee must accompany the application. Online applications require that the $50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for $50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements. Those people are encouraged to apply for the MDiv:

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

Applicants are evaluated on the basis of academic attainment, future promise for ministry, and vocational clarity and commitment. Students who are denied admission must wait one calendar year 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 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, three letters of reference, and recent scores from the Graduate Record Examination. 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-CH School of Social Work and its admission process, contact the School of Social Work Admissions Office, Tate-Turner-Kuralt Building, Room 370-D, 325 Pittsboro Street, CB#3550, Chapel Hill, NC 27599-3550, 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.

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 their last semester at the Duke.

APPLICATION PROCEDURES FOR MASTER OF THEOLOGICAL STUDIES PROGRAM (MTS)

Prospective students are encouraged to apply online at www.divinity.duke.edu. Hard copies of an application worksheet, reference letter forms, and an application checklist may be obtained online at www.divinity.duke.edu. The MTS application deadline for August 2010 enrollment is February 1, 2010.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g., transcripts and reference letters not submitted online) for online and hard copy applications must be received in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date. Offers of admission for the August MTS class are announced within six weeks of the application deadline.
The student is required to provide the following supporting documents and information: (1) one official transcript from each college, university, or seminary attended sent by the institution directly to the director of admissions; (2) one supplementary transcript (if needed), sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed; (3) five reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School. Of these five references, two should be academic, one should be church, and two should be character references. Church references may include your pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught you in a class. A character reference may include a former employer, family friend, etc. Family members, spouse, or fellow students are unacceptable as references. 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 admissions office 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. A nonrefundable $50 application fee must accompany the application. Online applications require that the $50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for $50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements. Those people are encouraged to apply for the MTS:
1. who have been awarded a bachelor’s degree from a regionally accredited college or university prior to their intended date of enrollment;
2. who have attained at least an overall B+ (3.25 on a 4.0 scale) academic average;
3. who demonstrate program goals commensurate with this degree program; and
4. 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 Law School 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 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, the 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 the Law School. For more information about the Duke University Law School and its admission process, call (919) 613-7020 or e-mail admissions@law.duke.edu. Duke University Law School, Science Drive and Towerview Road, Box 90393, Durham NC 27708-0393, http://www.law.duke.edu.
APPLICATION PROCEDURES FOR MASTER OF THEOLOGY PROGRAM (THM)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of an application worksheet, reference letter forms, and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. The ThM application deadline for August 2010 enrollment is March 1, 2010.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g., transcripts and reference letters not submitted online) for online and hard copy applications must be received in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date. Offers of admission for the August ThM class are announced five weeks after the deadline.

The student should provide the following supporting documents and information: (1) one official transcript from each college, university, or seminary attended sent directly to the director of admissions by the institution; (2) one supplementary transcript (if needed), sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed; (3) four reference letters written by people who are best qualified to judge the applicant as a prospective student in the Divinity School and who will be contacted by the applicant. Of these four references, three 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, spouse, or fellow students are unacceptable as references. 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 admissions office 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. A nonrefundable $50 application fee must accompany the application. Online applications require that the $50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for $50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements. Those people are encouraged to apply for the ThM:

1. who have been awarded a bachelor’s degree from a regionally accredited college or university;
2. who have or will have been awarded the MDiv degree (or the equivalent) from an accredited theological institution;
3. who have attained at least an overall B+ (3.25 on a 4.0 scale) academic average in their foundational theology degree;
4. 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 financial assistance through the Divinity School. ThM students may be eligible for federal aid such as work study or loans.
APPLICATION PROCEDURES FOR DOCTOR OF THEOLOGY PROGRAM (THD)

Prospective students are encouraged to apply online at www.divinity.duke.edu/admissions/apply. Hard copies of an application worksheet, reference letter forms, and an application checklist may be obtained online at www.divinity.duke.edu/admissions/apply. The ThD application deadline for August 2010 enrollment is January 15, 2010.

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents for both hard copy and online applications must be received in the admissions office by 5 p.m. on the stated deadline date. If the application deadline falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline.

ThD applicants are required to provide the following supporting documents and information:

1. one official transcript from each college, university, or seminary attended;
2. one supplementary transcript, sent as soon as possible, showing completion of any work that was in progress when the earlier transcript was printed;
3. at least four reference letters accompanied by the Duke Divinity School ThD reference letter cover sheet. Of these references, at least three should be professors qualified to appraise the applicant’s academic potential and one 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. Letters are required to be in envelopes that have been signed across the seal by the recommender. ThD applicants may not submit letters of recommendation online.
4. a two page statement of purpose describing the applicant’s goals for undertaking ThD study;
5. a sample of academic writing (may be sent by mail if it exceeds the space limits of the online application). Please send materials to:
   ThD Program
   Duke Divinity School Admissions Office
   Box 90965
   Durham, NC 27708-0965

It is the responsibility of the student to contact the admissions office 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. A nonrefundable $50 application fee must accompany the application. Online applications require that the $50 fee be paid, by credit card only, at the time of submission. Applications submitted via the mail must be accompanied by a check or money order for $50 made payable to Duke Divinity School. The application cannot be processed without this fee. An application processing fee waiver is not available.

Admission Requirements for the ThD:
1. Master of Divinity (MDiv) or a Master of Theological Studies (MTS) or comparable master’s degree in Theology from an ATS Accredited school;
2. 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 your official GRE scores electronically from the ETS. You must take the GRE in time for official scores to reach us 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 Students, following.

**Admission as a Special Student.** 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. Courses are taken for credit. Special student status may be granted after a person has submitted an application and all transcripts of undergraduate academic work, and when all three letters of recommendation have been received from listed references. Three reference letters are required to be 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, one should be church, and one should be a character reference. Church references may include your pastor, campus minister, denominational official, etc. An appropriate academic reference writer is a college or university professor who has taught you in a class. A character reference may include a former employer, family friend, etc. Family members, spouse, or fellow students are unacceptable as references. 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 admissions office prior to the application deadline to confirm that all supporting documents and information have been received.

Completed applications and all supporting credentials for special student status must be submitted by:
- December 1, 2009 for January 2010 enrollment
- May 1, 2010 for summer term 2010 enrollment
- July 15, 2010 for August 2010 enrollment

Online applications must be submitted by midnight EST on the stated deadline date. All hard copy applications and all supporting documents (e.g., transcripts and any reference letters not submitted online), for both hard copy and online applications must be received in the admissions office by 5 p.m. on the stated deadline date. If the application deadline date falls on a weekend, all hard copy applications and all supporting documents for online and hard copy applications must be received in the admissions office by 5 p.m. on the Friday preceding the deadline date.

Admission as a special student is for one year only. A student desiring to continue as a special student beyond the one-year limit must re-apply. If a student is United Methodist and pursuing deacon’s orders as a special student, he or she must obtain approval from the admissions office to extend studies beyond the one-year limit. 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 financial assistance through the Divinity School.

**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 our commitment to the needs of the world church. For August 2010 enrollment in the MDiv degree program, international students must submit their applications and all supporting documents and information by the January 10, 2010 deadline. Deadlines for all other degree programs remain the same.

In addition to the information required of all students, international students must submit the following with their application materials:

1. If the applicant’s native language is not English, certification of English proficiency must be demonstrated by scores from the Test of English as a Foreign Language (TOEFL), regardless of whether or not the applicant attended another U.S. institution or participated in an ESL program. 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 your official TOEFL scores electronically from the ETS. You must take the TOEFL in time for official scores to reach us 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, ThD, and Special Student 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, ThD, and Special Student 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 applicants, the Divinity School requires a cumulative score of 108 on the TOEFL iBT with a minimum of 27 scored in each subtest. ThM 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.

Exceptions may apply in active international partnerships with Duke Divinity School and will be determined at the discretion of the director of admissions and the associate dean for academic formation.

In addition to the TOEFL, an international student may be required to complete an interview with the director of admissions, the associate dean for academic formation, and/or a faculty member.

2. A statement of endorsement must be sent from an official (bishop, general secretary, etc.) of the student’s ecclesiastical body, affirming that ecclesiastical body’s support for the student’s pursuit of theological studies in the United States and welcoming the student into active ministry under its jurisdiction following the student’s study in this country.

3. A statement demonstrating financial arrangements for the proposed term at the Divinity School must be submitted. Estimated minimum expenses per academic year for a single international student are $36,176 based on MDiv tuition. Figures are based on 2009-2010 projections and are subject to change. Living costs for additional family members should be figured on the basis of a minimum $400 per month for a spouse and $260 per month...
per child. The Duke Medical Insurance Plan is required for the student, spouse and other dependents and will incur an additional cost. For information about the Duke Medical Insurance Plan, please refer to: http://healthydevil.studentaffairs.duke.edu/insurance/

Following acceptance, all entering international students must submit the full amount of the first year’s tuition to the Divinity School Financial Aid Office no later than June 1, 2010. 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 the Divinity School of Duke University, 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. Courses taken online or mostly online will also not be accepted. Duke Divinity will accept only courses completed at an ATS accredited school or APCE accredited CPE program. 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.

A student applying for a transfer from another seminary must include the following with the required application materials:

- a statement of explanation and purpose for the proposed transfer;
- a letter of honorable dismissal written by the academic dean or registrar of the seminary from which transfer is sought;
- a letter of recommendation written by the director of either field education or student life of the seminary from which transfer is sought, and;
- on a separate sheet, a list designating all courses taken via the Internet, distance learning centers, extension centers, or other electronic media associated with the home seminary.

**Admission Acceptance.** MDiv, MTS, ThM, ThD, and Special Student applicants must indicate their acceptance of admission with a payment of a non-refundable admission deposit of $100 on or before the date specified in their acceptance letters. Upon matriculation, the $100 deposit is used to open the student’s bursar account and is subtracted from the first semester fees. This fee will be paid by check or money order made payable to the Treasurer of Duke University but mailed to the Duke Divinity School Admissions Office, Box 90965, Durham, NC 27708.

To complete admission, students must complete and return the student health form to the student health service. The admissions office must also receive a final transcript verifying the conferral of the undergraduate (for the MDiv and MTS) or seminary (for the ThM or ThD) degree. All individuals applying for field education are subject to a background check.

Prospective students who do not matriculate by the beginning of the term for which they were originally admitted forfeit admission unless they request a deferral in writing from the director of admissions by June 1, 2010. If approved, the application will be placed in the deferred file and remain active for one calendar year. Those who are granted a deferral will be contacted by the admissions office and must confirm their continued intent to enroll.
for fall 2010 by no later than January 15, 2010. Failure to comply will result in the revocation of admission. Deferrals of admission for the MTS, ThM, ThD degree programs or Special Student status are not permitted.

**Changing Degree Programs Once Enrolled at the Divinity School.** Students enrolled in Duke Divinity School wishing to seek admission into a different degree program may reapply by submitting a statement of purpose, a copy of the current Duke Divinity School transcript (which must be obtained by the student), and an additional letter of recommendation. In the case of transfer into the MDiv program, the letter of recommendation may be from either a Duke Divinity School faculty member or a church-related official (pastor, campus minister, denominational official, etc.). In the case of transfer into the MTS program, the letter should be from a Divinity School faculty member. Basic admission requirements for the specific degree program must be met in order to be considered. Students seeking to transfer from the MTS program into the MDiv program can do so at the end of their first semester; students seeking to transfer from the MDiv program into the MTS program must wait until the end of their first academic year.

**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 which 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 admissions committee for an admission decision. An interview with the director of admissions prior to the processing of the application for readmission is encouraged and may be required. Any questions about readmission procedures should be addressed to the director 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 Students with Disabilities.** Duke University and the Divinity School are committed to equality of educational opportunities for qualified students with disabilities in compliance with Section 504 of the Federal Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990. A student seeking information regarding documentation guidelines and procedures for receiving consideration for reasonable accommodations should contact Dr. Emma Swain at the university’s Office of Services for Students with Disabilities. Please call (919) 668-1267 or visit the office’s Web site at [www.access.duke.edu/studentissues.asp](http://www.access.duke.edu/studentissues.asp).

**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:

1. Completion of a basic theological degree (MDiv, MTS) that includes the requirements for a minimum of 24 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).

2. 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 24 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.

3. For those who are age 35 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 24 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 one’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 Role of the Divinity School” (see bulletin of Duke University Divinity School, General Information), 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 Divinity 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. 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 in community. Duke Divinity School hopes to develop in each graduate a disciplined intelligence, informed by sound learning and equipped for worthy professional service. Duke Divinity School 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. Duke
Divinity School seeks to be welcoming, nurturing, and hospitable to all students, including students with documented disabilities. In all its endeavors, Duke Divinity 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 Duke Divinity School 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 Duke Divinity School. Therefore, if you have questions regarding these standards, please 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.
- Maintain openness to vocational discernment within the church and the world.
- 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.
- 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 bulletin of Duke University Divinity School, appendices II).
- 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).
- 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.
- Provide or arrange transportation for field education placements.

*Please contact the Divinity School’s Office of Admissions if you have questions.*

**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, please see page 174 in the Appendices section in the back of this bulletin.

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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.
Student Services Area

The student services area of Duke Divinity School comprises five offices: admissions, chaplain, field education, financial aid, and student life. These offices partner with the academic program offices of the school in the processes of forming and shaping men and women for ministry in the name of Jesus Christ. Specifically, the student services staff seeks to address, care for, and enhance the spiritual, physical, emotional, professional, and community life of students. In this work, the resources of counseling and confidentiality often come into play. It is important for Duke Divinity students to know that the student services area employs a policy of confidentiality, which protects student privacy while providing for collegial consultation among student services and academic program staff when necessary:

Confidentiality Policy. In order to provide comprehensive, effective and up-to-date services, a student services staff member may, only when necessary, consult with other colleagues in student services and/or academic programs about assistance/counsel for students. Otherwise, information revealed in counseling/conversation, even the information that an 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 services 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 services staff member believes that a child or vulnerable adult is being subjected to abuse, neglect, or exploitation.
- When disclosure is made necessary by legal proceedings.

In all other cases, what you discuss in counseling will remain confidential.
Corporate Worship

One of the most important aspects of training for Christian life is vigorous, inspiring, and varied participation in corporate worship. The corporate worship of the Divinity School, under the guidance of the Divinity School chaplain, is centered in Goodson Chapel. Eight services are held weekly: brief services of morning prayer on Monday through Friday, and three fifty-minute worship services on Tuesday, Wednesday, and Thursday mornings. These include liturgies of Word and Table, preaching and testimony, and services celebrating the Pentecostal, Holiness, and Charismatic traditions. The Divinity Choir, Gospel Choir, and Praise Team sing regularly for weekday worship. Faculty members, administrators, and students share joint responsibility for these services that express the variety and diversity of theological and liturgical traditions represented in the community.

The Divinity School enjoys a particularly close relationship with Duke Chapel. Throughout the year, Divinity School administrators and faculty, as well as guests of national and international stature, preach at Sunday morning worship services. Each year many of our students join the 200-plus member Duke Chapel Choir that provides choral music on Sunday mornings and special music programs throughout the academic year, including an annual Christmas performance of Handel’s *Messiah*. Divinity students and faculty also contribute to the leadership of the ministry of Duke Chapel by chairing and serving on standing committees: Faith and the Arts, Supportive Ministries, Worship, Prophetic Concerns, and Leadership and Development.

Students are also strongly encouraged to involve themselves in the worship life of a local church community, either through the field education program or on their own initiative.

Spiritual Formation Groups

The curriculum of Duke Divinity School seeks to cultivate— as one unified reality—a life of prayer, a life of study, and a life of service. Central to this reality is the experience of spiritual formation through prayer in small groups. Entering MDiv students (optional for MTS students) participate in a year-long immersion in groups of seven to ten colleagues led by an experienced clergyperson. These groups meet weekly for an hour and fifteen minutes to share concerns, to discuss how to be formed as disciples, how to be faithful in one’s spiritual life, to reflect theologically on the nature of Christian service, and, primarily, to pray together. Additionally, this opportunity is intended to help prepare seminary students for the challenge of being spiritual leaders in their own respective contexts of ministry. Many students continue this invaluable first-year experience by participating in a variety of advanced spiritual formation groups, and student-initiated prayer groups during their second and third years. First year spiritual formation also includes two retreats that provide an opportunity for prayerful reflection and solitude in the midst of a rigorous academic schedule.

Student Activities and Organizations

The mission of the Divinity School Council (DSC) shall be:

- to help build and sustain the Christian community among the student body by serving as a means of communication for events and activities put on by various student organizations;
- to listen and respond to the needs of the community, faithfully discerning how those needs may best be met;
- to represent the needs and concerns of the student body to the administration of Duke Divinity School; and

*Corporate Worship* 49
to collect and raise money through dues and other channels to accomplish these purposes.

The Student Association. The Student Association is comprised of all students in the Divinity School. The association is served by the DSC. Members of the DSC are students who are nominated and elected annually by the student body. Within the DSC, there are several organizations and committees designed to provide students with opportunities to express and share personal, professional, and spiritual development with each other. These include:

The Basin and Towel Student Organization is responsible for offering the community opportunities to participate in educational programs, spiritual/theological reflection, and outreach and service focused on the scriptural call to social justice and compassion.

The Campus Relations Committee is responsible for facilitating interaction between the Divinity School and the greater university. Divinity School representation at the Graduate and Professional Student Council meetings will be provided by members of this team. The team helps create opportunities for fellowship with graduate students from other programs, provides interdisciplinary academic programming, and helps keep Divinity students informed of larger campus issues and activities.

The Community Care Student Organization is responsible for hospitality and nurture within the Divinity School community. This includes maintaining the community Prayer Board, meeting regularly to pray for the Divinity School community, and working with the Office of the Divinity School chaplain to coordinate appropriate responses to students in crisis or with special needs.

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.

The Spiritual Formation Student Organization will assist the Divinity School chaplain with the promotion of spiritual formation within the Divinity School by helping coordinate and oversee student-led spiritual formation groups, as well as providing other appropriate programming.

African Methodist Episcopal (AME) Connection seeks to provide educational support, networking, spiritual well-being, and a sense of community for students who are members of the AME Church.

Black Seminarians’ Union. This organization’s purpose is 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 Divinity School community.

Deacons @ Duke. 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.

**Divinity Choir.** Membership is open to all qualified students. The choir rehearses once a week and sings regularly for weekday worship and at special seasonal programs and services. New members are chosen by informal auditions that are arranged for all that are interested.

**Divinity Spouses.** This organization 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.

**HOLD (Helping Others—and Ourselves—in Life and Death).** HOLD is the official student organization for the Institute on Care at the End of Life. It seeks to provide opportunities for discussion, education, and reflection on end of life issues. It works both within and beyond the student body to connect students with experiences for further learning and serving in end of life situations.

**Internationally Minded People of Faith (IMPF).** A group for international students and students with interest in international study and mission that meets for fellowship and to discuss experiences and issues.

**Order of St. Luke.** Formed to recover the worship and sacramental practice that has sustained the church since its formation in apostolic times, the Order of St. Luke is a religious order within the United Methodist Church. Members seek to recover the spiritual disciplines of John and Charles Wesley as a means of perceiving and fulfilling the church’s mission. Membership in the order is open to all seminarians.

**Presbyterian Student Association** is an active group of students at Duke Divinity School that is dedicated to prayer, worship, fellowship, and study. All Reformed-minded students are invited to participate, as well as those of other Christian denominations. Bi-weekly PSA lunch meetings take on contemporary Christian issues regarding our faith as Christians, denominational matters, and issues in the world at large. Members of PSA seek to encourage one another in ministry and service, and worship regularly at Presbyterian churches throughout the Triangle community.

**The Roger Williams Fellowship**, named for the 17th century Free Church trailblazer, is the Baptist student organization in the Divinity School. They sponsor monthly meetings on campus for conversation about contemporary issues in Baptist life and plan fellowship gatherings for students and faculty.

**Sacred Dance Group.** A group of students who participate in the leadership of community worship through the expression of dance.

**Sacred Worth.** The purpose of this group is 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.

**The Socratic Club.** The Socratic Club is a group of students who meet weekly to facilitate dialogue between differing views for the sake of the Gospel. Members meet to talk and to organize multiple opportunities for bringing differing views into dialogue with one another. Occasionally professors are invited to join the dialogue. Members are a diverse group from various faith traditions and theological perspectives.
**Spiritual Formation Groups.** While students advance in the area of academics, they have a corresponding need to attend to their spiritual development. In addition to the required spiritual formation groups for entering MDiv students, there are several student-initiated small groups for upperclass students. These groups meet regularly throughout the academic year to nurture spiritual growth. Students, faculty, and staff are all invited to participate.

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

**The Divine Nous.** This student newspaper reports on activities, posts information on field education opportunities, and announces important events in the community. The paper also gives students a forum for voicing opinions, perspectives, and ideas.

