

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

COORDINATING EDITOR

Rob Hirtz

PUBLICATIONS COORDINATOR

Jennifer Deer

DIVINITY SCHOOL EDITORS

Sherry Williamson, Department of Communications
Lacey Warner, Associate Dean for Academic Formation and Programs
Todd Maberry, Divinity School Registrar

PHOTOGRAPHS

University Photography and Duke Divinity School

The information in this bulletin applies to the academic year 2010-2011 and is accurate and current, to the extent possible, as of June 2010. 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 ~~make~~ 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*.

Table of Contents

Table of Contents	3
Academic Calendar	6
University Administration	8
Divinity School Administration	8
General Information	15
History	15
The Role of the Divinity School	15
The Relation of the Divinity School to Duke University	16
Mission Statement of the Divinity School	16
Divinity School Library	16
Center for Studies in the Wesleyan Tradition	17
The Center for Theology, Writing, and Media	17
Frequently Called Telephone Numbers	18
Academic Freedom	18
Faculty	19
Admissions	34
Student Life	46
Student Services Area	46
Corporate Worship	46
Spiritual Formation Groups	47
Student Activities and Organizations	47
Duke Student E-Mail Accounts	50
Project BRI(DDD)GE	50
Live at the Lampstand	50
Living Accommodations	50
The Refectory	51
Family Support Resources	52
Student Health	52
Alcohol Policy	53
Motor Vehicle Registration	54
Campus Security	54
Cultural Resources	54
Athletic Programs	54
Financial Information	55
Fees and Expenses	55
Tuition Structure	57
Student Financial Aid	57
Merit Scholarship Program	59
Financial Resources	61
Endowed Funds	62

Additional Resources	81
Field Education	83
A Program for Ministerial Formation	83
Field Education Credit Requirements	83
Guiding Ministerial Formation	84
Field Settings for Ministerial Formation	84
Pre-Enrollment Ministry Discernment Program for Contextual Learning	85
Students Serving As Pastors	86
Clinical Pastoral Education (CPE)	86
International Field Education	88
International Programs	89
Black Church Studies	91
Leadership Education at Duke Divinity	93
Clergy Health Initiative	93
Convenings of Christian Institutional Leaders	93
The Convocation and Pastors' School	94
Courage to Serve	94
Course of Study	94
Denominational Leadership: Transitioning into an Executive Role	94
Duke Youth Academy for Christian Formation	94
Faith & Leadership	94
Foundations of Christian Leadership	95
Institute of Preaching	95
Lectures 95	
Ministry in the Vicinity	95
Seminars and Conferences	95
Study Leave for Ministry Professionals	96
Sustained Learning Seminars	96
Additional Learning Opportunities	97
The J.M. Ormond Center for Research, Planning, and Development	97
Programs in Pastoral Care	97
Denominational Studies	98
Lectures 99	
Duke Institute on Care at the End of Life	99
Duke Center for Reconciliation	100
Thriving Rural Communities	101
Duke Initiatives in Theology and the Arts	101
Hispanic House of Studies (Thriving Hispanic/Latino Communities Initiative)	101
Curriculum	103
Degree Programs	103
Administration of the Curriculum	104

The Basic Theological Degree-Master of Divinity	106
The Master of Theological Studies Degree	119
The Master of Theological Studies and Law Dual Degree Program	120
The Master of Theology Degree	120
The Doctor of Theology Degree	122
Certificate Programs	123
Duke Summer Session	124
International Study Programs	124
Courses of Instruction	126
Course Enrollment	126
I. Biblical Studies	126
II. Historical Studies	133
III. Christian Theology	139
IV. Ministerial Studies	150
V. Colloquia/Interfield/Field Education	162
Program in Religion Graduate Courses	162
Appendices	164
Demographic Information	172
Enrollment Summary	172
Index	174

Academic Calendar

2010-2011

FALL 2010

August 24	Tuesday. Orientation for ThD students
August 25	Wednesday. Orientation for all new students begins
August 26	Thursday. Advising/registration for new students
August 30	Monday. Fall semester classes begin
August 31	Tuesday, 11 a.m. in Duke University Chapel: Divinity School opening convocation
August 31 -Sept. 1	Alumni Council
September 1	Wednesday. Deadline for incompletes taken in previous spring term
September 6	Monday. Labor Day. Classes in session
September 10	Friday. Drop/add ends
September 16-17	Board of Visitors
October 8	Friday. Fall reading period begins at 7 p.m.
October 11-13	Convocation and Pastors' School
October 11-15	Fall reading period
October 18	Monday. Classes resume
November 3	Wednesday. Registration begins for spring semester (not all students register on this day)
November 12	Friday. Last day to withdraw with <i>W</i> from current fall term classes
November 23	Tuesday. Thanksgiving recess begins at the end of the day
November 29	Monday. Classes resume
December 3	Friday. Divinity classes end
December 6-10	Divinity reading week
December 13	Monday. Final examinations begin
December 17	Friday. Final examinations end
December 20	Monday. Final grades due by noon

SPRING 2011

January 12	Wednesday. Make-up day for MLK Monday, Jan. 17: the Monday class meeting schedule is in effect on this day;
January 13	Thursday. All classes begin regular class meeting schedule
January 17	Monday. Martin Luther King, Jr. Day holiday: classes normally held on this day are rescheduled on Wednesday, January 12
January 26	Wednesday. Drop/add ends 5 p.m.
February 1	Deadline for incompletes taken in previous fall term

February 21	Monday. Registration begins for summer term
March 3-4	Board of Visitors
March 7-11	Spring reading period
March 14	Monday. Classes resume
March 30	Wednesday. Last day to withdraw <i>W</i> from current spring term classes
April 6	Wednesday. Registration begins for fall semester (not all students register on this day)
April 20	Wednesday, 11 a.m. in Goodson Chapel. Divinity School closing convocation
April 20	Wednesday. Divinity classes end at the end of the day
April 25-29	Divinity reading week
May 2-6	Final examinations
May 9	Monday. Grades due by noon
May 14	Saturday. 6:30 p.m. Duke University Chapel. Divinity School baccalaureate ceremony
May 15	Sunday. 10 a.m. Wallace Wade Stadium. Commencement exercises