**Ubuntu Group.** A spiritual formation group of 15 to 20 upperclass students which meets on a weekly basis throughout the academic year to discuss the impact of race and racism on members’ individual and communal lives with an eye toward seeking strategies for reconciliation in Christ.

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

**Faculty Committees.** The student body is also represented on various faculty committees. Students serve with faculty and administration on the Admissions, Faculty Search, Worship, Fine Arts, Curriculum, International Studies, and other committees as appointed by the dean.

**Graduate and Professional Student Council (GPSC).** The organization which represents and 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 body. For more information, please see the following Web site: [www.duke.edu/gpsc](http://www.duke.edu/gpsc). For general information about Duke University graduate and professional student life, see the following Web site: [www.gradschool.duke.edu](http://www.gradschool.duke.edu).

**Manos Unidas.** “Manos Unidas” or “United Hands” is a student group that seeks to nurture 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 on 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.

**Duke Student E-Mail Accounts**

Duke University and the Divinity School recognize and utilize electronic mail as a vital medium for official communications. In the summer prior to matriculation, each entering student will receive a letter from the University’s Office of Information Technology which contains the student’s NETID and password. Upon receiving this information, the student can access his/her own duke e-mail account at [www.webmail.duke.edu](http://www.webmail.duke.edu). Duke Divinity School official communications (e.g., financial aid, field education, student life, academic programs, bursar’s office) will be e-mailed ONLY to the student’s Duke e-mail 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 e-mail account while a student of Duke Divinity School.
Project BRI(DDD)GE

Now in its eighteenth year, Project BRI(DDD)GE is a weeklong program for entering MDiv, and MTS students which seeks to foster Christian community, outreach, and service within the Durham community. BRI(DDD)GE is held the week before entering student orientation in August. Twenty-two entering students along with eight returning student leaders participate with organizations such as Urban Ministries of Durham, Habitat for Humanity, the Society of St. Andrew, the Interfaith Hospitality Network, the Walltown Neighborhood Ministries, and the Food Bank of NC in a faithful response to the needs of God’s children in the Durham area. Theological reflection on these experiences and immersion in the history and current life of Durham are also important components of this program. Applications are automatically mailed to Duke MDiv and MTS entering students in the month of May prior to matriculation in August.

Live at the Lampstand

Taking 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 once-per-month, lunch event is designed to showcase the wealth of gifts and talents of the entire 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 very popular and inspiring event that helps strengthen relationships and spread joy and appreciation among all members of the community.

Living Accommodations

Off-Campus Housing. The majority of Divinity students live in off-campus apartment complexes because of their proximity to the school and their 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, please contact Duke Community Housing at (919) 684-6711 or visit the Web site: www.communityhousing.duke.edu. For assistance with Divinity School roommates, contact the Admissions Office of the Divinity School.

On-Campus Housing. Limited on-campus housing is available for single and married (with or without children) graduate students at Central Campus Apartments and Townhouse Apartments. Students currently living in Central Campus who wish to return the next academic year receive first priority. Secondly, in recognition of the unique challenges that face entering international students, priority for assignment to graduate student housing will then be awarded to those students who arrive from abroad on student visa status. Applications received from domestic students prior to May 1 will be wait-listed. After May 1, space that has not yet been assigned to returning and international students will be made available to domestic students in the order in which applications were received. All students who request university housing are strongly encouraged to apply early. For more information, contact Residence Life and Housing Services, Housing Assignments, and Communications, 218 Alexander Street, Apt. B., Durham, NC 27705, (919) 684-4304 or visit http://rlhs.studentaffairs.duke.edu and click on “Graduate and Professional Student Housing Information.”

Students with disabilities who wish to explore the possibility of reasonable accommodations in on-campus housing should contact Dr. Emma Swain at the Office of Services for Students with Disabilities at (919) 668-1267.

Project BRI(DDD)GE 53
**Residential Advisor On-Campus Housing.** On-campus housing is available to
graduate students who serve in residential advisor (R.A.) positions. This program includes
free room and a stipend. Many Divinity 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 residential advisors should contact the Residence Life and Housing
Services, 218G Alexander Avenue, Duke University Box 90451, Durham, NC 27708-0451,
(919) 684-9918 or visit [http://rlhs.studentaffairs.duke.edu](http://rlhs.studentaffairs.duke.edu) and click on “announcements.”
Residential advisor applications are normally due the last week in January, and advisors 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 the event
that openings are still available.

**Dining Services.** Dining Services facilities accepts points, flex, and cash and are
located throughout the Duke campus. More information about the specific dining units is
available by visiting the Dining Services Web site at [www.dining.duke.edu](http://www.dining.duke.edu) or by contacting
the Dining Services Administrative Office at (919) 660-3900, Box 90898, Duke University,
Durham, NC 27708-0898. West Campus facilities include The Refectory (located in the
Divinity School), The Great Hall, The Loop, Alpine Bagels, Chick-fil-A, The Faculty
Commons, Subway, Pauly Dogs (all located in the West Union Building), the Armadillo
Grill, McDonald's, Alpine Atrium (located in the Bryan Center), The Perk (located in
Perkins Library), The Café (located in the Law School), Sanford Deli (located in the Sanford
Institute Building), Quenchers (located in the Wilson Recreation facility), Bella Union and
Tommy’s (both located in McClendon Tower), Blue Express (located in the Levine Science
Research Center), Twinnie’s (located in the Ciemas Building) and the Terrace Café (located
in Duke Gardens). Other dining options not on West Campus include The Marketplace and
Trinity Café (East Union Building on East Campus), Grace’s Café (Trent Hall), Nasher
Museum Café (2010 Campus Drive), and the Freeman Center (1415 Faber Street).

**The Refectory**

The Refectory opened in the Divinity School in the fall of 2005. It is a green cafe serving
hot, healthy and homemade meals. Food is fresh from local farms and businesses and
provides the ingredients for serving conventional, vegetarian, organic, and vegan diners.
The Refectory is focused on economic, environmental and social sustainability. The
Refectory has become a favorite eating establishment for divinity and university patrons,
as well as a great place for divinity students to hang out, snack, study, eat, and fellowship
throughout the day.

**Child Care Resources**

Duke University’s Staff and Family Programs in the Office of Human Resources has
designed a Web page 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, babysitters, nanny agencies and
services, summer camps and programs, a lending library, a directory of classes on parenting,
etc. Please visit this helpful site at [http://www.hr.duke.edu/childcare/](http://www.hr.duke.edu/childcare/). In addition to
doubling the capacity of its on-campus child care facility, Duke has also partnered with
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 regarding
this Duke Child Care Partnership, visit the Duke Human Resources Web site at
[www.hr.duke.edu/dccp](http://www.hr.duke.edu/dccp).
Student Health

The aim of the university health service is to provide medical care and health advice necessary to help the student enjoy university life and community.

Student Health Center. Student Health provides primary and on-site urgent care. The Student Health Center is located in the sub-basement of Duke Hospital South in the Orange Zone. Emergency transportation, if required, can be obtained from the Duke campus police. Residential staff personnel or Divinity School administrators should be consulted whenever possible for assistance in obtaining emergency treatment.

The facilities of the university health service clinic are available during both regular and summer sessions to all currently enrolled full-time 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 (in the 2009-2010 academic year, the fee will be $290 per semester). Non-degree students are not assessed the fee. For more information on the student health fee, visit http://healthydevil.studentaffairs.duke.edu/.

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 single student health insurance plan and a family plan. For the 2009-2010 insurance rates please visit the following link: http://www.divinity.duke.edu/admissions/financialaid/tuition/document_view (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/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.

Students with Disabilities. Duke University and the Divinity School are committed to equality of educational opportunities for qualified students with disabilities in compliance with Section 504 of the Federal Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990. A student seeking information regarding documentation guidelines and procedures for receiving consideration for reasonable accommodations should contact Dr. Emma Swain at the University’s Office of Services for Students with Disabilities. Students with disabilities who wish to explore the possibility of reasonable accommodations in on-campus housing should also contact Dr. Emma Swain. Please call (919) 668-1267 or visit the Office’s Web site at http://www.access.duke.edu/studentissues.asp/. The Divinity School’s disabilities services liaison is Todd Maberry, Registrar, Office of Academic Affairs.

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 or coming by the office in 214 Page Building, 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 secretary, and every effort will be made to arrange for the student to talk with a staff member at the earliest possible time.

**Sexual Assault Support Services.** Located in the Duke Women’s Center, the Office of Sexual Assault Support Services 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. S.A.S.S. offers support groups for survivors and their friends or partners, as well as on-going educational programs to alert students to problems of interpersonal violence. For more information, call the Duke Women’s Center at (919) 684-3897.

**Harassment Policy.** In order to create and maintain an environment in which everyone can work and learn free from harassment, inequitable treatment, and unlawful discrimination, Duke University has adopted a far-reaching harassment policy. This policy applies to all persons who are enrolled or employed at Duke University while they are on campus or are participating in a university-sponsored activity off-campus. The policy covers not only sexual harassment issues, and not only harassment against individuals in protected classes such as race, gender, and disability, but harassment of any kind that meets the threshold of severity or persistence. The university’s Office of Institutional Equity is responsible for administering the harassment policy. Additionally, each school at the university has designated harassment prevention advisors who are responsible for receiving complaints and offering advice on an informal basis. The Divinity School’s harassment prevention advisors are Dr. Tammy Williams, assistant professor of theology and black church studies, and Chris Brady, director of student life. For more information on Duke’s harassment policy or to view the harassment policy, please visit the following Web site: www.duke.edu/web/equity/har_policy.htm.

**Alcohol Policy**

To view the Duke University alcohol policies, see page 191 of this bulletin. 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 University Parking Services (100 Facilities Coal Pile Drive – off of Research Drive on West Campus) or by visiting the Parking Services Web site at www.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 and 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 U.S.C. 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, N.C. or by calling (919) 684-3350. You can also visit the Duke Police Department Web site at www.duke.edu/web/police/. This report includes campus crime statistics and the university’s safety and security policies.

Cultural Resources

Divinity School students enjoy access to the many resources of the university community, particularly in the area of the performing arts. Two active campus film societies sponsor screenings of major motion pictures on Saturday and Sunday evenings. Other films of a classical nature are offered on Tuesday through Thursday nights, with free films for children scheduled every other Saturday morning. Opportunities in music, dance, and drama are provided by the following: the Duke Artists Series, Broadway at Duke, the Chamber Arts Society, Hoof ’n Horn, the Duke University Collegium Musicum, Duke Players, Duke Dance, the Duke University Symphony Orchestra and the Wind Symphony, the Duke University Jazz Ensemble, the Ciompi Quartet, Dance Black, and the Modern Black Mass Choir, among others. The Nasher Museum of Art, which opened in 2005, 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 I.D. and residents of the city of Durham with valid proof of residency.

Athletic Programs

In addition to unrestricted access to all university athletic and recreational facilities, Divinity students enjoy other benefits from Duke’s commitment to college athletics. The university is a member of the Atlantic Coast Conference of the National 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 I.D. 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-rec basketball, volleyball, soccer, and softball.
## Financial Information

### Fees and Expenses

**Master of Divinity, Master of Theological Studies, Master of Divinity/Master of Social Work Dual Degree, Master of Theology, 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 that is applied to the first term bill as a credit. The figures shown are for a program carrying eight courses per year. See relevant section on admissions for details.

<table>
<thead>
<tr>
<th></th>
<th>Per Semester*</th>
<th>Per Year*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition - MDiv</td>
<td>8,575</td>
<td>17,150</td>
</tr>
<tr>
<td>Tuition - MTS</td>
<td>8,660</td>
<td>17,320</td>
</tr>
<tr>
<td>Tuition - ThM</td>
<td>10,130</td>
<td>20,260</td>
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<td>Tuition - MDiv/MSW dual degree</td>
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<td>21,640</td>
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<tr>
<td>Tuition - ThD</td>
<td>13,600</td>
<td>27,200</td>
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<tr>
<td>Transcript Fee (first year only)</td>
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<tr>
<td>Student Health Fee</td>
<td>290</td>
<td>580</td>
</tr>
<tr>
<td>Student Life Ministry Fee</td>
<td>54</td>
<td>108</td>
</tr>
<tr>
<td>Recreational Facilities Fee</td>
<td>34</td>
<td>68</td>
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</table>

* Tuition and fee rates listed are estimated for 2009-2010 and subject to change.

All degree seeking students are liable for tuition, fees, and all other costs and regulations for the degrees. ThM students are not ordinarily eligible for institutional financial aid, although they may qualify for federal loans and federal work study.
Special Student. A special student is one who is enrolled for academic credit, but who is not a candidate for a degree at that time. The tuition will be charged on a per course basis. No financial aid is available.

International Students. All entering international students must submit the full amount of the first year’s tuition to the Divinity School financial aid office by no later than June 1 for Fall enrollment (See further details in the admissions section entitled “Policies and Procedures for International Students”). 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 $500 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 $50 to the bursar.

Course Continuation Fee. In instances where a student has registered for but not completed all the courses or requirements for their program, a $500 per semester fee is required. Register for CCF 101,102.

ThD Continuation Fee. ThD students who have completed coursework will need to register for the Continuation course (CONTDIV, section 2) for the fall and spring semester. For the 2009-2010 academic year, the ThD continuation fee is $2,100 per semester.

Estimated Total Costs. The total 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 $34,569 - $44,619 depending upon the degree program.

Housing Fees. A shared apartment in an off-campus, privately owned apartment complex averages $550-$685 per person per month in rent and utilities. Rates for Central Campus Apartments will be quoted to applying students upon request to the manager of apartments and property. Refunds on housing fees will be made in accordance with the established schedules of the university.

Athletic Fee. Divinity School students may secure admission to all regularly scheduled university athletic contests (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. For specifics see the chapter “Student Life” or visit www.parking.duke.edu.

Payment and Penalty. Invoices for tuition, fees, and other charges will be sent by the bursar’s office and are payable by the invoice due date. 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 now available through Tuition Management Systems. For more information on this plan, please call 1-800-722-4867 or write to Tuition Management Systems, P.O. Box 3013, Cedar Rapids, Iowa 52406-9114. If payment in the amount of the total amount due
on the student invoice is not received by the invoice due date, a penalty charge will be
accrued from the billing date of the invoice. The penalty charge will be at a rate of 1.25
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:
1. In the event of death, a full tuition and fees refund will be granted.
2. 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 Divinity School students—degree candidates, special
   students, and auditors.

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

**Tuition Structure**

1. 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.
2. For full-time students, tuition is charged on a per-semester basis and is not affected
by the number of courses taken.
3. Students may take a reduced load of three courses per semester and remain full
time. In special circumstances, students may take five courses per semester, but
this is considered an overload and requires permission of the associate dean for
academic formation.
4. 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.
5. Students placed on 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.
6. 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.

7. 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 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 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 the 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.

Tuition Grants. Grants for MDiv students, ranging up to 33 percent of tuition in the first year and 22 percent of tuition in succeeding years, are offered in amounts commensurate with demonstrated need as determined by a review of financial aid application materials. Several tuition grants based on demonstrated need and ranging up to 22 percent of tuition per year are awarded to MTS students in the first and second years of study. Students
enrolled in dual or joint degree programs are offered grants ranging from 22 (JD/MTS) to 25 percent (MDiv/MSW) per year. Because of the purpose of and educational objectives of the school, resources for tuition grants are primarily available to students with declared aims leading to ordination or recognized lay ministries.

The principles regarding the disbursement of institutional grants are as follows:

1. Tuition grants are recommended on the basis of demonstrated need and availability of funds. All students must file a Divinity School Application for Financial Aid and the Free Application for Federal Student Aid (FAFSA). In some cases previous year federal income tax documents, which substantiate need and provide full information on potential resources may be requested. In order to receive tuition grant assistance from the Divinity School, a student must be enrolled full time and maintain an overall academic average of 2.0 or higher. Falsification of a financial aid application is a serious offense subject to the provisions of the Divinity School’s Judicial Procedures.

2. Grants will be made within the limits of the conditions set forth governing each source.

3. The conditions at the beginning of the academic year determining financial needs shall be the governing criteria for the year. Financial aid programs are set up on a yearly basis.

4. Financial aid grants are made on an academic-year basis. The assistance may consist of tuition grants, field education grants, employment, and loans. A new application must be filed each year.

5. Tuition grants are ballooned for the first year of study to assist students in the MDiv degree programs (excluding dual and joint degree programs) as much as possible through their transitional first year at Duke. Consequently, grants for the second and third years of study for those students will be less than those awarded for the critical first year.

6. Financial aid application forms are available through the Divinity School financial aid office or may be downloaded from the Divinity School Web site, www.divinity.duke.edu. The financial aid application deadline is May 3 for all students. Financial aid applications for students anticipating fall matriculation are reviewed beginning the prior March. Student pastors serving United Methodist churches can be notified after the pastoral charge and annual conference determine salary schedules.

7. Ordinarily, tuition grants are not available beyond six semesters.

8. Financial aid resources for MTS and ThD students are limited. Candidates are encouraged to apply early.

9. Special students and ThM students (with the exception of one international scholar annually) are not eligible for any form of financial assistance from the Divinity School. ThM and ThD students are eligible to apply for denominational and federal loans.

**Merit Scholarship Program**

A limited number of merit scholarships are available to encourage qualified students to pursue their preparation for the Christian ministry. Scholarships are not deferrable. Students applying for admission to the MDiv and MTS degrees are automatically considered for scholarships. Merit scholarships are awarded for August admission on the basis of merit.
and require full-time enrollment. To retain scholarships, students must maintain satisfactory academic progress as defined in this section.

**Satisfactory Academic Progress for Students with Merit Scholarships**

1. 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 will be required.

2. 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:
   a) Students on probation must inform and receive approval from the academic dean re: courses registered for during the probationary semester; such students will be required to follow the paradigm.
   b) 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.
   c) 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 scholarship.

3. A scholarship student whose cumulative GPA at the end of each academic year (August to May) falls below 2.5 automatically forfeits the scholarship with no probationary period allowed.

4. Academic misconduct (cheating, plagiarism, etc.) may result in scholarship forfeiture.

**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 UMC 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 10-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 Petry Scholarships are
renewable in the second year of study assuming the recipient maintains satisfactory academic progress.

**Distinguished Service Scholarships.** Distinguished Service Scholarships, ranging up 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 communities and (2) maintain satisfactory academic progress.

**Dean’s Scholarships.** Dean’s Scholarships, ranging up to 75 percent of tuition 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) maintains satisfactory academic progress.

**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 the 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.

The Divinity School, as a member school of the Association of United Methodist Theological Schools, takes cognizance of and subscribes to recommended policy and practice regarding the administration of United Methodist Church funds for student financial aid as adopted by the association, June 1, 1970, and as bearing upon tuition grants, as follows:

Resources for tuition grants, scholarships, or the like are primarily available to students with declared vocational aims leading to ordination or recognized lay ministries and supported by commendation or endorsement of appropriate church representatives. At the same time, we believe that consideration for a tuition grant may be accorded to students who adequately indicate conscientious concern to explore, through seminary studies, a recognized church-related vocation. Finally, it is our judgment that, where the above-mentioned conditions are deemed to be absent respecting a candidate for admission, the decision to admit such a candidate should be without the assurance of any tuition subsidy deriving from church funds (AUMTS Minutes, June 1, 1970).

Field Education Grants. Amounts ranging from $7,000 to a maximum of $8,600 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, winter interns, and student pastors. See full description under the section on field education. Full-time students not participating in the field education program may work up to 20 hours per week in outside employment. Persons participating in the field education program, either summer or winter, may not engage in other forms of employment.

Pre-Enrollment Ministry Discernment Placements. A 10-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. During the summer of 2009, the Duke Endowment provided a maximum of $8,600. The church will provide room, board, and travel expenses. Please see the Field Education section 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 of no more than $5,900 through The Duke Endowment. Please see the Field Education section 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, North Carolina 27708-0969.

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

Endowed Funds

Certain special funds have been established as endowments, the income from which is used to provide financial aid through scholarships and field education grants for students,
support for professorships, 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 Aldersgate Endowed Scholarship Fund** was established in 1989 by Lucy and J. Wesley 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 Aldersgate name celebrates the times of spiritual insight essential for faithful Christian ministry.

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

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

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

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

**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 Louis W. and Evelyn 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 George L. Balentine 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 Chancie and Thelma Barclift Scholarship Endowment Fund** was established in 1986 by Dr. and Mrs. T. Harold Crowder, Jr., of South Boston, Virginia, in memory of...
Mrs. Crowder’s parents who were church leaders in North Carolina for over 50 years. The income from the fund provides assistance for persons from North Carolina who intend parish ministry in the United Methodist Church.

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 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 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.

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The Brandaleone Family Scholarship Endowment Fund was established in 1999 by Sara Hall Brandaleone, Women’s College Class of 1965, and her husband, Bruce H. Brandaleone of Potomac, Maryland, parents of Christopher Hall Brandaleone, Trinity College Class of 2003. The fund is for Divinity student scholarships.

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 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 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 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 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 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. Kenneth W. Clark as a discretionary aid resource to help meet the needs of students who experience unforeseen crises due to serious illness, injury, or family emergencies.


The 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 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. Colliflow 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 shall 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 2000 by Dr. Crum, Divinity School Class of 1956, and his wife, of Littleton, North Carolina. The fund assists the education of students for an informed Christian activism that moves beyond social service and confronts both systems and prejudices for constructive change.

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, Trinity 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, Mr. 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.

**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 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, late 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 16th 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 42 years of distinguished service as the Divinity School librarian. The fund will provide annual unrestricted income for the library.

**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 22 years of service by Albert F. Fisher 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 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, a 1953 alumnus of the Divinity School. 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 shall be given to Baptist women students from North Carolina, South Carolina, or Virginia.

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 Donald W. Gaetz Professorship in Theology and Medicine was established in 2005 by the Foundation for End of Life Care and the Dade Community Foundation, both located in Miami, Florida. The scholar selected will give primary service through the Duke Institute on Care at the End of Life based in the Divinity School. Donald Gaetz, a distinguished educator and humanitarian, was a founder in the early 1970s of Vitas Healthcare Corporation, along with Hugh Westbrook, Divinity School Class of 1970, and Esther Colliflower.

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 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 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 24 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. Wense Grabarek served as the mayor of Durham during years of great change and challenge, 1963-1971.

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.

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 Mary 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 John Hammond and Kay Sugg Crum Scholarship Endowment Fund for Prophetic Ministries was established in 2002 by John Hammond and Kay Sugg Crum for students at the Divinity School who intend to enter prophetic ministry in North Carolina.

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 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 Hart Family Scholarship Endowment Fund was established in 2002 by Elizabeth A. Hart of Orlando, Florida, to encourage excellence in ministerial education and to honor the memory of her parents, J. Gordon Hart and Dorothy L. Hart. The fund gives priority to United Methodist students from Florida.

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

The Stuart C. Henry Endowment Fund was established in 1999 by Mr. James W. Crawford and his wife, Mrs. Harriet Cannon Crawford, of Henderson, 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 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.’s father, the late Adlai Cornwell Holler (School of Religion Class of 1930) and his son, Adlai Stephen Holler (Divinity School Class of 1982), also hold Duke degrees.

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, Graduate School Class of 1984 who served as their 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, U.S.A.

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 Ja 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 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, Womens 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 1995 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, N.C., 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 Dr. L. Gregory Jones, the eleventh dean of the Divinity School, and 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 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 continuing education support for program participants in the Duke Institute on Care at the End of Life 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 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 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 Sally B. Kirby Scholarship Endowment Fund was established in 1989 by Wallace H. Kirby, Divinity School Class of 1954, of Durham, North Carolina, as a memorial to his wife. Priority use of the fund income is for scholarships in Christian education.

The Milton Davies Kirkland Scholarship Endowment Fund was established in 1991 by Mr. Kirkland, Divinity School Class of 1990, of Harrisonburg, 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 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 James and Estelle S. Leonard Scholarship Endowment Fund was established in 1991 by Mr. and Mrs. Leonard of Seminole, Florida, to provide ministerial scholarships for United Methodist students who have achieved scholastic excellence and who are preparing for parish ministry. Priority is given to persons who have participated in the Ministerial Course of Study School or those who are from the Western North Carolina Conference of the United Methodist Church.

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

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

The 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 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 by the trustees of The Duke Endowment to honor Robert McCormack, chairman of the board of The Duke Endowment at the time of his death in 1982. 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 50 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 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 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 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 fund-raising efforts that enabled renovations and the building of a new wing of the Divinity School in the early 1970’s.

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, 1923-1948. 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 Mr. Pickens, Trinity College Class of 1924, and to celebrate his distinguished 53 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 to honor their parents. The fund income helps to support the Divinity School Media Center.

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

The Henry Haywood Robbins Scholarship Endowment Fund was established in 1989 by Mr. and Mrs. Edwin B. Robbins of Pascagoula, 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 (1961-1985) 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 Gilbert T. Rowe Memorial Scholarship Fund was established in 1960 through the generosity of alumni and friends of the Divinity School to honor the memory of Dr. Rowe, professor of systematic theology.

The Elbert Russell Scholarship was established in 1942 by the Alumni Association of the Divinity School in honor of Dr. Russell, professor of biblical theology and dean of the Divinity School, 1928-1941.
The 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 Schroeder, Wildey, Yusin Scholarship Endowment Fund was established in 2000 by Jane Wildey Yusin and her daughter, Wendy Yusin, of Shirley, New York, to honor their family and to provide financial aid for United Methodist students.

The G. David and Judith Walker Scyster Scholarship Fund was established in 2007 by Judith W. Scyster, Women’s College Class of 1960, 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 Sam F. Segnar Scholarship Endowment Fund was established in 1998 by the Textron Foundation to honor Mr. Segnar, a native of Houston, Texas, and a director of Textron, Inc. The scholarship, to be funded through a planned gift, is for evangelical United Methodist students and those who have been named as John Wesley Fellows.

The Robert E. and Pearl F. Seymour Scholarship Fund was established in 2004 by Dr. and 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, Trinity College Class of 1940, of Newport News, Virginia, to provide student scholarships in memory of her father, John W. Shackford, who was a leader in religious education with the former Methodist Episcopal Church, South.

The 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 E. Clifford and Jane S. Shoaf Endowment Fund was established in 1993 by Mr. 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 during 1972-78 as director of field education for the Divinity School.

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 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 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 Chessen 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 Point 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 in the Duke Institute on Care at the End of Life 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 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 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 current chairman of the Parish Ministry Fund, which underwrites continuing education for ministry and leadership.

**The Teaching Congregations Scholarship Endowment Fund** was established in 2005 by donors who prefer to remain anonymous. This resource celebrates and marks the extraordinary role played by Christian congregations in the preparation of students for ministerial service.

**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 Sara’s parents and to support education for excellence in leadership for the church.

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

**The 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 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 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 1999-2002 as chairman of the Divinity School Board of Visitors. The fund supports African-American students with priority given to graduates of Claflin University, Harold Wallace’s undergraduate alma mater.

**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 non-degree 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 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 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 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.

Additional Resources

The Duke Endowment, established in 1924, provides field education grants through the Rural Church Division for students of the Divinity School who serve in rural United Methodist churches under the endowment and field education program.

The Foundation for Evangelism, based at Lake Junaluska, North Carolina, provides generous annual support for the teaching of evangelism through expendable income from the Jane and Royce Reynolds Professorship endowment.

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

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

The Dempster Graduate Fellowships are awarded annually by the United Methodist Board of Higher Education and Ministry to graduates of United Methodist theological schools who are engaged in programs of study leading to the PhD degree in religion. A number of Divinity School graduates have held these fellowships.

The Program in Theology and Medicine provides special funding with the Westbrook Scholarship. The Westbrook Scholarship grant is for one entering MDiv student, based on academic excellence and promise of significant future contributions in the field of theology and care at the end of life.
Field Education

A 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 theologically 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://www.divinity.duke.edu/academics/fielded/policies/document_view.

Field Education Credit Requirements

Two units of approved field education placement are required for graduation in the Master of Divinity degree program. Even though degree program requirements do not exceed two units, if requested, the Office of Field Education will give priority to placing students in three settings. Each student is required to complete one credit in a church (congregation/parish-based) setting, unless permitted by the Field Education Committee to do otherwise.
A unit is defined by one term placement, either a full-time summer term (40 hours per week in preparation and presence for a minimum of 10 weeks) or an academic term (12 to 15 hours per week in preparation and presence for a minimum of 30 weeks). To be approved, the field setting must allow the student opportunities to explore her/his ministerial identity and role and provide distinct ministerial tasks. The setting must offer qualified on-site supervision with regular student/supervisor theological reflection; engage the student in preparation of, and entering into a learning-serving covenant; and effective evaluation.

Credit for one unit of field education is extended according to the following processes: (1) the student timely submits an application and formally interviews with the scheduled director and assistant director of the Office of Field Education; (2) receives approval for placement; (3) develops and completes a learning-serving covenant with acceptable quality of work; (4) cooperates with the supervisor; (5) participates in scheduled peer group reflection; (6) ensures that the evaluative process is conducted and completed (evaluations must be submitted by the field supervisor, the student, and, if applicable, a lay committee); (7) submits a student evaluation of the experience. The student’s faculty advisor (or faculty/staff designee of the Academic Program’s Field Education Committee) will review the evaluations and, in consultation with the field education staff, 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.

**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 Appeals 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 learning requirements as follows:

1. **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 10 weeks (summer placement) and a minimum of 30 weeks (academic year placement) in the setting, and comply with the requirements specified by the Divinity School.
2. **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 10 weeks (summer placement) and a minimum of 30 weeks (academic year placement) in the setting, and comply with the requirements specified by the Divinity School.

3. **Settings developed by the Divinity School**

These settings have historically offered opportunities for ministerial service, 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 10 weeks (summer placement) and a minimum of 30 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 communities. Because of the Divinity School’s ties with the United Methodist Church, most of these field placements occur in that tradition. However, the Divinity School will assist every student that is seeking ordination, in finding at least one placement in his or her own denominational tradition.

Some students are ill-advised to take a field placement outside their own denominational tradition. Such placement may jeopardize prospects for ordination. Students are cautioned against solving short-range financial problems by creating long-range tension with their ordaining body.

Specialized ministries offered through the Divinity School Field Education program do not pose the same denominational dynamics as those presented by the congregational setting outside one's own faith tradition. In most instances, students will be considered for these settings who have already met the placement requirement for a congregational setting and who are otherwise qualified vocationally, personally, financially, academically, etc.

Funding for numerous placements is provided to the Divinity School through the generosity of The Duke Endowment, a private charitable trust administered by its own Board of Trustees and a legally separate entity from Duke University. The Rural Church Division of The Duke Endowment is authorized by its 1924 Indenture to work exclusively with United Methodist churches located within the state of North Carolina, in communities under 1,500 persons according to the most recent federal census.

The United Methodist Church is open and ecumenical in spirit, with numerous churches that have provided Duke Divinity students from diverse cultural and denominational backgrounds opportunities for contextual learning. However, not every United Methodist pastor and/or congregation is willing to host students from non-Wesleyan traditions. Therefore, placement of students to Endowment eligible settings will depend upon the availability of congregations and pastor-supervisors.

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). Personal transportation is the responsibility of each student, and a pre-requisite for funded placement.

All individuals applying for field education are subject to a background check.

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

The Divinity School offers up to twenty pre-enrollment MDiv students who are open to discerning ministry in the United Methodist Church a field education placement in a rural North Carolina United Methodist church during the summer before they matriculate. 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 in-course Divinity 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 in the state of North Carolina, primarily in rural or semi-rural settings. Pre-Enrollment placements offer a stipend, partial scholarship, housing, meals and travel expense for the 10-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.

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 frequently serve as pastors of churches or part-time associates during the period of their study in the Divinity School. This service may suffice for fulfillment of all field education requirements. These appointments or calls are arranged by the appropriate denominational official or body. The Divinity School recognizes this arrangement and recommends that the student consult with the Office of Field Education, as agent of the dean, before accepting an appointment as pastor or associate pastor.

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

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 associate dean for academic formation.

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. Student pastor mentoring groups, comprised of other student pastor peers and a learned pastor, meet regularly for counsel, direction, and critical theological reflection. Biennial evaluation is required from the student pastor’s parish (and, if United Methodist, the superintendent). If all of the conditions outlined for 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 credit for their call or appointment is: apply with the field education office, register with the appropriate student pastor code through ACES, participate in an assigned mentoring group, and submit requisite evaluation materials for two separate years of service.

CPE Not Requesting Academic Credit

1. **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, 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. 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 field education credit will be recorded. Field education credit for a CPE unit is contingent upon the office of field education staff’s approval of both the program and experience.

2. **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. 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.

3. **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.

**CPE Requesting Academic Credit**

**Academic Credit** – In all cases above, if a student also desires academic credit (2 course credits) for an accredited clinical pastoral education unit, then he/she must register for CPE 100 during the Divinity School course registration period. The student should gain acceptance in the CPE program before registering for CPE 100. The student will be responsible for the 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 Divinity School tuition rate at the time the academic credit is officially recorded on the student’s record. The respective CPE center’s fee will be paid by the Divinity School (up to $450 – if the center’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 Divinity 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 director of field education and the academic dean.

The timing for CPE should be decided in consultation with the Field Education Office. 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 credit 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 now offers an extended parish-based CPE unit in which students complete their clinical hours in local parishes. The extended parish-based CPE is a 30-week academic year program that is open to students who are interested in exploring issues of crisis, death and grief in a parish setting. For more information regarding parish-based CPE, please visit http://www.divinity.duke.edu/academics/fielded/cpe/pbcpe.

International Field Education

Duke Divinity School is committed to the pursuit of International Studies. The Overview of the International Studies Committee of the Divinity School’s work, along with Duke Divinity School’s commitment to global 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://www.divinity.duke.edu/academics/fielded/policies/document_view.

Students may initiate an international placement for the summer term. The Field Education calendar will post deadlines for the application and interview process. Self-initiating students will interview with the director or assistant director of the Office of Field Education. In the interview process, the director or assistant director 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.

Duke Divinity School is gifted with faculty/staff and alumni who are committed to coordinating international field education opportunities. Because of the high level of commitment of these faculty/staff and alumni, 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.
International Programs

A Global Perspective for Duke Divinity School

As an institution within the church the 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 Divinity School has about a dozen international students from various countries. Because of financial limitations and the maturation of higher theological institutions in other parts of the world, a majority of the international students come for a shorter period of time and for advanced degrees. Additionally, the Divinity School 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 Divinity School. Among these have been Lesslie Newbigin, Gustavo Gutierrez, Kwane Bediako, Njongokulu Ndungane and Jacques Dupuis.

**Travel Seminar.** The Divinity School continues to participate in the three-seminary travel seminar to the Middle East for five students each year. As 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. Additionally, our students regularly participate in travel seminars/missions to Haiti.

The Office of Black Church Studies facilitates the Pilgrimage of Pain & Hope program, which fosters opportunities to visit important historical, political and ecclesiastical sites in South Africa, Rwanda, Uganda and Brazil. Students, alumni, faculty, and staff hear the story of the church’s struggle in each particular context against social injustices and experience the contemporary challenge to witness to Christ’s peace and justice in the global society. In 2009, the Divinity School will host Pilgrimages of Pain and Hope in Rwanda and Uganda, led by Emmanuel Katongole, and to Durham, North Carolina.

For more information about these programs, contact the Office of Black Church Studies, Duke Divinity School, Box 90968, Durham, North Carolina 27708-0967.

**Student Partnerships and Exchanges.** An exchange program is in place between the Divinity School and the Protestant Faculty of the University of Erlangen, Germany. This exchange brings one Erlangen student to Duke and sends one Duke student to Erlangen every year. The Canterbury Study Abroad program, “Anglican Spirituality Course,” brings divinity students from around the world to explore Anglican spirituality in light of diverse cultures and nations at Canterbury Cathedral in England for three weeks.

Individual students from time to time 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, e.g. with summer internships in South Africa, Uganda, Brazil, Peru, Guatemala 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 scholastic institutions. Through these partnerships, faculty and students from the Divinity 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 over 100 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: for example, Professors Richard Hays, Stephen Chapman, Laceye Warner, Willie Jennings, and William Turner have all taught at John Wesley College, now Seth Mokitimi Seminary, as a part of its visiting-lecturer program.
Black Church Studies

The Office of Black Church Studies

The Office of Black Church Studies is a conduit for the engagement of the Divinity School with the Black Church, black theology and the black community. It represents an appreciation for the study of and involvement in Afro-Christian experiences. The OBCS and its affiliates seek to illuminate the several dimensions of these experiences, to investigate and expose the contributions which the global Black Church has made and can make to the black community, American culture and the world. The OBCS also aims to actualize the potential for service to the church through its special concerns for ministry and mission to black people in both the church and the world.

The Office of Black Church Studies has four principal objectives: (1) to insure that students of color are exposed to adequate resources to prepare them academically, vocationally and spiritually for ministry allowing them to derive the greatest possible value from theological education; (2) to call the entire Divinity School community and the church into ongoing dialogue about the global Black Church and allow this exchange to inform understandings of contemporary church leadership, particularly as it relates to difference/otherness and reconciliation; (3) to facilitate connections with alumni, congregations and community organizations and (4) to foster an appreciation for the epistemic and prophetic distinctiveness of the black religious experience. In keeping with these objectives, the Office of Black Church Studies provides the following programs, activities, and services:

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 but are not limited to:

- Introduction to Black Theology
- The Black Church in America
- Black Religion and Social Conflicts in America
- The Life and Thought of Martin Luther King, Jr.
- Contemporary Black Culture and Consciousness
- Selected Topics in Black Church History
- Leadership in African-


**Preaching and Lecture Series.** Fall and spring preaching and lecture series provide frequent opportunities to hear outstanding black preachers in Divinity School classes and worship services. The Gardner C. Taylor Preaching Series brings outstanding black preachers to the campus, and the Martin Luther King, Jr. Lecture Series brings to the Divinity School community lecturers of national stature to address the issues of justice, peace, and liberation in relation to the insights of the Gospel and the black religious experience.

**Global Partnerships.** The Office of Black Church Studies assists the school in managing its Africa and Latin American partnerships. Through these important partnerships, students are able to participate in field education placements and pilgrimages of pain and hope. Additionally faculty is able to participate in guest lectureships. With the office’s leadership, programs are facilitated in South Africa, Uganda, Brazil, Rwanda and Peru. The office also assists with the management of programs in Brazil and Uganda. The aim of these efforts is to engage the Divinity School in a global dialogue regarding the black church and black spirituality.

**Continuing Education.** In cooperation with the Office of Lifelong Learning, the Office of Black Church Studies provides programs for black pastors in the region, including the Gardner C. Taylor Lecture Series, the Martin Luther King, Jr. Lecture Series, and seminars that address concerns of the Black Church. Occasional conferences, colloquies, symposia, and the Annual Convocation and Pastors’ School supplement these offerings.

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

**Church Relationships.** Through the Office of Black Church Studies, the Divinity School reaches out to the black churches in the Triangle area. Such relationships not only afford excellent field settings for ministerial study and work, but they also provide a laboratory in which both blacks and whites together can gain wider knowledge of, deeper appreciation for, and increased sensitivity to the black religious tradition. The Office of Black Church Studies also acts as a liaison with several clergy and community groups including the Interdenominational Ministerial Alliance.

The Office of Black Church Studies provides counsel and advice to prospective black seminarians in undergraduate schools and encourages inquiries concerning study opportunities available at Duke Divinity School. For further information, contact the Office of the Director of Black Church Studies, Duke Divinity School, Box 90968, Durham, North Carolina 27708-0967.
Lifelong Learning

Duke Divinity School offers educational programs to people of all Christian traditions interested in the study of theology, ministry, leadership and practices of the church.

Each year, the Office of Lifelong Learning devotes two million contact hours of education to pastors, lay people and youth. Pastors are invited to participate in conferences, seminars and study leave, while lay people are invited to study through Lay Academy classes and Laity Weekends. Youth may attend a two-week summer program held on Duke’s campus.

Leadership Education at Duke Divinity was formed in January 2008 and works in partnership with Christian leaders throughout the church, from laity and congregational clergy to those who lead the organizations that shape and support them and their congregations. The effort, funded by Lilly Endowment Inc. and other donors, offers an online magazine, [www.faithandleadership.com](http://www.faithandleadership.com), custom educational offerings and open-enrollment programs.

The Convocation and Pastors’ School

The annual Divinity School Convocation and Pastors’ School, a cooperative endeavor with the North Carolina and Western North Carolina Conferences of the United Methodist Church through the Board of Managers of the Pastors’ School, brings together ministers, laypersons, students, and faculty for a series of lectures, sermons, and courses, along with alumni/ae reunions and social occasions. The 2009 Convocation will be held Oct. 5-7.

Annual Lectures

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, N.C., are delivered during the Divinity School Convocation and 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 the Chapel, Duke University. This lectureship enables the Divinity School to bring practicing ministers of extraordinary qualities to lecture and preach, often in conjunction with Convocation and Pastors’ School, and to participate in Divinity School classes, worship, and informal sessions with students and faculty.

The Kenneth Willis Clark Lectures. Established in 1984, the Kenneth Willis Clark Lectureship Fund honors the life and work of Rev. Professor Kenneth Willis Clark, a Divinity School faculty member for 36 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 Jameson Jones Lectures. A legacy of the ninth dean of the 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.