SUMMER 2011

February 21	Monday. Enrollment begins for summer classes
May 18	Wednesday. Summer Term Full and Summer Term I classes begin.
May 20	Friday. Drop/Add ends for Summer Term Full and Summer Term I
May 30	Monday. Memorial Day holiday. No classes are held
June 15	Wednesday. Last day to withdraw from Term I classes
June 30	Thursday. Summer Term I classes end
June 29	Tuesday. Reading period
July 4	Monday. Independence Day holiday. No classes are held.
July 5	Tuesday. Term II classes begin
July 7	Thursday. Drop/Add for Term II ends
August 2	Monday. Last day to withdraw from Summer Term Full and Summer Term II classes
August 12	End of Summer Term Full and Summer Term II

University Administration

GENERAL ADMINISTRATION

Richard H. Brodhead, PhD, President
Victor J. Dzau, MD, Chancellor for Health Affairs; and President and Chief Executive Officer, Duke University Health System, Inc.
Peter Lange, PhD, Provost
Tallman Trask III, MBA, PhD, Executive Vice-President
Neal F. Triplett, MBA, President of DUMAC, LLC
Pamela Bernard, JD, Vice-President and University Counsel
Robert M. Califf, MD, Vice-Chancellor for Clinical Research
Kyle Cavanaugh, MBA, Vice-President for Human Resources
Tracy Futhey, MS, Vice-President for Information Technology and Chief Information Officer
Scott Gibson, MBA, Executive Vice-Dean for Administration, School of Medicine
Catherine Lynch Gilliss, DNSc, Vice-Chancellor for Nursing Affairs and Dean of the School of Nursing
L. Gregory Jones, Vice-President and Vice-Provost for Global Strategy and Programs
B. Hofler Milam, MBA, Vice-President for Finance
Larry Moneta, EdD, Vice-President for Student Affairs
Molly K. O'Neill, MSHA, Vice-Chancellor for Medical Center Integrated Planning; and Vice-President for Business Development and Chief Strategic Planning Officer, Duke University Health System, Inc.
Benjamin D. Reese, Jr., PsyD., Vice-President for Institutional Equity
Richard V. Riddell, PhD, Vice-President and University Secretary
James S. Roberts, PhD, Executive Vice-Provost for Finance and Administration
Michael J. Schoenfeld, MS, Vice-President for Public Affairs and Government Relations
Robert S. Shepard, PhD, Vice-President for Alumni Affairs and Development
Robert L. Taber, PhD, Vice-Chancellor for Corporate and Venture Development
Samuel M. Wells, PhD, Dean of the Chapel
Kevin White, PhD, Vice-President and Director of Athletics
Huntington F. Willard, PhD, Vice-Chancellor for Genome Sciences and Director of the Institute for Genome Sciences and Policy
R. Sanders Williams, MD, Senior Vice-Chancellor for Academic Affairs, Duke Medicine; Senior Advisor for International Strategy
Phail Wynn, Jr., MBA, EdD, Vice-President for Durham and Regional Affairs

Divinity School Administration

Richard B. Hays, Dean of the Divinity School
Mary Ann Andrus, Administrative Assistant to the Dean
Faten Antoun, Financial Management Analyst, Administration and Finance
Dana Auton, Human Resources Manager, Administration and Finance
Carole Baker, Research Associate
Elizabeth Barton, Program Coordinator, Institute on Care at the End of Life
Sally Bates, Chaplain
Cheri Benjamin, Staff Assistant, Student Services
Anne Marie Boyd, Assistant Circulation Manager, Divinity Library
Chris Brady, Director of Student Life & Formation, and Special Assistant to the Dean
Christi O. Brown, Managing Director, Leadership Education at Duke Divinity
Wes Brown, Associate Dean for External Relations
Jason Byassee, Director of the Center for Theology, Writing, and Media, and Special Assistant to the Dean
Mary Caler, Staff Assistant, Admissions



Elizabeth Chandler, Staff Accountant, Leadership Education at Duke Divinity
Gail Chappell, Faculty Secretary
Mary Jo Clancy, Staff Assistant, Center for Reconciliation
Edgardo Colon-Emeric, Director of Hispanic Studies Program
Reed Criswell, Media Center Coordinator
Callie Davis, Staff Assistant, Baptist House of Studies
Ellen Davis, Associate Dean for Faculty Development
Diane Decker, Staff Specialist, Academic Affairs
Margo Flanagan, Administrative Assistant, Institute on Care at the End of Life
Curtis Freeman, Director of the Baptist House of Studies
Kelly Gilmer, Communications Director, Leadership Education at Duke Divinity
Jonathan Goldstein, Associate Dean for Communications
Bebe Guill, Director of Development, Institute on Care at the End of Life
Stephen Gunter, Associate Dean for Methodist Studies
Terry Hall, Building Coordinator
Melissa Harrell, Circulation Manager, Divinity Library
Dina Helderman, Operations Director, Leadership Education at Duke Divinity
Morgan Hendrix, Admissions Services Coordinator
Judith Heyhoe, Faculty Editor
Sally Hicks, Editorial Director, Leadership Education at Duke Divinity
Craig C. Hill, Executive Director of DMin and MACP Programs
Caroline Hope-Griffiths, Coordinator for Initiatives in Africa
Diane Horvath, Staff Assistant, Clergy Health
Rebecca Hymes-Smith, Staff Assistant, Academic Affairs
Amy Jantzen, Staff Specialist, Admissions
John James, Research Coordinator, Clergy Health
L. Gregory Jones, Leadership Education at Duke Divinity
Susan Pendleton Jones, Director, Field Education
Allegra Jordan, Special Assistant to the Dean
Emmanuel Katongole, Co-Director, Center for Reconciliation
Andrew Keck, Assistant Director, Divinity Library
Nathan Kirkpatrick, Managing Director, Pastoral Leadership, Leadership Education at Duke Divinity
Tamara Kissane, Program Coordinator, Leadership Education at Duke Divinity
Rob Knebel, Associate Dean for Finance and Administration
William Lamar, Managing Director, Sustaining Pastoral Excellence, Leadership Education at Duke Divinity
Maggie Long, Staff Assistant, Administration and Finance
Roger Loyd, Director, Divinity Library
Todd Maberry, Registrar
Aileen Maddox, Editorial Assistant
Randy Maddox, Director, Doctor of Theology Program
W. Joseph Mann, Executive Director, Leadership Education at Duke Divinity
Joshua Martin, Information Technology Analyst
Paige Martin, Assistant Director, Field Education
Marsá McNutt, Program Coordinator, Leadership Education at Duke Divinity
Jeff Mimnaugh, Director of Information Technology
Ron Mimnaugh, Information Technology Analyst
Ed Moore, Director of Educational Programming, Clergy Health
Joy Moore, Associate Dean for Black Church Studies and Church Relations
Jacquelyn Norris, Administrative Coordinator, Academic Affairs
David Odom, Executive Director, Leadership Education at Duke Divinity
Dayna Olson-Getty, Program Coordinator, Center for Reconciliation
Idia Piacentini, Staff Assistant, Hispanic Studies and Thriving Rural Communities
Gara Pollock, Staff Assistant, Leadership Education at Duke Divinity
Elizabeth Poole, Associate Director of Annual Giving and Alumni Relations
Jodi Porter, Program Coordinator, Leadership Education at Duke Divinity