Course of Study
Duke Divinity School cooperates with the General Board of Higher Education and Ministry of the United Methodist Church to offer the course of study each summer and on a part-time basis on weekends throughout the academic year. The course of study is an alternate educational route for persons seeking to serve as pastors in United Methodist congregations. Advanced courses, for pastors who have completed the basic course of study and are seeking ordination in full connection, are offered in the summer session only.

Lay Education
Duke Divinity School provides opportunities for study by laity throughout the year and around the state of North Carolina. Featured programs include Duke Laity Weekends and the Lay Academy of Religion. Each Laity Weekend features members of the Divinity School faculty teaching classes in their areas of expertise, ranging from biblical studies to contemporary issues of faith. The Lay Academy of Religion offers periodic classes in Bible, comparative religions, theology, Christian ethics, and other selected topics.

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. A two-week summer program funded by Lilly Endowment Inc. provides the opportunity for talented 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.

Royce and Jane Reynolds Program in Church Leadership
The Reynolds Program in Church Leadership is a focused effort for renewal in the United Methodist Church through leadership development. The centerpiece of the Reynolds Program is a yearlong, intensive course of study for effective clergy resulting in a Certificate in Church Leadership. The certificate program is a collaborative effort between the Divinity School and the Center for Creative Leadership, an international, nonprofit educational institution committed to enhancing the understanding and development of leadership, located in Greensboro, North Carolina. The program targets 24 United Methodist pastors-in-charge (senior or solo pastors) serving in Florida, North Carolina, South Carolina or
Virginia with five years of full-time local church experience (beyond educational requirements) who will remain in their current appointments through the calendar year.

**Sustained Learning Seminars**

Through the Sustained Learning program, seminars centered on developing the moral and theological imagination for church leadership, particularly through the formation and sustenance of reflective communities are held annually. These interrelated programs are local, regional and national in scope. Both clergy and laity will be invited to participate with Divinity School faculty and students in sessions on cultivating good habits of study, reflection, and conversation.

**Study Leave for Ministry Professionals**

Duke Divinity School offers ministry professionals of all traditions, lay or ordained, the opportunity to spend a one-week leave in self-directed study, worship and prayer. Participants have full access to the university and divinity libraries and to community worship and lecture opportunities. Class auditing and conversations with the Divinity School faculty are also offered. Study Leave is designed for ministry professionals of all Christian traditions and communions who wish to take a week apart to study at Duke Divinity School.

**Institute of Preaching**

The Institute of Preaching is a series of retreats offered over 10 months for a group of United Methodist Church pastors from the Florida Annual Conference and the Western North Carolina Annual Conference. All full-time elders and local pastors who do not anticipate a change of appointment in the coming year are eligible to apply. The 2009-2010 program will be held from August-May.

**Seminars and Conferences**

The Office of Lifelong Learning offers a number of seminars and conferences throughout the year. Seminars are opportunities for small-group learning and focused study, while conferences present opportunities for broader consideration. Seminars and conferences are designed for clergy, laity or both.

**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 programs offered through the Office of Lifelong Learning, please call (919) 660-3448, toll-free (888) 845-4216, e-mail div-conted@duke.edu or visit the Learning for Life web site www.divinity.duke.edu/learningforlife.

**Courage to Serve**

A program designed to address the need for personal and professional renewal, Courage to Serve is a 15-month series of quarterly retreats for United Methodist ministers serving rural congregations in North Carolina that has been carefully designed to help clergy get beyond the “what” and “how” questions of ministry to the “who” questions. It is rooted in the belief that effective service, leadership, and ministry flow from the identity and integrity of the individual. Through a variety of disciplines, participants are invited to explore again the connection between their inner spiritual life and their work in the world.
Clergy Health Initiative

The Divinity School is collaborating with The Duke Endowment, the Western North Carolina Conference and the North Carolina Conference of the United Methodist Church on a wide-ranging effort to assess, track and improve the health of the 1,600 United Methodist pastors in North Carolina.

This initiative, planned to last seven years, will seek to improve the physical, emotional and spiritual health of the state’s UMC clergy. By helping these clergy articulate and sustain a holistic understanding of health, the Divinity School hopes to improve the broader health of the congregations and communities in which they serve.

The initiative also will involve a research component to track which strategies make the strongest difference in improving clergy health. The Divinity School plans to use this research to develop models that can be used in other conferences and settings across the country, where the issue of clergy health is of growing concern.
Additional Study Opportunities

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

This center was established in memory of the late Dr. J.M. Ormond, professor of practical theology of Duke Divinity School and director of the Rural Church Program under The Duke Endowment, 1923-48. The North Carolina Annual Conference established the J.M. Ormond Fund in 1951 as part of the special effort of the North Carolina and Western North Carolina Conferences of the United Methodist Church to provide additional programs at the Divinity School. The center is jointly supported by the Ormond Fund and the Rural Church section of The Duke Endowment.

The center has two main purposes. First, it assists the church in its ministry by providing research and planning services. Emphasis is given to research and planning studies of rural United Methodist churches in North Carolina. Second, it contributes, through basic research, to the understanding of the nature and function of the church. For further information, call (919) 613-5352, or visit www.divinity.duke.edu/programs/ormond.

Programs in Pastoral Care

Programs in pastoral care beyond the studies incorporated in the MDiv curriculum are provided in cooperation with Duke University Medical Center. Three such programs are available.

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

c. concentration in pastoral supervision through course work and a supervisory clinical pastoral education program.

A unit of clinical pastoral education is considered a prerequisite for all programs. Students who wish to complete the residency year in CPE and earn a Master of Theology degree will normally need a minimum of 18 months to complete the program.

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

In the context of clinical pastoral education, various professional goals may be sought, including general understanding and skills in pastoral care and specialization in clinical pastoral supervision. Persons specializing in clinical pastoral supervision will advance toward certification with the Association for Clinical Pastoral Education, Inc.

1. Single units of clinical pastoral education are offered each summer (beginning the last week in May and running for 11 weeks) and concurrent with the Fall and Spring semesters in the Medical Center. When the unit is completed within one semester, the student may take two other courses in the regular MDiv program. Only one unit (2 course credits) may be applied to the MDiv Students are reminded that ordinarily no more than five courses out of 24 for the MDiv degree should be taken in any one subdivision.

2. A one-year certificate or non-degree residency program in clinical pastoral education is available through the Duke Medical Center for persons who hold the Master of Divinity degree or the equivalent. Such training usually provides three units of certified clinical pastoral education credit. These persons may enroll in the Divinity School as special students for a course each semester.

Admission to either a single unit or the residency program of Clinical Pastoral Education is distinct from admission to the Divinity School. Applications for CPE enrollment are available in the Pastoral Services office, Duke Medical Center.

For further information concerning any of these programs, write to the associate dean for academic formation, Duke Divinity School. See the section on the Master of Theology degree program.

**Denominational Studies**

The 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, the 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 Board of Directors 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 is a fellowship of learning dedicated to the nurturing and training of future theologians and leaders to serve the Anglican and Episcopal world. It offers both academic and formational programs for interested master’s and doctoral students, including an Anglican Certificate and preparation for the General Ordination Examination. Its intimate size (40-50 students; eight faculty) within a larger, ecumenically diverse context fosters honest friendship and confessional depth, even across the various issues that sometimes threaten to divide Anglicans and Episcopalians. The House welcomes sabbatical visitors (lay and ordained), local clergy and special (one-year) students; and enjoys many international links from Canterbury to Khartoum.

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.

As the students study and attend classes in an ecumenical setting, Baptist faculty and administrative staff serve as their advisers and mentors. For the school’s growing ranks of 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 100 Baptist students are studying for ministry at Duke Divinity School, which is second only to United Methodists among denominations represented in the student body.

The Methodist/Wesleyan House of Studies. Established in 2008, the Methodist/Wesleyan 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 40 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/Wesleyan House. Membership in an affiliated denomination is not a requirement for participation in Methodist/Wesleyan House activities.

The Roger Williams Fellowship, named for the 17th 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 plan fellowship gatherings for students and faculty.

Continuing Education Course in Congregational Nursing

The Congregational Nursing Continuing Education program is designed to provide registered nurses with basic preparation for congregational nursing. The content is offered as a six-day intensive program at off-campus retreat settings.
Duke Institute on Care at the End of Life

The Duke Institute on Care at the End of Life (ICEOL) is founded on the conviction that good care for the dying and the grieving includes sophisticated medical expertise and technology as well as business efficiency, but also goes far beyond, finding its basis in the virtues of charity and compassion. When death is seen as a medical episode, care of the dying is too often isolated solely as the responsibility of the medical system and death is seen as a failure; but when death is recognized as a basic part of life, care for the dying remains integral to the lives of families, friends, and community members. If we hope to recover the practice of dying well, we must attend to the complexities of the social, cultural, moral, theological, public policy, medical and economic issues involved in living and dying.

The Duke Institute on Care at the End of Life was created to address and draw attention to these complexities. Its mission is to promote the growth of knowledge and rediscover old wisdoms concerning care for the dying, synthesizing both to better care for the whole person at life’s end. The institute catalyzes industry transformation and is a global resource to improve care at the end of life. ICEOL’s primary focus is interdisciplinary research and scholarship, and translating the results into curriculum and teaching, policy and advocacy, products and resources, and clinical services in partnership with others. The institute, based in the Divinity School, draws together Duke scholars from the Medical Center, the College of Arts and Sciences and other schools of the university. Reaching beyond Duke, the institute collaborates with national and international leaders in the public and private sectors and academia who are working to improve care at life’s end.

The institute provides opportunities for students to gain practical experience in ministry at the end of life, and funds scholarships for students who are focused on care at the end of life in theology and medicine, pastoral theology, and clinical pastoral education. The institute also coordinates educational symposia, develops end-of-life curricula, and supports visiting scholars and convenes leaders. Through its research grants program, the institute funds innovative research scholarship in theology, pastoral care, palliative and end-of-life care, particularly focused on the spiritual dimensions of the dying experience.

The institute is dedicated to learning how best to meet the end-of-life needs of all communities, including diverse and vulnerable, underserved groups. Public education is a vital component of all the institute’s programs, as the institute is committed to enhancing meaningful public dialogue about the complex issues surrounding care at the end of life.
Curriculum

Degree Programs
The academic work of the Divinity School presently embraces four degree programs: the Master of Divinity degree (MDiv), ordinarily of three academic years; a one-year program beyond the basic degree, the Master of Theology (ThM); one program of two academic years, leading to the degree of Master of Theological Studies (MTS); and a Doctor of Theology (ThD), ordinarily a four- or five-year doctoral program. The first two are graduate-professional degrees; the MTS is a general academic degree; and the ThD, inaugurated in August 2006, 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 ThD program presupposes an MDiv, MTS, or comparable Master’s degree.

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 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 Doctor of Theology (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 course work cannot be credited toward more than one degree. Reciprocal transfer of credit for course work taken under the MDiv or MTS programs requires the permission of the associate dean for academic formation.

Generally, courses in the Bulletin of Duke University: The Divinity School carrying a 200 number or above and belonging to the fields noted above are applicable to doctoral programs of study; however, ThD students must seek the permission of the director of the ThD program before registering for 200-level courses. These courses 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 faculty advisors. Such programs are subject to the review and approval of the Committee on Academic Policies, the dean, and the associate dean for academic formation. 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.

**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; WI, withdrew illness; W, withdrew, discretion of the dean; WF, withdrew failing; 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 will not be figured in the grade point average. The pass/fail grading basis must be elected before the end of drop/add for any enrollment period.

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

In the core or foundational courses for the MDiv, and MTS degrees, the grading is as follows: A, B, C, and F. The grade of D does not exist in core or foundational courses. Students are required to obtain the grade of C- or better in order to pass a core or foundational course. Students earning a grade lower than a C- in a core or foundational course shall be obliged to retake the course for credit and pass the course with a grade of C- or better. [See the relevant pages in the Bulletin of Duke University: The Divinity School for specified core or foundational courses.]

**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 nine required subjects. Such placement normally presumes at least two college courses in a given area (e.g., Old Testament) with a satisfactory grade average and
permits the student to fulfill the requirement by electing an advanced course in the same area (e.g., an advanced Old Testament course in place of Old Testament 11). Advance placement must be granted by the division chair and cannot occur until after a student matriculates in a Divinity School degree program. Courses taken for advanced placement 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 placed on an involuntary leave of absence, depending on the circumstances.

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

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

**Withdrawals from School.** Students deciding to withdraw from the Divinity School, for whatever reason, should consult with their faculty advisors and the associate dean for academic formation, and must file a written statement of withdrawal prior to departure. All students who have officially withdrawn or whose leave of absence extends beyond one academic year but who wish later to return to the Divinity School will be required to reapply for admission, and provide whatever documentation is required by the director of admissions.
Involuntary Administrative Withdrawal. Students who exhibit harmful, potentially harmful, or disruptive behavior toward themselves or others due to apparent medical or psychological distress, and who do not request a voluntary withdrawal, may be subject to involuntary withdrawal from the Divinity School if their behavior renders them unable to effectively function in the Divinity School community. Such behavior includes, but is not limited to, that which:

1. Poses a significant threat of danger and/or harm to self and/or other members of the Divinity School community; and/or
2. Interferes with the lawful activities or basic rights of other students, Divinity School employees, or visitors.

Any member of the Divinity School community who has reason to believe that a student may meet the standard for an involuntary administrative withdrawal may contact the associate dean for academic formation or his/her designee. The associate dean for academic formation or designee, in consultation with professionals from Student Health and/or Counseling and Psychological Services, will conduct a preliminary review. When possible, the associate dean for academic formation will meet with the student in question to discuss the information that has been presented and give the student an opportunity to respond. The associate dean for academic formation may mandate that the student be evaluated by a specified health professional within a given time frame, if an evaluation has not already been done.

In the instances described above, the associate dean for academic formation or designee will make the final decision about involuntary administrative withdrawal. A written statement citing the reasons will be forwarded to the student. At any point in the process, a student may request a voluntary withdrawal.

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

Cognate Courses. Students may, in consultation with their faculty advisors, take up to two graduate level courses in other departments of Duke University or at the University of North Carolina. Permission for more than two such cognate courses must be secured from the associate dean for academic formation. Courses in Duke’s Department of Religion do not count within this limit.

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

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

Auditors. Full-time students paying for at least three courses are permitted to audit additional courses at no extra cost, if space permits, with the approval of the instructor of the class. Special students, part-time students, or persons not candidates for degrees in the university are charged an audit fee for each such course.
The Basic Theological Degree-Master of Divinity

The faculty of the Divinity School views the curriculum as dynamic, not static; constantly endeavors to review the curriculum as a whole and to tailor individual courses to meet the needs of a rapidly changing world; and periodically commits itself to overall curricular change. Major curricular revisions were instituted in 1948, 1959, 1967, and 1987. The most recent revision took effect in the 2005 fall semester.

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.

- The ability to read Scripture and the great texts of the Christian tradition with attentiveness, nuanced understanding, humility, and a lively imagination.
- The ability to think theologically, in a way that is both faithful to the tradition and responsive to the challenges of our time.
- The ability to 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.
- The ability to think ecumenically and globally, with sensitivity to insights that the church in the wider world can share with the church in North America.
- The ability to teach and preach the gospel with clarity, power, and reverence.
- The ability to 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.
- The ability to 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 the 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.
- 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 Theological Degree-Master of Divinity

Graduation requirements for the Master of Divinity degree consist of satisfactory completion of 24 courses, with an overall grade point average of C (2.0) or better: nine basic courses or their equivalent; five limited electives; ten electives; two units of approved field education; and three evaluations.

The basic curriculum provides for foundational courses in biblical, historical, theological, and ministerial studies representative of the tradition and regarded as indispensable background for subsequent elective work and individual program information. These required courses total eight of the 24 courses necessary for graduation. They are Old Testament 11 and 12, New Testament 18, Church History 13 and 14, American Christianity 28, Christian Theology 32, Christian Ethics 33, and Preaching 30.

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 professors and are planned to treat subject matter both in scope and depth at the graduate level.

The formulation of the student’s course of studies is guided by certain broad but normative recommendations for area distribution of courses and by the advice and counsel of appointed faculty 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, the associate dean for academic administration, and the associate dean for academic formation for the fulfillment of the aims of the curriculum. The declared vocational and professional objective of the student is of central importance both to the student and to the faculty 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 associate dean for academic formation, 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 associate dean for academic formation, enroll for an additional course in the middler and senior years.

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

1. Twenty-four courses and six or more semesters of residency are required for graduation. A normal academic load is four courses per semester.

2. Each student is required to complete two approved assignments in field education (with or without remuneration) under supervision. Such assignments might include an internship, a summer of full-time work, two semesters of part-time work, or involvement in church or community service. The essential criteria for graduation credits are that the amount and quality of supervision be approved by the office of field education, and that the student be required to evaluate and correlate the experience directly.
3. Each student is required to attend and participate in a spiritual formation small group during his/her first year of study.

Admission to candidacy for the Master of Divinity degree is admission to the regular program of studies. The suggested paradigm defines the normal sequence of the student’s developing program. Students enrolled for less than three courses are considered part-time and are not eligible for 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; (4) faculty evaluations. 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, faculty evaluations, occurs twice during the M.Div. degree program. The middler evaluation follows the first year of study (or completion of eight course credits, spiritual formation, and at least one field education unit). The senior evaluation occurs during the winter of the third year (or completion of 16-20 course credits, spiritual formation, and two field education units). The faculty evaluations (or middler and senior 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 the 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, please see the website under Academics.

Information from the evaluation is protected by the statutes concerning privacy and confidentiality. It will not be shared by the Divinity School with any extra-university party except upon written release of the student, and then only in summary fashion. 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 associate dean for academic formation on recommendation of the director of field education. The student’s portfolio will be compiled by the director of field education and field education supervisor.

1. Students with pastoral charges or comparable extracurricular responsibilities ordinarily will enroll for not more than three courses.
2. Students who accept pastoral charges in their middler or senior year are required to have the prior approval of the director of field education. Such students will be required to restrict their course work in accordance with regulation 1 above.
3. Modifications of these regulations will be scrupulously administered. Academic achievement, normally a B average, must be demonstrated before any modification of these requirements is allowed. Because adequate indication of the student’s academic proficiency is not available before the completion of the first academic year, no modification of regulation 1 is possible for junior students.

4. Students who secure minor employment outside the channels of the office of field education are required to inform the director of field education. Students carrying outside employment will be advised to limit their academic load.

5. Ordinarily a student may not commute more than 50 miles (one way). Students living farther away than this will be required to stay in Durham during the academic week.

6. Student assistant pastors (not pastors-in-charge) may enroll for a full academic load if they are not on limited program, if their work is under the supervision of the director of field education, and if their field duties involve no more than fifteen hours per week.

**Continuation Requirements.** The following are the continuation requirements for students enrolled in the MDiv degree program:

1. The student must maintain a cumulative grade point average of 2.0. If a student falls below this level he or she may be dismissed, placed on an involuntary leave of absence, or warned and placed on limited program. This means that the student may enroll in no more than three courses.

2. At the end of the second semester the student on limited program who does not attain a cumulative GPA of 2.0 is 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.

3. The progress of all students is reviewed at the end of every semester by the Academic Policies Committee.

The MDiv degree must be completed within six years (12 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 associate dean for academic formation. A strong academic record is a prerequisite. Ordinarily, permission for such study may be granted to students who have completed the work of the middler year. Both the institution abroad and a specific course of study proposed must have the prior approval of the associate dean for academic formation. Required courses and the two field education units must usually be completed at Duke.

**Transfer Credits.** Transfer of credit to the Divinity School of Duke University, leading to candidacy for the degree of Master of Divinity, will normally be limited to four courses. Courses in which the student received a grade lower than B- will not be considered for transfer credit. Courses taken online or mostly online will also not be accepted. Duke Divinity will accept only courses completed at an ATS accredited school or APCE accredited CPE program. 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.
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 Associate Dean for Academic Formation 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 (PARISH 159 and 160), plus one course in evangelism. 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.

**Suggested 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 11, Old Testament 12, New Testament 18, Church History 13, Church History 14, American Christianity 28, Christian Theology 32, Christian Ethics 33, and Preaching 30; 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 our 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 103, 104; Old Testament 115,116) and a Greek or Hebrew exegesis course.

All MDiv students are also required to complete Church Ministry 1 and Church Ministry 2 (non-credit 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.)

**SUGGESTED MDIV CURRICULAR PARADIGM**
(Required core courses in **bold**; required limited electives in italic.)

<table>
<thead>
<tr>
<th>Junior Year</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fall Semester</strong></td>
</tr>
<tr>
<td>Old Testament 11</td>
</tr>
<tr>
<td>Church History 13</td>
</tr>
<tr>
<td>Church Ministry (LE)</td>
</tr>
<tr>
<td>Biblical language or elective</td>
</tr>
<tr>
<td>Church Ministry 1 small group</td>
</tr>
<tr>
<td>Field Education Placement 1</td>
</tr>
</tbody>
</table>
## Suggested 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>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Christian Theology 32</strong></td>
<td><strong>Christian Ethics 33</strong></td>
</tr>
<tr>
<td><strong>American Christianity 28</strong></td>
<td>World Christianity (LE)</td>
</tr>
<tr>
<td><strong>Preaching 30/NT Exegesis (LE)</strong></td>
<td><strong>Preaching 30/NT Exegesis (LE)</strong></td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
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</tbody>
</table>

**Middler Evaluation**

Field Education Placement 2

1. Middler Evaluation (FE 1 must be completed before the Middler Evaluation)

### Second Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
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</thead>
<tbody>
<tr>
<td><strong>Christian Theology 32</strong></td>
<td><strong>Christian Ethics 33</strong></td>
</tr>
<tr>
<td><strong>New Testament Exegesis (LE)</strong></td>
<td>World Christianity (LE)</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>
</tbody>
</table>

### 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>Black Church Elective (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>
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</tbody>
</table>

**Senior Evaluation**

### Middler Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 32</td>
<td>Christian Ethics 33</td>
</tr>
<tr>
<td>American Christianity 28</td>
<td>World Christianity (LE)</td>
</tr>
<tr>
<td>Preaching 30/NT Exegesis (LE)</td>
<td>Preaching 30/NT Exegesis (LE)</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
</tbody>
</table>

**Middler Evaluation**

Field Education Placement 2

1. Middler Evaluation (FE 1 must be completed before the Middler Evaluation)
Third Year

**Fall Semester**
- American Christianity 28
- Preaching 30
- Elective
- Student Pastor Mentoring Group

**Spring Semester**
- Black Church (LE)
- Elective

**Fourth Year**

**Fall Semester**
- Practicing Theology in Ministry (LE)
- Elective
- Elective
- Elective
- Student Pastor Evaluation

**Spring Semester**
- Elective
- Elective
- Elective

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**SUGGESTED MDIV CURRICULAR PARADIGM FOR UNITED METHODIST STUDENTS**

(Required core courses in **bold**; required limited electives in *italics*.)

**Junior Year**

**Fall Semester**
- Old Testament 11
- Church History 13
- Church Ministry (LE)
- Biblical language or elective
- Church Ministry 1 small group

**Spring Semester**
- Old Testament 12
- Church History 14
- New Testament 18
- Biblical language or elective
- Church Ministry 2 small group

Field Education Placement 1

**Middler Year**

**Fall Semester**
- Christian Theology 32
- American Christianity 28
- New Testament Exegesis (LE)
- Elective (Methodism PARISH 159)
- Middler Evaluation²

**Spring Semester**
- Christian Ethics 33
- World Christianity (LE) (Mission of Church)¹
- Preaching 30
- Elective (Methodism PARISH 160)
- Middler Evaluation³

Field Education Placement 2

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1. 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.

2. Middler Evaluation (FE 1 must be completed before the Middler Evaluation)

3. Middler Evaluation (FE 1 must be completed before the Middler Evaluation)
### Senior Year

**Fall Semester**
- Practicing Theology in Ministry (LE)
- Black Church (LE)
- Elective (Worship – LTS 78)¹
- Elective (Evangelism – PARISH 180)²

**Spring Semester**
- Elective
- Elective
- Elective
- Sermon Evaluation

1. 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.
2. Ibid

### SUGGESTED 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 11</td>
<td>Old Testament 12</td>
</tr>
<tr>
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<td>Church History 14</td>
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<td>New Testament 18</td>
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<tr>
<td>Church Ministry 1 small group</td>
<td>Church Ministry 2 small group</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Evaluation</td>
</tr>
</tbody>
</table>

#### Second Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 32</td>
<td>Christian Ethics 33</td>
</tr>
<tr>
<td>New Testament Exegesis (LE)</td>
<td>Elective (Worship – LTS 78)¹</td>
</tr>
<tr>
<td>Biblical language or elective</td>
<td>Biblical Language or elective</td>
</tr>
<tr>
<td><strong>Student Pastor Mentoring Group</strong></td>
<td><strong>Student Pastor Evaluation</strong></td>
</tr>
<tr>
<td>Middler Evaluation</td>
<td></td>
</tr>
</tbody>
</table>

1. 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.

#### Third Year

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>American Christianity 28</strong></td>
<td>World Christianity(LE)(Mission of the Church)¹</td>
</tr>
<tr>
<td>Preaching 30</td>
<td><strong>Black Church (LE)</strong></td>
</tr>
<tr>
<td>Elective (Methodism PARISH 159)²</td>
<td>Elective (Methodism PARISH 160)³</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td></td>
</tr>
</tbody>
</table>

1. 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.
2. PARISH 159-160 sequence may alternatively be taken as electives in the second year, if desired.
3. Ibid.
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>
</tr>
<tr>
<td>Elective (Evangelism – PARISH 180)¹</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Senior Evaluation</td>
<td></td>
</tr>
</tbody>
</table>

¹ 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. 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 Master of Social Work degree conferred by the University of North Carolina at Chapel Hill. 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. However, interested students should be aware that the annual application deadline for the MSW at UNC is January 1. MDiv students interested in pursuing the MDiv/MSW joint 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 co-led by a member of the University of North Carolina Social Work faculty and a member of the faculty of Duke Divinity School are taken in the first and final year of study. These seminars enable the student to integrate theological, biblical, theoretical, ethical, pastoral, social justice, empirical, and practical dimensions of social work.

The Robertson Scholars’ bus, offering free transportation between both schools, is available to all students enrolled in the Dual Degree program.

Requirements for the MDiv In the dual degree program, four courses (12 credit hours) are shared between the two degrees, reducing the number of courses required for the Master of Divinity degree from 24 to 20 (60 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 five true MDiv electives (and only one for Methodists, who have at least four judicatory requirements). 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 exceptions: students may take either American Christianity 28 or a World Christianity Limited Elective (instead of both), and 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.
Requirements for the MSW Because 12 of the 62 credit hours are shared with the Master of Divinity degree program, only 50 credit hours are required, split between Foundation and Concentration credits (see the paradigm outlined below). Students select one of two concentrations: Direct Practice or Management and Community Practice. Within each concentration, students may select one of three fields of practice: Services to the Aging, Health & Mental Health Services, or Services to Families & Children.

The School of Social Work requires four semester-long courses (Social Work 220, 221, 222, 223) of approved field education. The first two courses occur during Year 3 and consist of 480 hours over two semesters. This placement typically amounts to two full days a week for a total of 60 days. The third and fourth courses occur during the final year at the SSW and consists of 720 hours over two semesters. This placement typically amounts to three full days a week for a total of 90 days. The Concentration Year field placement at the School of Social Work will be an Integrated Field Placement fulfilling requirements for the semester-long Social Work 223 and Social Work 224. The SSW field office and the faculty advisors will work together to coordinate these placements.

Part-time MSW students will take their Integrative field placement (Social Work 223 and Social Work 224) in year five when they enter their full-time year at the SSW. 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. Students will complete two years of coursework at Duke and then return to UNC to complete the final concentration year of their MSW. Additionally, they must take the 1st Integrative Field Seminar during the Spring semester of their second year.

Advanced-standing MSW students must begin the dual degree program at Duke Divinity School and then enter the School of Social Work during the summer following their last semester at the Divinity school. Advanced Standing students will not be able to reduce any of their required coursework when they enter the School of Social Work. The concentration field placement will be their third placement. The Advance Standing student will be required to take both of Duke’s Field Education Placements.

Faculty Advisors. A dual degree student is assigned a faculty advisor in each school who also serves as a program advisor for academic/administrative needs of the program.

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.
## SUGGESTED 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>Old Testament 11</td>
<td>Old Testament 12</td>
</tr>
<tr>
<td>Church History 13</td>
<td>Church History 14</td>
</tr>
<tr>
<td>MDIV/MSW Integrative Elective - Pastoral Care 101</td>
<td>New Testament 18</td>
</tr>
<tr>
<td><em>Church’s Ministry (LE)</em></td>
<td>Elective</td>
</tr>
<tr>
<td>World Christianity LE/or American Christianity 28</td>
<td>Church Ministry 2 small group</td>
</tr>
</tbody>
</table>

Church Ministry 1 small group  
Field Education Placement 1 (Year Long; or Summer)

### Second Year

<table>
<thead>
<tr>
<th>Fall Semester – Duke Divinity</th>
<th>Spring Semester – Duke Divinity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 32</td>
<td>Christian Ethics 33</td>
</tr>
<tr>
<td>Elective (Methodist - <em>Care of the Parish</em> 159)</td>
<td>Elective (Methodist - <em>Care of the Parish</em> 160)</td>
</tr>
<tr>
<td>Elective (Methodist - <em>Evangelism</em>)</td>
<td>Preaching 30</td>
</tr>
<tr>
<td>Elective (Methodist - <em>Liturgical Studies</em> 78)</td>
<td>Black Church (LE)</td>
</tr>
</tbody>
</table>

Middler Evaluation  
Field Education Placement 2 (Year Long; or Summer)

### Third Year

<table>
<thead>
<tr>
<th>Fall Semester – School of Social Work</th>
<th>Spring Semester - School of Social Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Work 500</td>
<td>Social Work 501</td>
</tr>
<tr>
<td>Social Work 530</td>
<td>Social Work 505</td>
</tr>
<tr>
<td>Social Work 540</td>
<td>Social Work 510</td>
</tr>
<tr>
<td>Social Work 570</td>
<td>Social Work 517</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>New Testament Exegesis (LE)</td>
<td>MDiv/MSW Integrative Capstone Elective Pastoral Care 301 (Fulfills PTM LE)</td>
</tr>
<tr>
<td>MDiv Elective</td>
<td>MDiv Elective</td>
</tr>
<tr>
<td>Social Work XXX – Advanced Practice</td>
<td>Social Work XXX MSW Elective</td>
</tr>
<tr>
<td>Social Work 820</td>
<td>Social Work 810</td>
</tr>
</tbody>
</table>

Integrative Placement (Year Long)
**SUGGESTED MDIV/MSW CURRICULAR PARADIGM**

Dual Degree for individuals who begin their work at UNC School of Social Work  
Additional Requirements for Methodists in Bold

**First Year**

**Fall Semester – School of Social Work**  
Social Work 500  
Social Work 530  
Social Work 540  
Social Work 570  
Social Work 520 and Social Work 523

**Spring Semester – School of Social Work**  
Social Work 501  
Social Work 505  
Social Work 510  
Social Work 517  
Social Work 521 and Social Work 524

**Second Year**

**Fall Semester – Duke Divinity**  
Old Testament 11  
Church History 13  
MDIV/MSW Integrative Elective - Pastoral Care 101  
Church’s Ministry (LE)  
World Christianity LE/or American Christianity 28  
Church Ministry 1 small group

**Spring Semester – Duke Divinity**  
Old Testament 12  
Church History 14  
New Testament 18  
MDiv Elective  
Church Ministry 2 small group

Field Education Placement 1 (Year Long; or Summer)

**Third Year**

**Fall Semester – Duke Divinity**  
Christian Theology 32  
Elective (Methodists – Care of Parish)  
Elective (Methodist - Evangelism)  
Elective (Methodist - Worship Liturgical Studies 78)  
Middler Evaluation

**Spring Semester – Duke Divinity**  
Christian Ethics 33  
Elective (Methodists – Care of Parish)  
(160)  
Preaching 30  
Black Church (LE)

Field Education Placement 2 (Year Long; or Summer)

**Fourth Year**

**Fall Semester - Both Schools**  
MDiv New Testament Exegesis (LE)  
MDiv Elective  
Social Work XXX – Advanced Practice  
Social Work 820

**Spring Semester - Both Schools**  
MDiv/MSW Integrative Capstone Elective  
Pastoral Care 301 (PTM LE)  
MDiv Elective  
Social Work 810  
Social Work XXX  
Social Work 821  
Senior Evaluation

Integrative Placement (Year Long)
**MDiv 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:

2. Christian Education 179: Persons in Communities
3. Christian Education 175: Liturgy and Christian Formation
4. Christian Education 205: Bible Study Programs for the Local Church
5. An additional elective in Christian Education

It is recommended that the four required courses in education be taken in sequence.

**CURRICULAR PARADIGM FOR STUDENTS WITH A CONCENTRATION IN CHRISTIAN EDUCATION**

*(Christian Education courses in bold; for Methodists, judicatory requirements are in italics]*)

**Junior Year**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Testament 11</td>
<td>Old Testament 12</td>
</tr>
<tr>
<td>Church History 13</td>
<td>Church History 14</td>
</tr>
<tr>
<td><strong>Christian Education 80 (CM-LE)</strong></td>
<td><strong>New Testament 18</strong></td>
</tr>
<tr>
<td>Biblical language or elective</td>
<td>Biblical language or elective</td>
</tr>
<tr>
<td>CM 1 small group</td>
<td>CM 2 small group</td>
</tr>
</tbody>
</table>

Field Education 1 in Christian Education placement

**Middler Year**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 32</td>
<td>Christian Ethics 33</td>
</tr>
<tr>
<td>American Christianity 28</td>
<td>Preaching 30</td>
</tr>
<tr>
<td>New Testament Exegesis (LE)</td>
<td><strong>Christian Education 175 or 179</strong></td>
</tr>
<tr>
<td><em>Methodism: Parish 159</em></td>
<td><em>Methodism: Parish 160</em></td>
</tr>
<tr>
<td>Middler Evaluation</td>
<td></td>
</tr>
</tbody>
</table>

Field Education 2
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.

Requirements:

1. 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;
2. a normal load of four courses per semester;
4. the maintenance of a cumulative grade point average of 2.5;
5. submit 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.
6. 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 are: Old Testament 11 and 12, New Testament 18, Church History 13 and 14, Christian Theology 32, Christian Ethics 33, one course in ministerial studies, and eight open electives. In consultation with the MTS director and relevant division chairs, students may be considered for an alternative configuration of coursework, to include a minimum of 2 courses in biblical studies, 2 courses in theological studies, 2 courses in historical studies, and 1 course in ministerial studies, leaving 9 open electives.
At the end of the first year of course work, 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 MTS director. Proposal forms can be picked up in the office of the registry; before being turned in to the MTS director, the forms must be signed by the faculty 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 faculty advisor, but no later than the final reading period of the semester in which it is submitted.

Before graduation and after the paper is submitted, there will be a final evaluation of the student’s academic performance. Both the assessment and the final evaluation are submitted to the associate dean for academic formation and placed in the student’s academic record.

**A SUGGESTED MTS CURRICULAR PARADIGM**

**First Year**

**Fall Semester**
- Elective
- Old Testament 11
- Church History 13
- Elective or biblical language
- Church Ministry 1 optional

**Spring Semester**
- Old Testament 12
- New Testament 18
- Church History 14
- Elective or biblical language
- Church Ministry 2 optional

**Second Year**

**Christian Theology 32**
- Ministerial Studies course
- Elective

**Christian Ethics 33**
- Elective

**The Master of Theological Studies and Law Dual Degree Program**

The Divinity School and the 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/JD program may enroll the first year in either the Divinity School or the 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.

**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:

1. Eight course units of advanced studies, with an average grade of B (3.0 average on a 4.0 scale).
2. 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 10-12 pages in length (typed and double-spaced), or 3,000 words. The examination will be given at the close of the course of study for the degree, ordinarily in November or April.
3. 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 (50-75 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 (40 pages) in length. Students must submit to the registry a one-page thesis proposal (a form is available on the Divinity School Web site) that includes the thesis title and a brief description of the topic. 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 advisor, 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 normally not required but can be added at the request of the student, the supervisor, or the ThM director. 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.
4. Residence for one academic year or the equivalent. (Equivalency to be determined by the associate dean for academic formation).

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 plan one of three programs or concentrations: a concentration in pastoral theology and theological understanding to professional ministry, especially the parish, through course work and supervised clinical or field experience; a concentration in pastoral care through course work and a residency in clinical pastoral education (CPE); a concentration in pastoral supervision through course work and a supervisory CPE program. In the latter two concentrations a maximum of three course credits may be granted for the residency or supervisory CPE. The Clinical Pastoral Education program is accredited by the Association for Clinical Pastoral Education Inc., through which students majoring in pastoral supervision may seek certification as a chaplain supervisor. Course CPE 100 (or its equivalent) is considered a prerequisite for a major in pastoral care. It is not applicable toward the eight courses required for the degree, although it will be indicated on the student’s transcript. The student majoring in this area should ordinarily make provision for a program extending for a full calendar year, with students in a pastoral care residency or pastoral supervision generally requiring 18 months to three years to complete course and clinical work.

**Continuation Requirements.** The following are the continuation requirements for the ThM degree program:

1. The student must maintain a cumulative grade point average of 3.0. A student who falls below this level is terminated.
2. The progress of all students is reviewed at the end of every semester by the Academic Policies Committee.
3. 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 September 1 in order for the student to be considered a September graduate and avoid having to register for course continuation (see item 4). Students needing more than twelve months to complete the degree must seek the permission of the ThM director and the associate dean for academic formation. The ThM degree must be completed within three years (six semesters). To be classified as full time, a student must be enrolled in three or more courses in a semester.
4. ThM students who have registered for the eight required courses and have completed all course work except the exam or the thesis must register for course continuation (CONTDIV 1) each fall and spring semester until they complete all the requirements for the program.

**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 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 will be shaped to enable critical and constructive reflection on particular practices of Christian community and life, and are expected to draw upon core areas of the theological curriculum.

**Program Requirements:**

1. Ordinarily, at least two academic years of full-time (three courses a semester) residency. Continuous registration in a "continuation" status from completion of course work to completion of dissertation.
2. Twelve courses: ordinarily, at least six courses related to a primary concentration and at least three courses related to a secondary concentration.
3. A core seminar that may count as one of the primary or secondary concentration courses.
4. The student must maintain a cumulative grade point average of 3.0. A student who falls below this level is terminated.
5. Demonstrated competence in two modern 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.
6. Written preliminary examinations (including at least one in the primary area, one in the secondary area, and a dissertation exam).
7. 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.
8. 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.** Students in the MDiv program interested in the Certificate in Anglican Studies should declare that interest upon matriculation to the director of the Anglican Episcopal House of Studies, so that they may be assigned an Anglican/Episcopal faculty advisor. The certificate is designed to serve the academic and formational requirements of those preparing for ministry – ordained and lay – in the Episcopal Church and other member churches of the Anglican Communion. The requirements for the certificate are: (1) completion of 3 courses in Anglican Studies; (2) active regular participation in the Anglican spiritual formation program throughout their time at Duke; (3) completion of one field education placement in an Episcopal/Anglican setting; and (4) satisfactory fulfillment of the middler evaluation with an Anglican/Episcopal faculty member.

**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 associate dean for academic formation. They will be assigned a Baptist faculty advisor. The requirements for the certificate are: (1) completion of three courses in Baptist studies ("The Free Church," “Free Church Theology,” and a third course which may include a special topic in Free Church Studies or another elective approved by the director of the Baptist House) and (2) middler evaluation by a Baptist faculty member. It is also preferable that at least one field education placement be in a Baptist setting.
Certificate in Gender, Theology, and Ministry. The goal of the certificate 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’s Women’s Center. The faculty advisor to the Women’s Center serves as the primary contact person for the certificate program. To receive the certificate in Gender, Theology, and Ministry, students must meet the following requirements:

1. 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 faculty advisor should receive the declaration of intent.

2. Students must complete three courses in gender studies: WS205, Debates in Women’s Studies (in Duke University’s Women’s Studies Department), or its equivalent; and two courses within the Divinity School or religion department with a clear focus on gender studies.

3. Students must complete a service learning or research project in the area of gender, 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 (N.B. The field education office 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.

4. 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.

Duke Summer Session

The Divinity School offers a limited summer program, including intensive biblical language courses (Greek/Hebrew), individual directed study, and one or more electives. Summer courses of graduate level may also be taken in other departments as cognate credits (maximum of two; see provisions under administration of the curriculum). Permission for such credits must be secured in advance from the instructor and from the associate dean for academic formation and may involve university rather than Divinity tuition.

Special Programs

Duke Divinity School is a participant in the National Capital Semester for Seminarians conducted by Wesley Theological Seminary in Washington, D.C. Students may, with the approval of the associate dean for academic formation, 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.

Duke Summer Session 129
International Study Programs

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

**Middle East Travel Seminar.** The Middle East Travel Seminar is a three-week study tour, beginning in mid-May, to which our students may apply. Each year four to six Divinity students are selected to visit and study important sites with lay people and students from regional seminaries including Southern Baptist Seminary, Mercer Seminary, and Candler School of Theology.