Christopher Rice, Co-Director, Center for Reconciliation
 Jessamyn Rubio, Webmaster, Leadership Education at Duke Divinity
 Michelle Rudolph, Web Technology Coordinator
 Carol Rush, Staff Assistant, Development
 McKennon Shea, Director of Admissions
 Melissa Spas, Program Coordinator, Leadership Education at Duke Divinity
 Kristi Spencer, Staff Assistant, Field Education
 Elisabeth Stagg, Associate Director, Communications
 Robin Swift, Pastor Programs, Clergy Health
 Tammy Thornton, Staff Assistant, Leadership Education at Duke Divinity
 Stacey Tompkins, Editorial Assistant
 David Toole, Associate Dean for Academic Administration and Strategic Initiatives
 Jeremy Troxler, Director, Thriving Rural Communities
 Carlo Vidal, Media Production Specialist
 Grant Wacker, Director of Graduate Studies in Religion
 Amanda Wallace, Program Coordinator, Clergy Health
 Lacey Warner, Associate Dean for Academic Formation and Programs
 Laura Webb, Program Coordinator, Leadership Education at Duke Divinity
 Carl Weisner, Managing Director, Institute on Care at the End of Life
 Jo Bailey Wells, Director, Anglican Episcopal House of Studies
 Robert Wells, Public Relations Specialist
 Stephanie Wheatley, Program Coordinator, Center for Reconciliation
 Sheila Williams, Director of Financial Aid
 Sherry Williamson, Public Relations Specialist
 Debra Woodell, Staff Assistant, Institute on Care at the End of Life
 Jami Moss Wise, Director of Development
 Whitney Yadav, Staff Assistant, Institute on Care at the End of Life
 Allegra Young, Special Assistant to the Dean
 Luba Zakharov, Reference and Serials Librarian, Divinity Library

FACULTY

Esther E. Acolatse (2006), MTS, PhD, Assistant Professor of the Practice of Pastoral Theology and World Christianity
 Abdullah Antepli, (2009) BA, MA, GC, DMin Candidate, Adjunct Faculty of Islamic Studies
 Raymond Barfield (2008), MD, MA, PhD, Professor of Pediatrics and Christian Philosophy
 Jeremy Begbie (2009), BD, PhD, LRAM, ARCM, FRSCM, Thomas A. Langford Research Professor of Theology
 Catherine Bowler (2010), MA, PhD, Assistant Professor of the History of Christianity in the United States
 Charles Campbell (2009), DMin, STM, PhD, Professor of Homiletics
 Douglas A. Campbell (2003), MA, PhD, Associate Professor of New Testament
 Kenneth L. Carder (2004), MDiv, DMin, Ruth W. and A. Morris Williams Professor of the Practice of Christian Ministry
 J. Kameron Carter (2001), MTh, PhD, Associate Professor of Theology and Black Church Studies
 Stephen B. Chapman (2001), MDiv, MPhil, PhD, Associate Professor of Old Testament
 Mark Chaves (2007), MDiv, AM, PhD, Professor of Sociology, Religion, and Divinity
 Edgardo Colón-Emeric (2007), PhD, Assistant Research Professor of Theology and Hispanic Studies
 Ellen F. Davis (2001), MDiv, PhD, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology
 Susan Eastman (2003), MDiv, PhD, Associate Professor of the Practice of Bible and Christian Formation
 Frederick P. Edie (2003), MDiv, PhD, Associate Professor of the Practice of Christian Education
 Curtis W. Freeman (2001), MDiv, PhD, Research Professor of Theology and Baptist Studies
 Mary McClintock Fulkerson (1983), MDiv, PhD, Professor of Theology and Women's Studies
 Paul Griffiths (2008), MPhil, PhD, William K. Warren Foundation Professor of Catholic Theology
 William Stephen Gunter (2007), PhD, Dr Theol, MDiv, Research Professor of Evangelism and Wesleyan Studies
 Amy Laura Hall (1999), MDiv, PhD, Associate Professor of Christian Ethics
 Stanley Hauerwas (1984), BD, MA, MPhil, PhD, DD, Gilbert T. Rowe Professor of Theological Ethics
 Richard B. Hays (1991), MDiv, PhD, Dean of the Divinity School and George Washington Ivey Professor of New Testament

Craig C. Hill (2010), BA, MDiv, DPhil, Research Professor of Theological Pedagogy
 Reinhard Hütter (1999), MDiv, ThM, Drtheol, Drtheolhabil, Professor of Christian Theology
 Willie J. Jennings (1990), MDiv, PhD, Associate Professor of Theology and Black Church Studies
 L. Gregory Jones (1997), MPA, MDiv, PhD, Professor of Theology
 Emmanuel Katongole (2003), MA, PhD, BPh, Diplom, BDiv, Associate Professor of Theology and World Christianity
 Susan A. Keefe (1988), MA, PhD, Associate Professor of Church History
 Warren Kinghorn (2010), MD, MTS, ThD, Assistant Professor of Pastoral and Moral Theology
 Richard Lischer (1979), MA, BD, PhD, James T. and Alice Mead Cleland Professor of Preaching
 Roger L. Loyd (1992), MTh, MLS, Professor of the Practice of Theological Bibliography
 Randy Maddox (2005), MDiv, PhD, William Kellon Quick Professor of Theology and Methodist Studies
 W. Joseph Mann (1992), MDiv, STM, Adjunct Professor of Parish Work
 Joel Marcus (2001), MA, MPhil, PhD, Professor of New Testament and Christian Origins
 David M. Moffitt (2010), BA, MDiv, ThM, PhD, Visiting Assistant Professor of New Testament
 Joy J. Moore (2008), BA, MDiv, PhD, Visiting Assistant Professor of Homiletics and the Practice of Ministry
 G. Sujin Pak (2008), MTS, PhD, Assistant Professor of the History of Christianity
 Anthea Portier-Young (2003), MABL, PhD, Assistant Professor of Old Testament
 C. Kavin Rowe (2006), MDiv, PhD, Assistant Professor of New Testament
 J. Warren Smith (2001), MDiv, STM, PhD, Associate Professor of Historical Theology
 William C. Turner, Jr. (1982), MDiv, PhD, Associate Professor of the Practice of Homiletics
 Allen D. Verhey (2004), BD, PhD, Professor of Christian Ethics
 Grant Wacker (1992), PhD, Professor of Church History
 Geoffrey Wainwright (1983), MA, DD (Cantab.), Dr Theol, Robert Earl Cushman Professor of Christian Theology
 Lacey C. Warner (2001), MDiv, PhD, Associate Professor of the Practice of Evangelism and Methodist Studies and
 the Royce and Jane Reynolds Teaching Fellow
 Jo Bailey Wells (2005), MA, MA, PhD, Associate Professor of the Practice of Christian Ministry and Bible
 Samuel Wells (2005), BD, MA, PhD, Research Professor of Christian Ethics
 Lauren Winner (2007), MPhil, MDiv, PhD, Assistant Professor of Christian Spirituality
 Norman Wirzba (2008), MA, MA, PhD, Research Professor of Theology, Ecology, and Rural Life

FACULTY, DEPARTMENT OF RELIGION

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

Kalman Bland (1973), PhD, Professor of Religion
 Elizabeth Clark (1982), PhD, John Carlisle Kilgo Professor of Religion
 Mark Goodacre (2005), PhD, Associate Professor of Religion
 Mona Hassan (2009), PhD, Assistant Professor of Religion
 Hans J. Hillerbrand (1988), PhD, Professor of Religion
 Richard Jaffe (2001), PhD, Creed C. Black Professor of Religion and Department Chair
 Hwansoo Kim (2009), PhD, Assistant Professor of Religion
 Wesley A. Kort (1965), PhD, Professor of Religion
 Bruce B. Lawrence (1971), PhD, Nancy and Jeffrey Marcus Professor of Religion
 Laura Lieber (2008), PhD, Assistant Professor of Religion
 Carol L. Meyers (1977), PhD, Mary Grace Wilson Professor of Religion
 Eric M. Meyers (1969), PhD, Bernice and Morton Lerner Professor of Judaic Studies and Archaeology
 Ebrahim Moosa (2001), PhD, Associate Professor of Religion
 David Morgan (2008), PhD, Professor of Religion
 Peter S. Nickerson (1995), PhD, Associate Professor of Religion
 Melvin K. H. Peters (1983), PhD, Professor of Religion
 Leela Prasad (1999), PhD, Associate Professor of Religion
 Lucas Van Rompay (2000), PhD, Professor of Religion

SUPPORT STAFF, DEPARTMENT OF RELIGION

Nancy Hurtgen, Business Manager, Department of Religion
 Marissa Lane, Staff Specialist, Department of Religion
 Lisa Bradrick, Staff Assistant, Graduate Program in Religion

EMERITI FACULTY

Jackson W. Carroll (1993), BD, PhD, DD, Ruth W. and A. Morris Williams Professor Emeritus of Religion and Society
James L. Crenshaw (1987), BD, PhD, DD, Robert L. Flowers Professor Emeritus of Old Testament
James M. Eford (1962), BD, PhD, Professor Emeritus of Biblical Interpretation
Albert F. Fisher (1974), MDiv, DD, Adjunct Professor Emeritus of Parish Work
Richard P. Heitzenrater (1993), BD, MDiv, PhD, William Kellon Quick Professor Emeritus of Church History and Wesley Studies
T. Furman Hewitt (1992), ThD, PhD, Professor Emeritus of Baptist Studies
Creighton Lacy (1953), BD, PhD, Professor Emeritus of World Christianity
Dwight Moody Smith, Jr. (1965), BD, PhD, LittD, George Washington Ivey Professor Emeritus of New Testament
Harmon L. Smith (1959), BD, PhD, Professor Emeritus of Moral Theology
David Curtis Steinmetz (1971), BD, ThD, Amos Ragan Kearns Distinguished Professor Emeritus of the History of Christianity
Peter Storey (1999), DD, LLD, Ruth W. and A. Morris Williams Professor Emeritus of the Practice of Christian Ministry
Dan O. Via (1984), BD, PhD, LittD, Professor Emeritus of New Testament
Franklin Woodrow Young (1968), BD, PhD, Amos Ragan Kearns Professor Emeritus of New Testament and Patristic Studies