**Robert E. Cushman Exchange Fellowship.** Each year faculty and staff nominate a student to represent the Divinity School in the Erlangen/Duke Exchange Program. Through the year program at Erlangen University (Germany), the student becomes thoroughly acquainted with another culture and different church life. Full participation in classes at Erlangen required. Language preparation necessary. Contact Reinhard Hütter for more information.

**The Hispanic Summer Program** takes place for two weeks every summer at a different site in the United States or Puerto Rico. This program is open to all students (half the courses are in Spanish, half in English). Students may take a maximum of two courses. Credit for the courses is awarded by the hosting institution and can then be transferred to Duke Divinity School. Courses in the Hispanic Summer Program cover a wide range of the theological curriculum, and are always taught with the Latino church in mind.

**Canterbury Scholars’ Program.** Every year in the summer, Canterbury Cathedral gathers individual seminarians, ordinands, Divinity School students of the Anglican Communion, and newly ordained clergy to share their lives together, praying, studying, and exchanging experiences and ideas. Guided by an international faculty, students live in the International Study Centre at Canterbury, and join the Cathedral community’s daily life. Students come from all over the Anglican Communion and have an intensive community experience during their time in Canterbury. Sponsored by Canterbury Cathedral, and fully accredited by Duke Divinity School, Virginia Theological Seminary, and the church of the Province of Southern Africa, the aim of the program is to broaden horizons by exploring the strength of Anglicanism in practicing communion in a diversity of cultures. The program has two pillars: (1) Intensive academic course work; and (2) attendance at the Cathedral’s two daily offices. Course credit is available for this program.
Courses of Instruction

Course Enrollment
The foundational courses typically carry two digit numbers (e.g., New Testament 18, Church History 13, American Christianity 28, Christian Theology 32). Other courses numbered through 199 are elective courses for Divinity School students only. Many courses numbered 200 and above are approved for credit by both the Divinity School and the Graduate School, and require the permission of the instructor. For other prerequisites the student should consult the roster of courses of instruction in this bulletin and should also refer to published registration advice at the time of registration for each semester.

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

I. Biblical Studies

OLD TESTAMENT (OLDTEST)

2A. Hebrew Reading. A noncredit course for "reading maintenance" in Hebrew texts and to improve language skills. Prerequisites: Old Testament 11, 12, 115 and 116. Instructor: Staff. No credit.

2B. Hebrew Reading. A noncredit course for "reading maintenance" in Hebrew texts and to improve language skills. Prerequisites: Old Testament 11, 12, 116 and 116. Instructor: Staff. No credit.

11. Introduction to 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. Instructor: Chapman, Crenshaw, Davis, or Portier-Young. One course.
12. **Introduction to Old Testament Interpretation.** 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. Instructor: Chapman, Crenshaw, Davis, or Portier-Young. One course.

100. **The Anatomy of the Soul: The Psalms and the Christian.** Instructor: Davis. One course.

106. **Exegesis of the English Old Testament.** Register for course by designated suffix, A-L. One course each. Prerequisite: Old Testament 11 or equivalent. Instructor: Chapman, Crenshaw, or Portier-Young. Variable credit.

106A. **Genesis.** Instructor: Chapman. One course.

106B. **Amos and Hosea.** Examines the religious teachings of eighth-century prophets in light of earlier prophecy in the ancient Near East. Instructor: Crenshaw. One course.

106C. **Historical Books.** Instructor: Chapman. One course.

106D. **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. Instructor: Crenshaw. One course.

106E. **Old Testament Psalms.** Exegesis of various literary types; theological orientation of Old Testament liturgical prayer; implications for prayer and liturgy today. Instructor: Chapman or Crenshaw. One course.

106F. **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. Instructor: Crenshaw and Wells. One course.

106J. **Jeremiah.** A close exegetical study of the English text of Jeremiah and the history of its use and interpretation in Christian and Jewish communities. Instructor: Chapman or Crenshaw. One course.

106K. **Deuteronomy.** Instructor: Chapman. One course.

106L. **Daniel and Apocalyptic.** Instructor: Portier-Young. One course.

106M. **Exegesis of the English Old Testament: Jonah in 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. Instructor: Portier-Young. One course.

115. **Introduction to Biblical Hebrew.** Elements of phonology, morphology, and syntax. Exercises in reading and writing Hebrew. Exegetical treatment of the book of Jonah. (Two semesters: no credit will be given for 115 without completion of 116.) Instructor: Crenshaw, Chapman, Davis, or Portier-Young. One course.

116. **Introduction to Biblical Hebrew.** Continuation of Old Testament 115. (Two semesters: no credit will be given for 115 without completion of 116.) Instructor: Crenshaw, Chapman, Davis, or Portier-Young. One course.

144. **Topics in the Old Testament.** Topics vary. May be repeated for credit. Instructor: Staff. One course.

145. **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

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*I. Biblical Studies 132*
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 11 and 12. Instructor: Davis. One course.

150. 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: OLDTEST 11 and 12. Instructor: Davis. One course.

155. 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: OLDTEST 11 and 12, and NEWTEST 18. Instructor: Chapman. One course.

160. 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 11 and 12. Instructor: Chapman. One course.

163. 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." Instructor: Crenshaw. One course.

180. 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 30. Instructors: Chapman or Davis. One course. C-L: New Testament 180, Preaching 180

203. Preaching Isaiah. One course. C-L: see Preaching 203


209. 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 11 and 12 or equivalent. Instructor: Crenshaw or Chapman. One course.
210. Living By Exodus. 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 11 and 12. Instructor: Davis. One course.

220. Rabbinic Hebrew. An interpretive study of late Hebrew, with reading from the Mishnah. Instructor: E. Meyers or staff. One course.

222. Topics in the Old Testament. Topics vary. May be repeated for credit. Instructor: Staff. One course.


223C. Major Prophets. Instructor: Crenshaw. One course.

223D. Minor Prophets. Instructor: Crenshaw. One course.

223E. Writings. Instructor: Crenshaw. One course.

223F. Proverbs. Instructor: Crenshaw. One course.


230. 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: OLDTEST 11. Instructor: Davis. One course.

242. Life after Death in Semitic Thought. Consideration of the various ideas from the early second millennium through the Intertestamental Period. Exegesis of selected Old Testament passages. Evaluation of recent research. Prerequisite: Old Testament 11 and 12 or equivalent; knowledge of Hebrew helpful but not required. Instructor: Crenshaw. One course.

254. 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 11 and 12. Instructor: Crenshaw. One course.


305. Creation, Cosmology, and World Order. One of the most exciting initiatives in current Old Testament scholarship involves a thoroughgoing 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. Instructor: Chapman. One course.

310. The Theological Interpretation of Scripture. The goal of this course is to promote reflection about how theologians, pastors, and churches can read Scripture theologically within the contemporary intellectual and cultural context. Prerequisites: OLDTEST 11 and 12. Instructor: Chapman. One course.

320. 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. Instructor: Chapman. One course.

325. History of Ancient Israel. This course is intended primarily for Ph.D. 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. Instructor: Chapman. One course.

330. Topics in the Old Testament. Topics vary. May be repeated for credit. Instructor: Staff. One course.

347. 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. Instructor: Crenshaw or Chapman. One course.


361. Modern Historical Study of the Prophets. One course.

NEW TESTAMENT (NEWTEST)

2A. New Testament Greek Reading. Focus on reading New Testament texts with some consideration of grammar, syntax, and prose style of various biblical texts. Prerequisites: New Testament 103 and 104 or equivalents. Instructor: Staff. No credit.


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

115. 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. Instructor: Eastman. One course. C-L: Christian Education


116B. Galatians. Instructor: Campbell or Eastman. One course.


116D. I Corinthians. Instructor: Campbell, Eastman, or Hays. One course.

116E. Matthew. Instructor: Hays or Marcus. One course.


117A. The Gospel and Epistles of John. Instructor: Campbell or Marcus. One course.

117B. Romans. Instructor: Campbell, Eastman, or Hays. One course.


117D. Mark. Instructor: Hays or Marcus. One course.


144. Topics in New Testament. Topics vary. May be repeated for credit. Instructor: Staff. One course.

180. 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 30. Instructors: Chapman or Davis. One course. C-L: Old Testament 180, Preaching 180

205. Bible Study Programs for the Local Church. One course. C-L: Christian Education


226A. Matthew. Instructor: Marcus or Hays. One course.

226B. Romans. Instructor: Campbell, Eastman, or Hays. One course.

226C. Mark. Instructor: Hays or Marcus. One course.


226F. I Corinthians. Instructor: Campbell or Hays. One course.


227B. Galatians. Instructor: Campbell, Eastman, or Hays. One course.

227C. The Pastoral Epistles. Instructor: Staff. One course.

227D. Epistles of Peter and James. Instructor: Hays. One course.


257. 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, Gutierrez). Finally, selected topics will be addressed: for example, violence, divorce, anti-Judaism, abortion, wealth, and poverty. Instructor: Hays. One course.

265. 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 18. Instructor: Eastman. One course. C-L: Christian Education 265

270. 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 11, 12, New Testament 18, 103, and 104 strongly recommended. Instructor: Eastman. One course. C-L: Christian Education 270


276. 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 11, 12, New Testament 18, and Christian Ethics 33. Instructor: Eastman. One course. C-L: Christian Education 276

280. Justification by Faith in Paul. This advanced course will examine several aspects of the doctrine of justification by faith in relation to Paul. Prerequisite: NEWTEST 18, NEWTEST 103, and one exegesis course. Instructor: Campbell. One course.

303. 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 18, 103-104, or equivalents. Instructor: Hays. One course.

309. Hermeneutics. Consideration of the nature of understanding and of several interpretive methods including phenomenological, existential, historical, literary, and structural. Their application to New Testament texts, primarily the parables of Jesus. Instructor: Martin. One course.


321. 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. Instructor: Campbell or Hays. One course.

330. Topics in the New Testament. Topics vary, may be repeated for credit. Instructor: Staff. One course.


II. Historical Studies

CHURCH HISTORY (CHURHST)


101. Introduction to Ecclesiastical Latin. The class is an introduction to basic Latin grammar and the vocabulary, classical and theological necessary for the reading Patristic and Medieval Latin texts and non-Christian Latin sources of influence upon Christian thought. (Two semesters: no credit will be given for 101 without completion of 102). Instructor: Smith. One course.

102. Introduction to Ecclesiastical Latin. Continuation of Church History 101. (Two semesters: no credit will be given for 101 without completion of 102). Instructor: Smith. One course.


144. Topics in Church History. Topics vary. May be repeated for credit. Instructor: Staff. One course.

206. 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; Spanish Mystics. Less well-known writers (Hadewijch, Birgitta of Sweden, 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 206 and Religion 206. Instructor: Keefe. One course.


220. Topics in Church History. Topics vary. May be repeated for credit. Instructor: Staff. One course.


240. 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. Instructor: Pak. One course.

245. 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 Pfafforkorn. Instructor: Pak. One course.

247. 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. Instructor: Staff. One course.
250. **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, abesses, queens, mystics, recluses, virgins, bishops' wives, and reformers. Topic varies. Instructor: Keefe. One course.

255. **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. Instructor: Pak. One course.


265. **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. Instructor: Smith. One course.

272. **Topics in Early Medieval Church.** One course.

272A. **The Early Medieval Church, 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. Instructor: Keefe. One course.

273. **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. Instructor: Keefe. One course.

274. **Pastoral Care from the Sixth to Eighth Centuries.** Explores the role of pastors and the Christian formation of the people of Western Europe, ca. A.D. 500-800, using 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). Prerequisites: Church History 13 or equivalent. Instructor: Keefe. One course.

276. **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, capitularies, 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 13 or equivalent. Instructor: Keefe. One course.

276A. 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) archaeological and iconographic evidence; and 4) ecclesiastical legislation on the Eucharist (ecumenical and local councils, capitularies, 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: CHURHST 13. Instructor: Keefe. One course.


310. 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: CHURHST 247 or equivalent, plus a fair reading knowledge of Latin. Instructor: Keefe. One course.

330. Topics in Church History. Topics vary. May be repeated for credit. Instructor: Staff. One course.


HISTORICAL THEOLOGY (HISTTHEO)

123. Readings in Historical Theology. Prerequisites: Church History 13 and 14. Instructor: Staff. One course.

144. Topics in Historical Theology. Topics vary. May be repeated for credit. Instructor: Staff. One course.


204. Origen. The systematic and apologetic writings of an important Alexandrian thinker and exegete of the third century. Instructor: Smith. One course.

215. 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: CHURHST 13. Instructor: Smith. One course.


220. Topics in Historical Theology. Topics vary. May be repeated for credit. Instructor: Staff. One course.

225. 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: CHURHST 13. Instructor: Staff. One course.

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

**241. Problems in Reformation Theology.** Consent of instructor required. Instructor: Steinmetz. One course.

**246. Problems in Historical Theology.** Instructor: Staff. One course.

**250. 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. Instructor: Heitzenrater. One course.

**260. Creation and Eschaton in Patristic Thought.** The course will concentrate on Irenaeus and Augustine. Both men developed their doctrines of creation in response to two similar schools of thought, second century Gnostics and fourth century Manichees, each of which maintained a strongly dualistic ontology and cosmology. The focus of the course will be how Irenaeus and Augustine answer the position of their opponents by describing the nature of creation such that the creation itself cannot be viewed as the cause of evil. Prerequisite: Church History 13. Instructor: Smith. One course.

**265. 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, 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, Augustine) we will examine key ethical issues. Prerequisite: Church History 13. Instructor: Smith. One course.

**271. Christologies of the Early Church.** Investigation of important soteriologies and debates centering on the person of Christ from the second through the fifth centuries. Instructor: Staff. One course.

**273. Continental and British Roots of Evangelicalism.** A study of seventeenth- and eighteenth-century movements in Europe and Britain characterized by a stress on personal religious experience. Instructor: Staff. One course.

**302. Theology of John Wesley.** Instructor: Staff. One course.

**305. Roger William's Life and Thought.** One course. C-L: see Christian Theology 305

**308. 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 Thecia, Origen's Preface to On First Principles, Nyssen's Life of Macrina, and Nazianzen's Third Theological Oration. Class will include a review of Attic grammar not common in Koine Greek. Instructor: Staff. One course.

**313. The Apostolic Fathers.** A study of the religious thought in the writings of the Apostolic Fathers. Instructor: Staff. One course.

**317. Seminar in the Greek Apologists.** A study of the apologetic writings of the Greek Fathers in relation to the challenges of their contemporary world. Special attention will be given to leading protagonists of late Graeco-Roman culture, such as Celsus, Porphyry, and Julian. Instructor: Staff. One course.
318. Topics in Patristic Theology. A study of selected topics from the Greek Fathers. Instructor: Staff. One course.

319. Greco-Roman Intellectual Traditions of Patristic Thought. The course examines various intellectual traditions (philosophical schools, schools of rhetoric, 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. Instructor: Smith. One course.

320. The Theology and Ethics of Ambrose of Milan. This new 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 ancient Christianity and students of theology and ethics. Instructor: Smith. One course.

323. The Theology of the Cappadocians. One course. C-L: see Christian Theology 323

330. Topics in Historical Theology. Topics vary. May be repeated for credit. Instructor: Staff. One course.

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

337. Theology of St. Thomas Aquinas. Seminar on themes and problems in the thought of Thomas Aquinas. Consent of instructor required. Also taught as Religion 337A. Instructor: Steinmetz. One course.


340. Christ, Church, and Polity in Late Medieval English Writing. Prerequisite: Christian Theology 32; Church History 13, 14, or equivalent. Instructor: Aers. One course.

AMERICAN CHRISTIANITY (AMXTIAN)


144. Topics in American Christianity. Topics vary. May be repeated for credit. Instructor: Staff. One course.


220. Selected Topics in American Christianity. Topics vary. May be repeated for credit. Instructor: Staff. One course.

267. 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. Instructor: Wacker. One course.

268. Worship in the Wesleyan Tradition. One course. C-L: see Liturgical Studies 268

270. American Evangelicalism and Fundamentalism. A reading seminar covering major themes in the development of transdenominational evangelicalism and fundamentalism in America from the eighteenth century to the present. Instructor: Wacker. One course.


330. **Topics in American Christianity.** Topics vary. May be repeated for credit. Instructor: Staff. One course.

342. **American Religious Biography.** A study of the leading biographers of American religious figures and of the qualities of a successful biography. Instructor: Staff. One course.

349. **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. Instructor: Wacker. One course.


**HISTORY OF RELIGION (HISTREL)**

5. **Middle East Travel Seminar.** A three-week, noncredit study venture visiting Syria, Jordan, Egypt, Israel, and Greece. Scheduled typically for mid-May to mid-June, it involves teams from Union (Richmond), Southern (Louisville), and Emmanuel (Tennessee). Up to five Duke students will be selected. Persons accomplished in biblical studies, with interest in archeology and in the Middle East, with strong grades and outstanding promise for ministry and denominational leadership make the best candidates. Instructor: Staff. No credit.

101. **Introduction to Islam: Basic beliefs, practices, history, and cultures of Islam and Muslims.** 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 US. Students will find this course helpful in developing skills to distinguish the realities of Islam and Muslims from the common stereotypes and misconceptions. Instructor: Antepli. One course.

131. **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. Instructor: Sager. One course.

131A. **Introduction to Judaism: Investigations into the Jewish Life Cycle: A Time to be Born; A Time to Die.** This course will give particular attention to the liturgical and ritual responses to life and death. The studies of rite and liturgy will lead to investigations of the underlying Jewish theological and philosophical claims, as well as the psychological attitudes that inform rejoicing and grieving. Instructor: Sager. One course.
132. An Introduction to Jewish Prayer. A project to examine the forms, vocabulary, and uses of Jewish liturgy from ancient times through the present. Instructor: Sager. One course.

135. 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. Instructor: Sager. One course.

138. The Wisdom of Ancient Rabbinic Stories. This course is a project to study many short stories of the Talmud and Midrash in order to build a description of the "personality" of rabbinic Judaism in the early centuries of the common era. Instructor: Sager. One course.

140. Elijah the Prophet in Jewish Consciousness. Survey of aspects of Jewish continuity, custom and ritual through the lens of traditions relating to Elijah the Prophet. Instructor: Sager. One course.

144. Topics in History of Religion. Topics vary. May be repeated for credit. Instructor: Staff. One course.

III. Christian Theology

CHRISTIAN THEOLOGY (XTIANTHE)

1. 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. Instructor: Staff. No credit.

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

100. The Love of Learning and Desire for God. The focus of the course will be to stimulate students' imagination to see why a desire to love God entails a willingness to engage in serious study of theology, broadly understood. Instructor: Jones. One course.

105. A Theological Introduction to Roman Catholicism. An exploration of fundamental themes of Roman Catholic history, theology, liturgy, and spirituality, with special attention to the mass. Instructor: Staff. One course.

114. 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. Instructor: Freeman. One course.

115. 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 32. Instructor: Freeman. One course.

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120. **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. Instructor: Staff. One course.

125. **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. Instructor: Freeman. One course.

130. **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. Instructor: Jones. One course.

133. **Thinking Theologically.** An introduction to the nature and task of theology as part of the life of the church. Instructor: Staff. One course.

139. **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. Instructor: Fulkerson. One course.

140. **Theology and Interpreting Scripture.** We will pay special attention to how understanding of God and corporate life are connected to different judgements about the nature of the Bible as scripture, its use, and what counts as faithful practices. Instructor: Fulkerson. One course.

144. **Topics in Theology.** Topics vary. May be repeated for credit. Instructor: Staff. One course.

149. **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. Instructor: Wainwright. One course.

150. **Conflicts in Faith: Christianity and Feminism.** Prerequisite: Christian Ethics 33, Christian Theology 32. Instructor: Staff. One course.

160. **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 & equally obscure label) philosophical theology, or (worse yet) philosophy of religion. Instructor: Griffiths. One course.

170. **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. Instructor: Barfield. One course.

180. 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. Instructor: Huetter. One course.

200. Christology. The problem of knowledge of Christ and formulation of a doctrine of His work and person. Instructor: Carter, Jennings, or Wainwright. One course.

204. 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. Instructor: McClintock Fulkerson. One course.

205. 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. Instructors: Fulkerson and Rudy. One course.

206. The Catholic Church in the Twentieth Century: From Benedict the XV to Benedict the XVI. Instructor: Staff. One course.

210. Theology, Justice and the Intellectual Life. Can theology intervene in the world to diagnose its injustices and to chart intellectual paths toward remediying 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 the works of Arendt, Heidegger, Foucault, and W.E.B. Du Bois. Prerequisite: Christian Theology 32. Instructor: Carter. One course.


212. Christ and Cultural Studies. This seminar will treat contemporary issues of theology and culture. Instructor: Fulkerson. One course.

213. 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. Instructor: Fulkerson and Rudy. One course.