BOARD OF VISITORS

Robert C. Scott (2011), chair, San Antonio, Texas
Paul S. Amos II (2012), Columbus, Georgia
Kevin R. Armstrong (2012), Indianapolis, Indiana
Deborah J. Bennett (2012), Charlotte, North Carolina
Chris L. Brady (ex officio), Durham, North Carolina
Becky N. Briggs (2012), Bethlehem, Pennsylvania
Wesley F. Brown (ex officio), Durham, North Carolina
Lucinda S. Cannon (2011), Opelika, Alabama
Kenneth H. Carter (2012), Charlotte, North Carolina
Ellen F. Davis (ex officio), Durham, North Carolina
Terri Dean (2013), Philadelphia, Pennsylvania
William E. Eason, Jr. (2012), St. Simons Island, Georgia
Patricia A. Garland (2012), Richmond, Virginia
Jonathan Goldstein (ex officio), Durham, North Carolina
W. Stephen Gunter (ex officio), Durham, North Carolina
Alfred Gwinn (ex officio), Raleigh, North Carolina
Daniel C. Hankey (2012), Marietta, Georgia
Cammie R. Hauptfuhrer (2010), Charlotte, North Carolina
Richard B. Hays (ex officio), Durham, North Carolina
Deborah I. Hodde (2011), Charlotte, North Carolina
Scott J. Jones (2013), Wichita, Kansas
Allegra Jordan (ex officio), Durham, North Carolina
S. Thomas Kincaid III (2012), Dallas, Texas
Robert Knebel (ex officio), Durham, North Carolina
Paul L. Leeland (2011), Montgomery, Alabama
D. Stephen Lewis, Jr. (2011), Alpharetta, Georgia
William W. McCutchen, Jr. (2012), Westport, Connecticut
Brian K. Milford (2011), Atlantic, Iowa
Joy J. Moore (ex officio), Durham, North Carolina
Laura B. Nichol (2012), Houston, Texas
David L. Odom (ex officio), Durham, North Carolina
Charles L. Overby (2013) Brentwood, Tennessee
Thomas J. Pace (2011), Houston, Texas
Cay B. Posey (2013), Cary, North Carolina
Edwin S. Roberson (2011), Memphis, Tennessee

Connie M. Shelton (2011), Jackson, Mississippi
William S. Shillady (2013), New York, New York
Ashley Crowder Stanley (2011), Fletcher, North Carolina
David C. Toole (ex officio), Durham, North Carolina
Lacey C. Warner (ex officio), Durham, North Carolina
Robb Webb (ex officio), Charlotte, North Carolina
Kevin K. Wright (2011), Charlotte, North Carolina
Lisa N. Yebuah (2012), Raleigh, North Carolina

EMERITI

Joseph D. Awotwi, Alexandria, Louisiana
Robert W. Bailey, Birmingham, Alabama
Thomas J. Bickerton, Pittsburgh, Pennsylvania
Nathaniel L. Bishop, Christiansburg, Virginia
Hal J. Bonney, Jr., Norfolk, Virginia
Jack O. Bovender, Nashville, Tennessee
Brenda B. Brodie, Durham, North Carolina
Anthony S. Brown, Durham, North Carolina
Marjorie Barnwell Carr, Raleigh, North Carolina
Laurie Lynn Clark, Columbus, Ohio
Julie C. Clarkson, Charlotte, North Carolina
W. Mark Craig, Dallas, Texas
Thelma Barclift Crowder, South Boston, Virginia
Paul R. Ervin, Jr., Waynesville, North Carolina
F. Owen Fitzgerald, Jr., Raleigh, North Carolina
William J. Fowler, Knoxville, Tennessee
Ashley B. Futrell, Jr., Washington, North Carolina
William B. Garrison, Jr., Alexandria, Virginia
Carol W. Goehring, Raleigh, North Carolina
Mary R. Haggard, Palm Harbor, Florida
James W. Harbison, Jr., New York, New York
James A. Harnish, Tampa, Florida
Margaret B. Harvey, Kinston, North Carolina
Susan S. Henley, Fayetteville, North Carolina
Calvin Hill, Great Falls, Virginia
James C. Howell, Charlotte, North Carolina
John P. Jaquette, Jr., Ithaca, New York
L. Bevel Jones, III, Decatur, Georgia
L. Merritt Jones, Raleigh, North Carolina
Sarah C. Jordan, Mt. Gilead, North Carolina
J. Keith Kennedy, Falls Church, Virginia
Wallace H. Kirby, Asheville, North Carolina
Sarah S. Kreutziger, Metairie, Louisiana
Eric A. Law, Berkley, Michigan
James C. Lee, Raleigh, North Carolina
Sinclair E. Lewis, Anderson, South Carolina
Joseph A. Lipe, Charlotte, North Carolina
Ann Leigh Littleton, Birmingham, Michigan
Robin W. Lovin, Dallas, Texas
George A. Mason, Dallas, Texas
Mary Alice Massey, Jacksonville, Florida
Irene L. McCutchen, Westport, Connecticut
Charles H. Mercer, Jr., Raleigh, North Carolina
C. P. Minnick, Jr., Raleigh, North Carolina

C. G. Newsome, Raleigh, North Carolina
Marshall I. Pickens, Jr., Anderson, South Carolina
A. Coleman Piper, Knoxville, Tennessee
J. William Porter, Charlotte, North Carolina
William K. Quick, Birmingham, Michigan
Bennie H. Reynolds, Jr., Union, South Carolina
Nancy Aikens Rich, Edenton, North Carolina
Prince R. Rivers, Winston-Salem, North Carolina
E. Norwood Robinson, Winston-Salem, North Carolina
George P. Robinson, Winston-Salem, North Carolina
Carla Badgett Shield, Beaumont, Texas
Beverly M. Small, Elizabeth City, North Carolina
Charles M. Smith, Raleigh, North Carolina
William E. Smith, Pinehurst, North Carolina
Mary A. Stephens, Charlotte, North Carolina
Thomas B. Stockton, High Point, North Carolina
David C. Stone, Grosse Pointe Farms, Michigan
James T. Tanner, Rutherfordton, North Carolina
G. Austin Triggs, Jr., Nashville, Tennessee
James W. Ummer, Pittsburgh, Pennsylvania
Harold G. Wallace, Durham, North Carolina
Randall T. Wallace, Sherman Oaks, California
Hope Morgan Ward, Jackson, Mississippi
Hugh A. Westbrook, Miami, Florida
Scott L. Whitaker, Gainesville, Florida
A. Morris Williams, Jr., Gladwyne, Pennsylvania
W. Vann York, High Point, North Carolina

General Information

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; and L. Gregory Jones, 1997-2010. The current dean, Richard B. Hays, began his appointment July 1, 2010.

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 392,000 volumes in the fields of religion and related disciplines and affords a wealth of material for the seminary student. An integral part of the university's library system, which possesses more than 6,073,000 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 over 100 databases available through the Web, and 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

Switchboard	(919) 660-3400
Admissions	660-3436
Anglican Episcopal House of Studies	660-3576
Baptist House of Studies	660-3401
Black Church Studies	660-3599
Chaplain	660-3459
Center for Reconciliation	660-3578
Center for Studies in the Wesleyan Tradition	660-3589
Center for Theology, Writing, and Media	660-3545
Clergy Health Initiative	613-5351
Cokesbury Bookstore	660-3417
Communications	660-3552
Continuing Education	660-3448
Dean's Office	660-3434
Development/Alumni Affairs	660-3456
Field Education	660-3440
Financial Aid	660-3441
General Administration and Finance	660-3432
Hispanic Studies Program	660-3568
Initiatives in Theology and the Arts	660-3599
Leadership Education at Duke Divinity	613-5323
Library	660-3450
Registry	660-3428
Student Life	660-3558
Thriving Rural Communities	660-3448
Youth Academy for Christian Formation	660-3542

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.

Her current research includes practical theology, theological and cultural dimensions of marriage and family (with emphasis on immigrant families), gender issues in pastoral care, and spiritual and psychological factors in care at the end of life. Recent articles include “Unraveling the Relational Myth: Pastoral Care and Counseling with African Women” in *Women Out of Order: Risking Change and Creating Care in a Multicultural World* (Fortress 2010); “Embracing and Resisting Death: a Theology of Justice and Hope for Care at the End of Life” in *Living Faithfully Dying Well: Christian Practices of Care at the End of Life* (Eerdmans 2010); “Pastoral Care and Counseling in Independent Evangelical Charismatic Churches in Ghana: A Barthian Theological Perspective” in *Pastoral Bearing: Lived Religions and Pastoral Care* (Rowman & Littlefield, 2010). Prior to teaching at Duke, Professor Acolatse taught theology at Loyola College in Maryland. She is a member of the Presbyterian Church USA.

Abdullah Antepi, *Muslim Chaplain, Duke University/Adjunct Faculty of Islamic Studies* BA (Ondokuz Mayıs University, Turkey); MA (Hartford Seminary); GC (Hartford Seminary); and DMin Candidate Hartford Seminary).



Imam Abdullah completed his basic training and education in his native Turkey. From 1996-2003 he worked on a variety of faith-based humanitarian and relief projects in Myanmar (Burma) and Malaysia with the Association of Social and Economic Solidarity with Pacific Countries. He is the founder and executive board member of the Muslim Chaplains Association and a member of the National Association of College and University Chaplains. From 2003 to 2005 he served as the first Muslim chaplain at Wesleyan University. He then moved to Hartford Seminary in Connecticut, where he was the associate director of the Islamic Chaplaincy Program & Interfaith Relations, as well as an adjunct faculty member.

As the Muslim chaplain at Duke University, he is one of only a handful of full-time Muslim chaplains at U.S. colleges and universities. His work focuses on providing religious leadership for Duke's Muslim community, as well as pastoral care and counseling; intra- and interfaith work; and engaging students, faculty, and staff across campus through seminars, panels, and other avenues to provide a Muslim voice and perspective to the discussions of faith, spirituality, and social justice.

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 interface between theology and the arts. His particular research interests are in the interplay between music and theology. Previously associate principal of Ridley Hall, Cambridge, he has also been honorary professor at the University of St Andrews, where he directed the research project, *Theology Through the Arts* at the Institute for Theology, Imagination and the Arts. He is a senior member of Wolfson College, Cambridge and an affiliated lecturer in the Faculty of 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.

Catherine C. Bowler, *Assistant Professor of the History of Christianity in the United States*. BA (Macalester College); MA (Yale Divinity School); PhD (Duke University).

Dr. Bowler specializes in nineteenth and twentieth century North American religion. Her teaching focuses on topics in American Christianity including religion and ethnicity, religion and health, and contemporary popular religion. Her research centers on the American prosperity gospel. Her publications include “Blessed Bodies: Prosperity as Healing within the African-American Faith Movement,” in the forthcoming book *Global Pentecostal and Charismatic Healing* and “From Far and Wide: The Canadian Faith Movement,” in *Church and Faith Trends*, February 2010.

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 apocalyptic aspects of preaching, the role of preaching in relation to the “principalities and powers,” and contemporary homiletical theory. He is currently writing a book on the “foolishness of preaching” and 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).

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

Dr. Campbell’s main research interests are the life and thought (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), epistolary 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 four 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. Lacey Warner, *Grace to Lead: Practicing Leadership in the Wesleyan Tradition*, which is to be released in 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* describes 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 *inculturación* 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 ministry, including preaching, developing a biblically based response to the ecological crisis, and advancing theological dialogue among the Abrahamic faiths. 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 is active as a theological consultant within the Anglican Communion and especially in

developing theological education in Southern Sudan. Her previous teaching appointments were at Union Theological Seminary (New York City), Yale Divinity School, and Virginia Theological Seminary.

Susan G. Eastman, *Associate 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 *Working-Preacher.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, *Associate 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 *They 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 nine books as sole author, and seven more as co-author or editor, as well as many dozens of essays and reviews. His most recent book is *Intellectual Appetite: A Theological Grammar* (Catholic University of America Press, 2009); and his commentary on one of the Latin versions of the Song of Songs.

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). Currently, Professor Gunter is working on a new translation from "Middle Dutch," a critically annotated edition with historical introduction of James Arminius' *Declaration of Sentiments* from 1608.

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* (1983), *A Community of Character* (1981), and (with Will Willimon) *Resident Aliens: Life in the Christian Colony* (1989). His most recent books are *Hannah's Child: A Theologian's Memoir* (2010); *Cross-Shattered Church: Reclaiming the Theological Heart of Preaching* (2009); *Living Gently in a Violent World* with Jean Vanier (2008); *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* (2000); *Performing the Faith: Bonhoeffer and the Practice of Nonviolence* (2004); *Disrupting Time: Sermons, Prayers, and Sundries* (2004); and *Cross-Shattered Christ: Meditations on the Seven Last Words* (2004). 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 *With the Grain of the Universe: The Church's Witness and Natural Theology* (2001).

Richard B. Hays, *Dean of the Divinity School and 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.