218. The Sacraments: Rites and Theologies. Contemporary study of the sacraments brings together ritual studies, liturgical history, the history of dogma, and systematic reflection. This course examines the baptismal and eucharistic rites of the Church, both past and present, along with theological rationales of and commentaries on them offered by ecclesiastic writers of the patristic, medieval, Reformation, and modern periods. Prerequisite: Christian Theology 32, Church History 14, Liturgical Studies 78, or consent of instructor. Instructors: Wainwright. One course. C-L: Liturgical Studies 218

219. Theological Controversies from Schleiermacher to Barth. Examination of major figures and theological issues of nineteenth-century Protestant theology. Attention to the relation of faith and culture, the role of experience in theological reflection, religion as illusion, the Jesus of history and the Christ of faith. Instructor: Staff. One course.

220. Theological Topics. A seminar on contemporary theological issues, content to be designated by the Theological Division. May be repeated for credit. Instructor: Staff. One course.

222. 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 32, Church History 13. Instructor: Carter. One course.

223. Social Significance of the Lord's Supper. Prerequisites: XTIANTHE 32 and XTIANETH 33. Instructor: Williams. One course.

225. 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. Instructor: Jennings. One course.


231. Eschatology. A study of issues in individual, communal, and universal eschatology against the background of twentieth-century scholarly work in the kingdom of God. Instructor: Huettter, Jennings, Maddox, or Wainwright. One course.
233. 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. Prerequisites: Church History 13 and New

through the Church's twin practices of worship and mission. It involves extensive
engagement with the arts as media of theological discovery and articulation. Instructor:
Begbie. One course.


240. Christian Interpretations of the Psalms. The Psalms have been widely and
constantly used in Christian devotion, liturgy, preaching, hymnology, and pastoral care.
This course follows two hermeneutical tracks: it examines how particular writers view the
entire Psalter, and it traces select Psalms through their practical use and interpretative
history. Instructor: Wainwright. One course.

245. 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

250. The Theology of Karl Barth. Prerequisites: Christian Ethics 33 and Christian
Theology 32. Instructor: Huetter, Jennings, Maddox, or Wainwright. One course.

251. 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. Instructor:
Colon-Emeric. One course.

253. Feminist Theory in Christianity. This course examines nineteenth- and twentieth-
century feminist theories and their implications for Christian doctrine and Biblical
interpretation. Instructor: Fulkerson. One course.

254. 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.
Instructor: Huetter. One course.

255. Christians in Religious Dialogue. An examination, from within Christian theology,
of the principles of dialogue; of various contemporary dialogues with Jews, Muslims,
Hindus, and Buddhists; and of traditional and emergent theologies of religion. Instructor:
Staff. One course.

256. John Wesley in Controversial and Ecumenical Theology. A study of John Wesley
and his theology both in his engagements with other confessional traditions, and in his views
on such matters as church, ministry, sacraments, and authority. Prolongation into present-
day relations between Methodism and other Christian communions. Instructor: Wainwright.
One course.
259. **Icon Theology.** A study of theological controversies surrounding the use of images in Christian worship, followed by an attempt to perceive the symbolic conventions and doctrinal content of some Eastern, Western, and contemporary icons. Instructor: Wainwright. One course.

260. **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 32. Instructors: Wainwright and Hütter. One course.

262. **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: Xrianthe 32. Instructor: Wainwright and Hutter. One course.

264. **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. Instructor: Rommen. One course.

265. **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 understating 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. Instructor: Williams. One course.

266. **Kant the Theologian.** Prerequisites: Christian Ethics 33 and Christian Theology 32. Instructor: Staff. One course.

270. **Remembrance and Reconciliation: Geographies of Memory.** Exploration, drawing on a variety of texts, of the complex dynamics of remembering and forgetting as they bear on difficult pasts and the possibility for reconciliation. Particular attention given to racial reconciliation in South Africa and the United States. Consent of instructor required. Also taught as English 272S. Instructors: Holloway and Jones. One course.

271. **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—as in light of an ecological consciousness. Instructor: Wirzba. One course.

275. **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 32 and either one other Theology or Church History/Historical Theology course. Reading knowledge of German preferred. Instructor: Carter. One course.


288. **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

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an option for a weekly meeting to read Augustine in Latin for those capable of and interested in doing so. Instructor: Griffiths. One course.


300. ThD 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, 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 M.Div. students, with permission of the instructors. Instructor: Edie, Fulkerson, or Lischer. One course.

305. 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 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. Instructor: Freeman. One course. C-L: Historical Theology 305

306. 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 reformulation 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. Instructor: Jennings. One course.

308. Theologies, Tradition, and Difference. Prerequisites: Christian Ethics 33 and Christian Theology 32. Instructor: Staff. One course.


312. Theological Anthropology: Critical Modernists. One course.

315. Negative Theology. This seminar-class will investigate the recently re-emerged interest in a "negative theology" as a critique of the onto-theological character of (modern) metaphysics and theologies drawing upon this metaphysics. Simultaneously, the class will investigate the question in which ways negative theology is a genuine moment of Christian discourse. Prerequisite: Christian Theology 32. Instructor: Hütter. One course.


318. 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 Irenacus on, but indisputably from Augustine on, and pertaining to the second pair arguably from Thomas Aquinas on. Instructor: Huetter. One course.


325. Philosophical Theology I. Selected readings from Plato and Aristotle which helped to shape philosophical theology from Origen through Augustine and Aquinas. Instructor: Staff. One course.

326. Philosophical Theology II. Main problems of philosophical theology in the modern period. Instructor: Staff. One course.


330. Topics in Theology. Topics vary. May be repeated for credit. Instructor: Staff. One course.

332. 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. Prerequisites: Christian Theology 32 and one other class in theology. Instructor: Wainwright. One course.

336. 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. Consent of instructor required. Instructor: Huetter. Variable credit. C-L: Religion 336

337. Theology of St. Thomas Aquinas. Seminar on themes and problems in the thought of Thomas Aquinas. Consent of instructor required. Also taught as Religion 337B. Instructor: Huetter. One course.

340. 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. Instructor: Carter. One course.


358. 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. Instructor: Huetter. One course.

359. 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 32. Instructor: Huetter. One course.
CHRISTIAN ETHICS (XTIANETH)

33. **Christian Ethics.** The course tackles theological and conceptual issues to do with the ways in which Christian moral discourse is generated in the life of the Church, in order that students may gain a sense of basic methodological alternatives in Christian traditions. It introduces students to such matters as the Church's relationship to the world, casuistry of various kinds, character formation, a moral psychology necessary for the development of Christian virtue, the place and function of scripture, and how Christians understand social responsibility. Instructors: Hall, Hauerwas, or Verhey. One course.

113. **Themes and Readings in Christian Morals.** Constructive examination of selected areas of public and private morality. Instructor: Staff. One course.

144. **Topics in Ethics.** Topics vary. May be repeated for credit. Instructor: Staff. One course.

150. **Homosexuality: 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. Instructor: Wells and Fulkerson. One course.

205. **War in the Christian Tradition.** An analysis of how Christians have understood and evaluated war. Particular attention to the question of whether war should not be regarded as a positive moral good. Works by Augustine, Aquinas, Bainton, Ramsey, Childress, Niebuhr, and Johnson will be considered. Instructor: Hauerwas. One course.

207. **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 32 and Christian Ethics 33. Instructor: Verhey. One course.

213. **Christian Ethics in America.** A survey of the development of Christian ethics that includes Rauschenbush, the Niebuhrs, Ramirez, Gustafson, Yoder, Day and King. Instructor: Hauerwas or Verhey. One course.

220. **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. Instructor: Staff. One course.

228. **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. Instructor: Powell. One course.

230. **Sex, Gender, and Discipleship.** Prerequisite: Christian Ethics 33. Instructor: Hall. One course.

240. **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 I anticipate 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. Instructor: Hall. One course.

242. **Human Sexuality.** Examination of biological, biblical, cultural, and other aspects of human sexuality, together with analytical and constructive interpretation. Consent of instructor required. Instructor: Staff. One course.
244. Interdisciplinary Seminar in Medical-Legal-Ethical Issues. A seminar composed of students and faculty from the Medical, Law, and Divinity Schools for critical consideration of selected pertinent issues of mutual professional interest. Consent of instructor required. Instructor: Staff. One course.

251. Goodness and Personhood. Concepts of "the good" are inextricably linked to the way in which personhood is understood. This seminar treats texts both ancient and recent that address such issues as the relationship between the finitude of human life and its meaningfulness, the metaphors of the "inner" life and "centeredness," the differences and affinities between reason and desire, and the significance of the notions of presence and transcendence. Authors include the writers of the Song of Songs and Job, Plato, Augustine of Hippo, Iris Murdoch, and Martha Nussbaum. Prerequisite: Christian Ethics 33. Instructor: Powell or Verhey. One course.

266. Introduction to Medical Ethics. Critical examination of philosophical and theological bases of medical practice, and analysis of selected aspects of biomedical technologies, with particular attention to informing ethical assumptions. Prerequisites: XTIANTHE 32 and XTIANETH 33. Instructor: Verhey. One course.


285. Discipleship and Disability. We will consider the possibility that Christian excellence is vitally displayed by L'Arche and through other Christian communities who receive graced vulnerability and who 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. Instructor: Hall. One course.


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

296. Community, Faith, and Violence. This seminar explores attempts to formulate fundamentally theological modes of social and political criticism with the focus on the role of faith and violence in secular society. Readings include works by theologians, social critics, and political theorists. Instructor: Powell. One course.


333. Topics in Christian Ethics. Topics vary. May be repeated for credit. Instructor: Staff. One course.


340. 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. Instructor: Hall. One course.

350. The Love commandment and Christian Ethics. Prerequisite: Christian Theology 32 and Christian Ethics 33 plus one exegetical course Instructor: Verhey. One course.

BLACK CHURCH STUDIES (BCS)

100. Introduction to Black Theology. A course introducing black theology from its inception to the salient features of its most recent configurations by second-and third-generation exponents. Thus, the course considers 'classical' expressions of black theology as well as certain innovations in black theology like womanism and African American pragmatic theology. Instructor: Carter, Jennings, or Turner. One course.

124. The Black Church in America. A consideration of the historical and theological development of the separate black Christian denominations in America with attention to some of the major leaders, black worship, and black preaching. Instructor: Jennings, Turner, or Williams. One course.

125. 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. Instructor: Jennings. One course.

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

128. 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. Instructor: Lischer. One course.

130. 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 124, Christian Theology 32, or consent of instructor. Instructor: Jennings. One course.

144. Selected Topics in Black Church History. Topics vary. May be repeated for credit. Instructor: Staff. One course.


230. 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. Instructor: Carter or Jennings. One course.

241. 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

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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 32.
Instructor: Carter. One course.

260. 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. Instructor: Williams. One course.

265. 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. Instructor: Carter. One course.

WORLD CHRISTIANITY (WXTIAN)

144. Topics in World Christianity. Topics vary. May be repeated for credit. Instructor:
Staff. One course.

150. Christianity in Asia. Prerequisites: Christian Theology 32 and Church History 14.
Instructor: Arichca. One course.

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

157. 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.
Instructor: Wells. One course. C-L: Care of Parish 157

200. 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: XTIANTHE 32. Instructor: Katongole. One course.

205. Pastoral Care in Cross-Cultural Perspectives. One course. C-L: Pastoral Care 205

210. 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. Instructor: Staff. One course.
211. 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. Instructors: Walmer. One course.

215. 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. Instructor: Katongole. One course.

230. 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 32. Instructor: Katongole. One course.

240. 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 32. Instructor: Katongole. One course.

245. 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 32. Instructor: Katongole. One course.

250. 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: XTIANTHE 32. Instructor: Katongole. One course.

IV. Ministerial Studies

CHURCH MINISTRY (CHURMIN)


4. 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. Instructor: Wells. No credit.

5. Advanced Spiritual Formation. Advanced spiritual formation groups. Optional opportunity for 2nd and 3rd year students to participate in spiritual formation groups. No credit. Instructor: Staff. No credit.
30. **Introduction to the Ministry of Preaching.** This course is open to Student Pastors only and fulfills their required limited elective in Church Ministry. Instructor: Staff. One course.


115. **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. Instructor: Warner. One course.

120. **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. Instructor: Turner. One course.

**CARE OF PARISH (PARISH)**

120. **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. Instructor: Wirzba. One course.

125. **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. Instructor: Staff. One course.

130. **Christianity and Contemporary Literature.** This course will interpret recent literature (both fictive and nonfictive) from a theological perspective, employing a variety of interpretive lenses. Instructor: Utz. One course.

135. **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? Instructor: Utz. One course.

137. **Journalism 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. Instructor: Byassee. One course.

140. **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. Prerequisites: XTIANTHE 32 and XTIANETH 33. Instructor: Winner. One course.
143. Understanding Congregations and Their Communities. This course explores congregations and their communities from theological and social scientific perspectives, considers various frameworks for understanding congregations, and helps students develop methods and techniques for engaging in congregational study. It will include a field study of a congregation. Instructor: Staff. One course.

144. Topics in Care of the Parish. Topics vary. May be repeated for credit. Instructor: Staff. One course.

145. 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. Instructor: Winner. One course.

147. 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. Instructor: Quick. One course.

148. Making Disciples in the 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 Methodists 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. This course fulfills the Church's Ministry Limited Elective. Instructor: Chilcote. One course.

149. The Ministry to the Campus. An exploration of theological, historical, pastoral, and "practical" dimensions of the church's ministry in higher education and to campus ministry as a mission of the church. Instructor: Ferree-Clark. One course.

150. Gender and Theology in Congregations. Prerequisites: AMXTIAN 28 and XTIANTHE 32. Instructor: Staff. One course.

151. 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. Instructor: Mann. One course.

152. Introduction to Evangelism. A study of the nature, purposes, and methods of contemporary Christian evangelism with special attention to the local church. Instructor: Staff. One course.

153. 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. Instructor: Quick. One course.

154. The Urban Church. The function, nature, program, and administration of the effective city church and of the urban minister's distinctive task. Instructor: Staff. One course.

155. Denominational Studies. Register for course by designated suffix, B-U. Instructor: Staff. One course.

155C. The United Church of Christ. One course.
155D. The Presbyterian Churches. One course.

155E. The Christian Church (Disciples of Christ). One course.

155F. The Anglican Tradition. Instructor: Wells or Winner. One course.

155U. Unitarian Studies. One course.

157. 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. Instructor: Wells. One course. C-L: World Christianity 157

159. Wesleyan Foundations for Mission, Practice, and Belief. A study of the character and development of Methodism, beginning with John Wesley and tracing important features of this tradition through the nineteenth century. Instructors: Heitzenrater, Jones, and Warner. One course.

160. Twentieth-Century Methodism: History, Theology, and Polity. The development of the United Methodist Church, focusing on theological diversity and patterns of organizational life, with major concentration on the polity of this church as provided by the current Discipline. Instructors: Heitzenrater, Jones, Maddox, or Warner. One course.

161. 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 students, persons matriculated at other ATS accredited seminaries and holders of the M.Div. Instructors: Staff and Canterbury Chapter. One course.

164. Theology of Pentecostalism. An exploration of this tradition with examination of its distinctive emphases and interpretations of Christian faith. Instructor: Turner. One course.

175. The Local Church in Ministry to God's World. Prerequisite: Christian Theology 32. Instructor: Carder. One course.

178. 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. Prerequisites: Church History 14 and American Christianity 28 Instructor: Warner. One course.

180. The Missional Church and Evangelism. Instructor: Staff. One course.

185. Paradigms of Renewal in the Church. This seminar explores the recurring phenomenon of renewal in the church as a key aspect of a biblical and contemporary vision of the church. It seeks an understanding of the work of God in renewing the community of faith, drawing from biblical foundations, historical models (specifically the evangelical revival under the Welseys, and contemporary examples of congregation renewal. Applications are made especially to the life of the local congregation. Instructor: Chilcote. One course.

190. Listening to Scripture, Shaping Ministry. The aim of this course is for students to learn to integrate the hermeneutical, doctrinal, and practical in their approach to the canon of Scripture. Lectures will explore and exemplify what it means to think theologically in relation to OT and NT together, as the Bible of the Christian Church. They will address
selected biblical topics through exegesis and interpretation of selected passages, carried out in dialogue with experience and practice in ministry and life. Instructor: Wells. One course.

195. 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. Instructor: Winner. One course.

210. Evangelism and Leadership. The course identifies aspects of Wesleyan tradition to shape richly textured practices of evangelism and leadership for the contemporary church. Prerequisites: PARISH 159 and PARISH 160. Instructors: Carder and Warner. One course.

215. 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. Instructor: Carder and Fulkerson. One course.

225. 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. Instructor: Toole. One course.

230. Leadership and Discipleship. One course. C-L: see Christian Theology 230

240. 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 are care (stewardship, priesthood, virtue) and church practice (education, liturgy, mission) will be considered and developed. Instructor: Wirzba. One course.

250. 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. Instructor: Carder. One course.

330. Topics in Care of the Parish. Topics vary. May be repeated for credit. Instructor: Staff. One course.

CHRISTIAN EDUCATION (XTIANEDU)

80. 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. Instructor: Edie. One course.

112. 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. Instructor: Edie. One course.


132. 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. Instructor: Staff. One course.

135. Teaching at the End of the World. The purpose of this course is to look at how an apocalyptic worldview changes the way we teach. Therefore, it will explore pedagogical theory in relation to two questions: (1) What difference does the apocalyptic conviction that God has inaugurated the eschaton, in Jesus Christ, make in the ways in which we teach? (2) How might "apocalyptic education" provide alternatives to an apocalypticism that is escapist and violent? Prerequisite: Old Testament 11 and 12, New Testament 18. Instructor: Eastman. One course.

153. Education and Social Issues. This course will attend to such themes as the relationship between tradition and prophetic imagination, church life as ecological in the broadest sense, and theological questions of creation, incarnation, redemption, Spirit sustenance, and eschatology. Several outdoor-oriented field trips are planned in order for students to encounter first hand a variety of ecological issues and pedagogies. Instructor: Edie. One course.

175. 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. Instructor: Edie. One course.

179. 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. Instructor: Edie. One course.

185. Education and the Worshiping Arts. An exploration of the intuitive was 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. Instructor: Phillips and Edie. One course. C-L: Liturgical Studies 185
190. 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. Instructor: Edie. One course.

195. The Significance of Catechumenate for Making Disciples. Students will be invited to attend to the ways cognition, affect, and even self-consciousness arise from bodily processes. In addition, they will explore how these processes shape human capacities for participation in sacred mystery, and by extension, human moral engagement with the world. Prerequisite: Church History 13 and Christian Theology 32. Instructor: Edie. One course.

205. Bible Study Programs for the Local Church. One course. C-L: New Testament 205

220. Topics in Christian Education. Topics vary. May be repeated for credit. Instructor: Staff. One course.

254. Religion in American Literature. A study of selected works of American literature with significant theological motifs. Emphasis will be on the utilization of literary materials to enhance preaching and teaching in the church. Instructor: Staff. One course.


276. 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 11, 12, New Testament 18, and Christian Ethics 33. Instructor: Eastman. One course. C-L: New Testament 276

CLINICAL PASTORAL EDUCATION (CPE)


100. 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. Instructor: Staff. Two courses.

100A. Level One CPE - Alamance Regional Medical Center. Instructor: Staff. Variable credit.

100B. Level One CPE - North Carolina Baptist Hospitals. Instructor: Staff. Two courses.

100D. Level One CPE - Duke Hospitals. 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. Instructors: Travis and staff. Variable credit.

100G. Level One CPE - Wesley Long Community Hospital, Inc. Instructor: Staff. Two courses.

100J. Level One CPE - John Umstead Hospital. Instructor: Staff. Variable credit.

100M. Level One CPE - Moses Cone Health System. Instructor: Staff. One course.
100N. Level One CPE - New Hanover Regional Medical Center. Instructor: Staff. Two courses.

100O. Level One CPE. Semester or year-long units of CPE offered in non-Duke programs accredited by ACPE. Instructor: Staff. Variable credit.

100P. Level One CPE - Pitt County Hospital. Instructor: Staff. Two courses.

100U. Level One CPE - University of North Carolina Hospitals. Instructor: Staff. Two courses.

100V. Level One CPE - Veterans Administration Medical Center. Instructor: Staff. Two courses.

100W. Level One CPE - Wake Medical Center. Instructor: Staff. Two courses.

100Y. Level One CPE - Rex Hospital. Yearlong unit. Register for 100Y in the fall semester and 100Z in the spring semester. Instructor: Staff. One course.

100Z. Level One CPE - Rex Hospital. Yearlong unit. Register for 100Y in the fall semester and 100Z in the spring semester. Instructor: Staff. One course.

150. Level One Clinical Pastoral Education, Transferred. An enrollment category for students who have completed a basic unit of Clinical Pastoral Education and who are transferring the credit towards a degree at Duke Divinity School. Two course credit maximum. Two courses.