Craig C. Hill, *Research Professor of Theological Pedagogy and Executive Director of D.Min. and M.A.C.P. Programs*. BA (Illinois Wesleyan University); MDiv (Garrett-Evangelical Theological Seminary); DPhil (University of Oxford).

Professor Hill's academic specializations include first-century church history, Pauline theology, and eschatology. His interests are reflected in his published works, including *Hellenists and Hebrews: Reappraising Division within the Earliest Church*, the Romans portion of *The Oxford Bible Commentary*, and

In God's Time: The Bible and the Future. Hill is an ordained elder in the Illinois Great Rivers Annual Conference of the United Methodist Church and has held several pastoral appointments, including serving as chaplain of Christ Church, Oxford, John Wesley's undergraduate college. Prior to coming to Duke Divinity School, he served for 15 years as professor of New Testament at Wesley Theological Seminary in Washington, D.C., where he developed the Wesley Ministry Network video-based curriculum series, featuring contributions from more than 80 leading scholars and used by over 100,000 adults in countries around the world. He also served as Henry R. Luce Fellow at Yale University Divinity School and as visiting fellow at Clare Hall, Cambridge University.

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 theology and metaphysics, faith and reason, nature and grace, divine and human freedom, sin and redemption, and the life of grace: faith, hope, and love. 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 five books. His most recent books include *Reason and the Reasons of Faith* (ed. with Paul J. Griffiths) and *Ressourcement Thomism* (ed. with Matthew Levering). He served as the editor of *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* and presently is co-editor of *Nova et Vetera: The English Edition of the International Theological Journal*. 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, and 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 an academician of the Pontifical Academy of Saint Thomas Aquinas. He is the incoming president of the Academy of Catholic Theology. Professor Hütter 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, *Vice-President and Vice-Provost for Global Strategy and Programs, Duke University and Professor of Theology*. BA, MPA (University of Denver); MDiv, PhD (Duke University); LHD (Lycoming College).

L. Gregory Jones is a theologian whose work centers on the nature of forgiveness, the significance of Christian ministry and pastoral leadership, and social entrepreneurship. In addition to his administrative position in Duke University, Dr. Jones also provides oversight and strategic vision for *Leadership Education at Duke Divinity*. Dr. Jones is known for teaching that fosters students' imaginations to explore the implications of theology for everyday life, for research that promotes interdisciplinary conversation among scholars, and for commitment to traditioned innovation in institutional leadership. The author or editor of 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 published *Everyday Matters: Intersections of Life and Faith*. Dr. Jones is an active contributor to both scholarly and popular publications; his reviews, opinion-editorials, and other articles have appeared in a variety of journals, magazines, and other media, including a regular column for *Leadership Education's* "Faith & Leadership" web magazine. Dr. Jones and his wife, the 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 Professor of Theology and World Christianity and Co-director of the Duke Center for Reconciliation at the Divinity School*. BPh (Pontifical University, Rome); Diplom (Makerere University); BDiv (Pontifical University, Rome); MA Rel Studies (K.U.Leuven); PhD (K.U.Leuven).

Professor 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 diocese 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.

Warren Kinghorn, *Assistant Professor of Psychiatry and Pastoral and Moral Theology*. BS (Furman University); MD (Harvard Medical School); MTS (Duke University Divinity School); ThD candidate (Duke University Divinity School).

Dr. Kinghorn is a psychiatrist whose work centers on the role of religious communities in caring for persons with mental health problems and on ways in which Christians engage practices of modern health care. Jointly appointed within the Divinity School and the Department of Psychiatry and Behavioral Sciences of Duke University Medical Center, he directs the emergency psychiatry service at the Durham VA Medical Center and is heavily involved in clinical teaching and practice. Within the Divinity School, he works closely with the Institute for Care at the End of Life and interacts with students and faculty members interested in exploring the ways in which theology and philosophy might constructively inform Christian engagement with modern medicine and psychiatry. His current research explores the contribution of Thomistic anthropology and virtue theory to contemporary debates within the philosophy of psychiatry and psychiatric diagnosis.

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. His anthology *The Company of Preachers* was named Best Book in the category Ministry/Leadership in 2003 by *Christianity Today*. 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, *William Kellon Quick Professor of Theology and Methodist 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, Rethinking Wesley's Theology for Contemporary Methodism*, and *The Cambridge Companion to John Wesley*. 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, *Executive Director of Leadership Education at Duke Divinity School* and *Adjunct Professor of Parish Work*. BA (University of North Carolina at Chapel Hill); MDiv, STM (Yale University).

Mann retired in 2010 after serving as director of the Rural Church Division of The Duke Endowment since 1996. He joined The Duke Endowment in 1989. Mann began his role at Leadership Education also in 2010. As director of the Rural Church Division, he was 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 Duke 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 four 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, 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 is a participant in a number of international ecclesiology conferences. She teaches in the Duke Women's Studies program, has directed the Divinity School's Gender, Theology, and Ministry Certificate Program, and sponsored the Divinity Women's Center and Sacred Worth. She is currently involved in the Pauli Murray Project, a community-wide racial reconciliation project organized by Duke's Human Rights Center.

David M. Moffitt, *Visiting Assistant Professor of the New Testament*. BA (Grove City College); MDiv (Trinity Evangelical Divinity School); ThM (Duke Divinity School); PhD (Duke University).

Dr. Moffitt has published several articles in journals such as the *Journal of Biblical Literature* and *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche*. His research interests include the Book of Hebrews, the gospel of Matthew, and Jewish Apocalypticism. He has been a Fulbright Scholar and a Society of Biblical Literature Regional Scholar. He is ordained by the East Cedar Grove Association of Missionary Baptist Churches.

Joy J. Moore, *Associate Dean for Black Church Studies and Church Relations, and Visiting Assistant Professor of Homiletics and the Practice of Ministry*. BA (National Louis University); MDiv (Garrett-Evangelical Seminary); PhD (Brunel University/London School of Theology in London, England).