200. Level Two Clinical Pastoral Education in Pastoral Care and Counseling. Pastoral care with inpatients and pastoral counseling of individuals, couples, families, and groups in a pastoral counseling center. (Two course units each.) Th.M. students may pursue advanced standing in the hospital-based CPE program through the established policy and procedures for that status. The conditions for level two CPE resemble those of the level one—30 hours per week; limit six; pass/fail option. Prerequisite: interview. Instructor: Staff. Variable credit.

250. Level Two Clinical Pastoral Education, Transferred. An enrollment category for students who have completed Level Two Clinical Pastoral Education and who are transferring the credit towards a degree at Duke Divinity School. Three course credits maximum. Variable credit.

HEALTH AND NURSING MINISTRIES (HNM)

15. Congregation Nursing: Foundations of Practice. This is a full year course that merges what used to be HNM 11 and HNM 12. The course is open to Registered Nurses only. It uses an online format, together with scheduled on-campus seminars. Prerequisite: Registered Nurse licensure. Consent of instructor required. Instructor: Breisch. One course.

200. Health and Nursing Ministries Field Experience. This course provides the student with opportunity to implement the nursing component of health ministry within a faith community. The student integrates the theological dimensions of faith while utilizing skills in individual and group assessment, principles of health education, and program planning and evaluation. Students have the opportunity to develop a continuity relationship within a specific faith community. The field experience includes 300 hours over three semesters with weekly seminars. Prerequisites: Health and Nursing Ministries 11 and 12. Instructors: Breisch and Meador. One course.

290. Seminar on Care at the End of Life: Suffering and Dying Well. In this course, students examine contemporary efforts to recover the ancient practice of "ars moriendi," the "art of dying." Students examine the phenomena of chronic illness, suffering, and dying.
from a variety of historical, biblical, theological, medical-physiological, and psychosocial perspectives. Students also examine contemporary modalities of care for persons at the end of life, including tertiary palliative care, the hospice movement, and ancillary "death with dignity" organizations. Course goals include developing the student's ability to imagine ways of caring for individuals with chronic and terminal illness. Instructor: Staff. One course. C-L: Pastoral Care 290

300. Seminar in Health and Nursing Ministries. Students work toward the development of a philosophy of faith-based health care grounded in the core practices and the corresponding central theological commitments of their respective religious communities. Under the leadership of faculty from both the School of Nursing and the Divinity School, students analyze contemporary theories and practices of health care; particular attention given to the complex relationship between faith and health. Prerequisites: Health and Nursing Ministries 11, 12, 200, 290, and Nursing 502. Instructors: Breisch and Meador. One course.

PASTORAL CARE (PASTCARE)

64. 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. Instructor: Acolatse. One course.


111. 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. Instructor: Acolatse. One course.

144. Topics in Pastoral Care. Topics vary. May be repeated for credit. Instructor: Staff. One course.

171. Pastoral Counseling. Consideration of the structures and processes of pastoral counseling; pastoral evaluation, referral, intake contract, goals, transference, termination, and other special problems. Consent of instructor required. Instructor: Staff. One course.

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

176. Pastoral Care and Persons in Institutions. Register for course by designated suffix, A-C. Instructor: Staff. One course.

176A. Care at the Murdoch Center. Lectures by staff and ward visits at the Murdoch Center for the Mentally Retarded and the facilities in the Butner, North Carolina, complex (state hospital, alcoholic rehabilitation, training school). Instructor: Staff. One course.

176B. Care in Prison Facilities. The church's ministry to prisons and related correctional facilities explored through lectures and ward visits at participating facilities. Instructor: Staff. One course.

178. Pastoral Limits and Pastoral Authority. A course designed to develop an understanding of the nature of pastoral authority, its relationship to various forms of power,
and the form and nature of pastoral leadership. It will explore pastoral boundaries, ethical constraints, and the limits of time, skill, and energy. Instructor: Staff. One course.


180. 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. Instructor: Staff. One course.

185. Theology and Health in a Therapeutic Culture. One course.

200. 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. Instructor: Staff. One course.

205. Pastoral Care in Cross-Cultural Perspectives. One course. C-L: World Christianity


211. Healing in the Developing World and Care of the Underserved: Medical and Theological Considerations. One course.

234. Depression: Pastoral and Theological Issues. A class to foster pastoral insight into experiences of depression, to understand bio-psycho-social models thereof, to develop skills in pastoral caregiving with depressed people and to explore theological responses to the phenomenon. Prerequisite: Pastoral Care 64 or equivalent. Instructor: Staff. One course.

240. Pastoral Care in the Hospital and Hospice. One course.

268. Suffering and Dying in Cross-cultural Contexts. One course.

270. Naming the Powers: Pastoral Care and the Spiritual World. One course.

271. 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 64. Instructor: Acolatse. One course.

278. Psychological Theories of Personality. A systematic presentation of leading personality theories, with reference to their historical and cultural significance. Theological implications and relevance to Christian ministry will be discussed. Prerequisite: Pastoral Care 64. Instructor: Staff. One course.

285. Theology and Health in Therapeutic culture. One course.

290. Seminar on Care at the End of Life: Suffering and Dying Well. One course. C-L: Health and Nursing Ministries 290
PREACHING (PREACHNG)


144. Topics in Preaching. Topics vary. May be repeated for credit. Instructor: Staff. One course.

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


165. 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 30. Instructor: Staff. One course.

170. 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. Instructor: Turner. One course.

180. From Text to Sermon. One course. C-L: see Old Testament 180


186. Twentieth-Century Preaching. This seminar examines important homiletical developments in the twentieth century, with particular attention to North American homiletics in the latter third of the century. Through critical engagement with a variety of homiletical theories and sermons, students will clarify and develop their theology and practice of preaching. Participants will read and discuss several homiletics texts, analyze written and recorded sermons, and preach in class. One course. Instructor: C. Campbell. One course.


195. Preaching about Social Crises. The purpose of this course is to explore preaching the Christian calendar in the context of crisis situations, calls for social change, and special pastoral occasions. The goals are (1) to prepare pastors for preaching in the hard places; (2) to learn and practice skills for faithful proclamation under pressure; and (3) to help students think of the encounter between biblical preaching and culture. Prerequisite: Preaching 30. Instructor: Staff. One course.

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

210. 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. Instructor: Campbell. One course.

220. Selected Topics. Topics vary. May be repeated for credit. Instructor: Staff. One course.

280. History of Preaching. A study of theological trends and significant personalities in homiletics in various periods from the Apostolic Age to the present. Prerequisite: Preaching 30. Instructor: Staff. One course.

281. Contemporary Preachers and Their Craft. A theological and rhetorical analysis of the most effective preachers of our era. In-class student preaching will intentionally reflect the sermons and preachers studied. Prerequisite: Preaching 30. Instructor: Lischer. One course.

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

283. 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 30; Christian Theology 32. Instructor: Lischer. One course.

LITURGICAL STUDIES (LTS)

2. 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. Sight-singing 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. Instructor: Arcus. No credit.

78. Introduction to Christian Worship. An introduction to the history, theology, and practice of Christian worship from an ecumenical perspective. Surveys 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. Lecture, small group discussions, and practicum. Prerequisite: Church History 13 or 14. Instructor: Staff. One course.

141. The Church Year. An examination of the historical, theological, and pastoral dimensions of the Christian calendar and lectionary. Prerequisite: Liturgical Studies 78. Instructor: Phillips. One course.
144. **Topics in Liturgical Studies.** Topics vary. May be repeated for credit: Instructor: Staff. One course.

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

180A. **Church Music for Nonmusicians.** A three-fold study including (1) an examination of historic and contemporary theologies of church music; (2) a survey of the musical forms used in worship by the church; and (3) basic musicianship and song leading with an emphasis on the selection and use of hymns and service music contained in denominational hymnals. Instructor: Staff. One course.

180B. **Church Music for Musicians.** An in-depth two-fold study for students with prior musical knowledge, namely: (1) musicianship skills including song leading, basic conducting and literature, including select masterworks for the church and hymns; (2) pastor and musician teamwork, with emphasis on case studies of specific pastor-musician teams. Readings and projects will acquaint students with issues of church music and encourage a continuing development of skills, research, and resource building. Instructor: Arcus. One course.

185. **Education and the Worshipping Arts.** An exploration of the intuitive was 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. Instructor: Phillips and Edie. One course. C-L: Christian Education 185

198. **Theology Set to Music.** Prerequisite: Liturgical Studies 180A or 180B or consent of instructor. Instructor: Arcus. One course.

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

218. **The Sacraments: Rites and Theologies.** One course. C-L: see Christian Theology

220. **Selected Topics.** May be repeated for credit. Instructor: Staff. One course.

250. **Advanced Seminar in Liturgical Studies.** Reading and research in a selected area of liturgical study to be announced. Instructor: Staff. One course.

268. **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. Prerequisites: Care of the Parish 159 and 160, Liturgical Studies 78. Instructor: Phillips. One course. C-L: American Christianity 268

**SPIRITUALITY (SPIRIT)**


144. **Topics in Spirituality.** Topics vary. May be repeated for credit. Instructor: Staff. One course.

240. **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. Instructor: Staff. No credit.

V. Colloquia/Interfield/Field Education

The following courses carry no credit and, with exception of Course Continuation Divinity 101 and 102, carry no fee.

COLLOQUIA/INTERFIELD/FIELD EDUCATION (CIF)

3A. Choir. A noncredit course for those participating in choir and desiring that involvement to show on the transcript. Instructor: Friedman. No credit.

3B. Choir. Continuation of Colloquia/Interfield/Field Education 3A. Instructor: Friedman. No credit.

FIELD EDUCATION (FIELDDEDU)

All MDiv students must have two approved field education placements in order to graduate. Placements are recorded as “milestones” and do not have a course number.

1A. Approved Summer Placement. Instructor: Staff. No credit.

4. 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; .04 fourth. Pass/fail grading only. Instructor: Staff. No credit.

5. Pre-enrollment Ministry Discernment Program. Program provides, through the Duke Endowment, a small number of opportunities (usually about a dozen) for United Methodist students to serve supervised internships 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 Duke Endowment. Instructor: Staff. No credit.

Program in Religion Graduate Courses

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

201. Studies in Intertestamental Literature
204. Origen
207. Hebrew Prose Narrative
208. Classical Hebrew Poetry
212S. Theorizing Religion
215. Biblical Interpretation in Early Christianity
216. Elementary Syriac
217. Islam and Islamic Art in India
219. Augustine
220. Rabbinic Hebrew
221. Readings in Hebrew Biblical Commentaries
224A. Comparative Semitic I
224B. Comparative Semitic II
231S. Seminar in Religion and Contemporary Thought
232S. Religion and Literary Studies
233. Modern Fiction and Religious Belief
234. Early Christian Asceticism
235. Heresy: Theological and Social Dimensions of Early Christian Dissent
243. Archaeology of Palestine in Biblical Times
244. Archaeology of Palestine in Hellenistic-Roman Times
254. Justice, Law & Commerce in Islam
261. Islam in the African-American Experience
262. Special Topics in Gender and Religion
265. Epics of India
267. American Religious Thought
280. The History of the History of Religions
283. Islam and Modernism
284. The Religion and History of Islam
287. Popular Religion/Culture
288. Buddhist Thought & Practice
293. Problems in American Religion
301. Seminar in Contemporary Christian Ethics
304. Aramaic
304A. Targumic Aramaic
305. The Septuagint
306. Advanced Syriac
307. History and Theory
310. Readings in Judaica
312. Pauline Theology
315A. Problems in the Study of Paul
323. Ethnography of Religious Experience
324. Readings in the History of Religion
354. Contemporary American Religion
360. Special Problems in Religion and Culture
368. Mapping Religion in Colonial India
Appendices

I. GUIDELINES FOR INCLUSIVE LANGUAGE

Duke Divinity School

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

—George Orwell,
Politics of the English Language

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

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

LANGUAGE ABOUT PERSONS

A. 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.

1. 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.

2. 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:

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

B. 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.
1. 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.”

2. Other approaches to the pronoun issue include:
   a. 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.”
   b. Rephrase statements into the plural: “Most Americans drive their cars to work.”
   c. 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.”
   d. 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 you use the second person, be sure that the person or persons to whom the argument is directed is clearly identified.
   e. 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.

C. 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.

1. 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:
   a. Ms. Lorna Stafford
   b. The Reverend Ms. Louise Lind
   c. The Reverend Mr. Louis Lind
   d. Dr. Jennifer Jones

2. Different titles should be recognized when addressing married couples. Examples:
   a. Clergywoman married to a layperson: The Reverend Ms. Sally Jones and Mr. Gerald Jones
   b. 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
   c. 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, try:
   a. Steve and Lorna Jackson
   b. Mr. and Mrs. Steve and Lorna Jackson
   c. M/M Steve Jackson and Lorna Stafford

Titles can be eliminated altogether, but in formal usage this practice is generally not preferred.

D. 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.

   1. Pronouns that refer to collective and abstract nouns should be neuter, except in direct quotations.
      a. Direct quotation: “And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband....” (Rev. 21:2).
      b. 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.

2. 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.

   1. The exclusive use of either masculine or feminine pronouns for God should be avoided.
   2. Metaphors showing God’s personal relationship with humans should be used, but need not be personalized with “he” or “she.”
   3. 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.

II. CONDUCT COVENANT AND JUDICIAL PROCEDURES

Duke Divinity School
This appendix on Conduct Covenant and Judicial Procedures was adopted by the Divinity School faculty in February, 2003:

1. 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. 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.

2. 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 plagiarism, cheating, theft or abuse of property (including academic property), fraud, or personal (and especially sexual or racial) harassment, 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 breaches of the covenant.


When grievances are brought to the academic dean, the following processes will be implemented:

A. Faculty accused of covenant violation will be subject to the policies and procedures of the currently effective Duke University Faculty Handbook.

B. 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.

i. 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 guilt or innocence, the Divinity School’s response to it and any indicated discipline.

ii. Formal Process: Under this process (operated in conformity with the *Bulletin of Duke University: The Duke Community Standard in Practice: A Guide for Undergraduates*), alleged offense(s) will be reviewed by The Divinity School Judicial Board, composed of the academic dean (who will serve as chair of the board), the Associate Dean for Student Services, four students (one of whom shall be designated an alternate), and three faculty and/or staff members (one of whom shall be designated 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.

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.

**Appeal:** A person convicted of a covenant breach may appeal the case to the Dean of the Divinity School by providing: 1) written notice of that intention within 48 hours and 2) a written statement of the grounds of the appeal within 7 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. This appeal process does not apply to students subject to Involuntary Administrative Withdrawal (see Administration of the Curriculum in the Curriculum section of this bulletin).

C. 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 30 days of the final grade being assigned.

i. 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.

ii. 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 associate dean for academic formation and programs.

iii. If no satisfactory resolution is reached, the student may make a formal complaint in writing to the associate dean for academic formation and programs. The associate dean will convene the faculty members appointed to the Judicial Board and the director of student life to review the case with the instructor involved. 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.

iv. If those convened believe there are grounds to consider a change and the instructor is unwilling to change the grade, the associate 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.

3. 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):

A. 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.

B. 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, communal. We encourage each other to ever-deepening commitment to Christ in prayer, fasting, chastity, worship, study, and acts of charity, justice, and mercy.

The Duke Community Standard reads as follows:

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.

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.

A. 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 21 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 undergraduate Bulletin of Information and Regulations 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.
- 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.

B. University Graduate and Professional Student Alcohol Policy

1. Philosophy on Alcohol Service at Duke University. This policy affords recognized student groups the privilege of serving alcohol at certain events. As adults, graduate and professional students are expected to know and abide by all applicable state and federal laws and University policies and procedures. Ultimately, students are responsible for their own behavior.
However, if a student group provides alcohol as part of their event, they share in the responsibility to provide a safe environment for all attendees. If your group has questions, contact the Student Affairs officer for your School or the Office of Student Activities. Any on or off campus event sponsored by a recognized graduate-professional student group (affiliated with GPSC) must comply with this policy if it involves alcohol. Only recognized student groups may host an on-campus event involving alcohol.

2. Distribution of Alcohol. In compliance with North Carolina state law, alcohol must be served in a controlled manner and not freely accessible. No one who is under the age of 21 or visibly intoxicated may be served. Alcohol must not leave the confines of the event.

A. Options Regarding Serving Alcohol on University Property
   i. 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 and provides bartenders. For a list of approved third-party vendors, contact the Office of Student Activities. Some University spaces require a third party vendor; check guidelines in advance when reserving the space.
   ii. Student Group- Student group members may order, set up, and control distribution of the alcohol at the event independently in compliance with this Policy. Distribution may be in the form of student group purchased alcohol or regulation of a BYO event in accordance with this Policy.

B. Options Regarding Serving Alcohol Off-Campus
   i. 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.
   ii. Student Group- Student group members may order, set up, and control distribution of the alcohol at the event independently in compliance with this Policy. Distribution may be in the form of student group purchased alcohol or regulation of a BYO event in accordance with this Policy.

Security guards, event staff, or a third-party vendor should verify the age of any participant that appears under the age of 21. This verification must include examination of a photo identification that lists the date of birth. Examples of such identification include passports and driver’s licenses.

3. Location. Student groups should check in advance with the appropriate reserving office for specific location guidelines. When alcohol is permitted, the space must be secured or otherwise regulated to ensure proper admittance and that alcohol distribution can be monitored effectively. If the event is held outside, or in an unsecured area, participants may be subjected to random checks unless distinct identification (such as wristband or stamp) is required to identify attendees 21 years and over. This is to ensure that those passing through an event do not receive alcohol.

4. Advertising. Alcohol may be mentioned or implied in campus advertising of the event to graduate students, using conventional phrases such as "happy
hour," "beer & pizza," "wine and cheese," etc. However, alcohol may not be the primary focus of an event.

5. Security. The Division of Student Affairs at Duke University (henceforth referred to as Student Affairs) and the GPSC Student Life Chair(s) or their designees must be notified at least one week in advance of the event. GPSC News is the recommended method of notification. At the discretion of Student Affairs, University Police may be notified, and private security guards may be required to assist with safety of participants and security of facility when total attendance involves more than 100 students. The cost of private security guards is the responsibility of the sponsoring student group.

6. Responsible Contacts. At least one person from the sponsoring group must be designated as the Responsible Contact for the event per 200 people in attendance. Responsible Contacts should be sober and not consume alcohol immediately prior to or during the event. Responsible Contacts are responsible for overseeing and ensuring the safety of the event and the implementation of this Policy. Contacts are to introduce themselves to the University Police as well as any security guards and serve as the point persons with these agencies. Responsible Contacts, with the assistance of University Police and security guards as needed, must be able to shut down an event if this policy is not being implemented effectively or if other problems arise.

7. Food and Beverages. Food must be provided at all events on-campus events where alcohol is served and must be free and displayed in an attractive manner. Non-alcoholic beverages also should be readily available and free. Water should be one of the non-alcoholic beverages provided. The food and non-alcoholic beverages should be replenished several times throughout the program so that they are constantly available.

8. Sanctions. The sponsoring group will be held accountable for any and all violations of this Policy. Sanctions for a violation may include, but are not limited to, loss of space reservation privileges, loss of University student group recognition, or fines for property damage.

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) 684-3850. 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 (http://registrar.duke.edu) or the Bulletin of each school.
- A more extensive listing of counseling services, educational programs, and other resources can be found in Appendix E, Information And Resources Concerning Substance Use.
Enrollment Summary

Master of Divinity 415 (218 men, 197 women)
Master of Theology 29 (26 men, 3 women)
Master of Theological Studies 46 (26 men, 20 women)
Doctor of Theology 25 (16 men, 9 women)
Special Students 12 (5 men, 7 women)
Total 527 (291 men, 236 women)

Geographical Distribution

Alabama 6 New Hampshire 1
Arizona 2 New Jersey 3
Arkansas 3 New York 2
California 4 North Carolina 329
Colorado 2 North Dakota 3
Florida 27 Ohio 11
Georgia 11 Oklahoma 1
Illinois 10 Oregon 2
Indiana 6 Pennsylvania 4
Iowa 1 South Carolina 12
Kentucky 3 Tennessee 10
Louisiana 1 Texas 12
Maryland 3 Virginia 17
Michigan 6 Washington 5
Mississippi 8 West Virginia 2
Missouri 1 Wisconsin 3
Montana 2 Total 513

INTERNATIONAL

Canada 1 Nigeria 1
France 1 New Zealand 1
Ghana 1 Philippines 1
Korea 5 Sweden 1
Mexico 1 Total 13

Denominations Represented

African Methodist Episcopal Church 2
African Methodist Episcopal Church Zion 5
American Baptist Churches in the USA 2
Anglican 11
Assemblies of God 3
Baptist 55
Brethren in Christ 1
### Denominations Represented (cont)

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