Professor Moore was named the first associate dean for Black Church Studies and Church Relations in July 2009 after joining the administration in 2008 as the associate dean for Lifelong Learning. She had previously spent years teaching homiletics, and providing pastoral ministry and administrative leadership in the United Methodist Church. A native of Chicago, Ill., she served as an assistant professor of preaching at Asbury Theological Seminary in Wilmore, Ky. Before joining the faculty there, she served as director of Student Life with responsibilities for programming student services and residence life. A frequent speaker and retreat leader, Moore is the former chaplain and director of Church Relations at Adrian College, a church-related liberal arts college in Michigan, as well as having held pastorates in rural urban and suburban Michigan. An ordained elder in the United Methodist Church (UMC), Moore was the first African-American clergy

woman ordained elder in the West Michigan Conference. She also was licensed in the Progressive Baptist Church before being called to cross-racial ministry in the UMC.

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. Dr. 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).

Portier-Young's scholarship combines literary and theological approaches to the Old Testament with an interest in hermeneutics, history of interpretation, and the relationship between the Old Testament and Christian theology. She has focused in particular on theological themes of God's mercy and justice, the alleviation of suffering, and traditions of violent and non-violent action. Her forthcoming book, *Theologies of Resistance: Jewish Responses to the Antiochian Persecution* (Brill), examines Daniel, 1 and 2 Maccabees, portions of 1 Enoch, and the Testament of Moses to understand the variety of ways Jews resisted the persecution by Antiochus Epiphanes. The book calls for a new appreciation of the dynamic interrelationship between ethics, theology, and the interpretation and writing of scripture in this pivotal period of Jewish history. Her second book, entitled *The Theology of the Book of Daniel* will appear in the series *Old Testament Theology* (Cambridge University Press, 2010). Portier-Young has published articles on Tobit, Joseph and Aseneth, and 1 Corinthians. Her other research interests include Genesis, Job, and intersections of gender, ethnicity, and violence in the Old Testament.

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 anthropology 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 1983-85 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* (UM General Board of Higher Education and Ministry, 2010) and participated in the editing of *The Wesley Bible*. 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' research interests include the ways in which worship forms character, specifically the way the Eucharist is a sequence of practices that transform the world; and appropriate forms of social engagement across class and race boundaries. He is currently writing a book on responding to gun violence in Durham, N.C., for the Center for Reconciliation's series, and a theological commentary on the book of Esther. 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: Six Characters in Search of Resurrection*; *Praying for England: Priestly Presence in Contemporary Culture* (with Sarah Coakley); *Speaking the Truth: Preaching in a Pluralistic Culture*; and *Liturgy Comes to Life*. His two latest books are *Introducing Christian Ethics* (with Ben Quash) and *Christian Ethics: An Introductory Reader*. 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 first organization in the East of England devoted to community-led urban regeneration. He is an honorary canon theologian at Chichester Cathedral.

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

Dr. Winner writes and lectures widely on the history of spirituality, on creative writing, and on Christian religious practice. She is the author of three books, *Girl Meets God*, *Mudhouse Sabbath*, *Real Sex: The Naked Truth about Chastity* and another forthcoming, *A Cheerful and Comfortable Faith: Household Religious Practice in Anglican Virginia, 1690-1811*. She has appeared on PBS's *Religion & Ethics Newsweekly* and has written for *The New York Times Book Review*, *The Washington Post Book World*, *Publishers Weekly*, *Books and Culture*, and *Christianity Today*. Her essays have been included in *The Best Christian Writing* for 2000, 2002, 2004, and 2006. She is a former book editor for Beliefnet.

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*. His forthcoming book is *Food and Faith: a Theology of Eating*. 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, 2010, January 10, 2011, and April 1, 2011. 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, 2010 or the January 10, 2011 deadline will be considered for merit based scholarships. Those students whose applications are submitted after the January 10, 2011 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 2011 enrollment is February 1, 2011.

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 2011 enrollment is March 1, 2011.

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 2011 enrollment is January 15, 2011.

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 **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, 2010 for January 2011 enrollment

May 1, 2011 for summer term 2011 enrollment

July 15, 2011 for August 2011 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 2011 enrollment in the MDiv degree program, international students must submit their applications and all supporting documents and information by the January 10, 2011 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, 2011. 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. Grades from credit transfer courses do not transfer to the Divinity school, only course credit. Courses taken online or mostly online will also not be accepted. Duke Divinity will accept only courses completed at an ATS accredited school or APCE accredited CPE program, unless an exception is granted by the associate dean for academic formation. 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, 2011. 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 2011 by no later than January 15, 2011. 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 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.

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.
- Cultivate vocational imagination in light of the Christian Gospel.
- 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 SCHOOL¹

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 166 in the Appendices section in the back of this bulletin.

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 Life

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 respon-

sibility 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
- 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.

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 Choirs. Membership in the Divinity Choir, Gospel Choir, and Praise Team is open to all qualified students. The choirs rehearse once a week and sing regularly for weekday worship and at special seasonal programs and services. New members are chosen by informal auditions that are arranged for all 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: http://gradschool.duke.edu/student/student_gov_groups/index.php. For general information about Duke University graduate and professional student life, see the following Web site: 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. 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

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. Selected entering students along with 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: <http://www.studentaffairs.duke.edu/communityhousing>. 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://www.studentaffairs.duke.edu/rlhs> and click on “Graduate Student Housing.”

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

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://www.studentaffairs.duke.edu/rlhs>. 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 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.

Family Support 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/>. 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.

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 2010-2011 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://www.studentaffairs.duke.edu/studenthealth>.**

Student Insurance. Student insurance provides coverage for most specialists, emergency room, off-site urgent care, and major medical expenses. The university makes available both a single student health insurance plan and a family plan. For the 2010-2011 insurance rates please visit the following link: <http://www.studentaffairs.duke.edu/studenthealth/health-insurance-faq> (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 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 the office. Please call (919) 668-1267 or visit the office's Web site at <http://www.access.duke.edu>. 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 advisor is the 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 169](#) 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/police/. This report includes campus crime statistics and the university's safety and security policies. For emergencies, dial 9-1-1. For non-emergencies, dial (919) 684-2444.

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.

	Per Semester*	Per Year*
Tuition - MDiv	8,875	17,750
Tuition - MTS	9,050	18,100
Tuition - ThM	10,650	21,300
Tuition - MDiv/MSW dual degree	11,305	22,610
Tuition - ThD	14,210	28,420
Transcript Fee (first year only)		40
Student Health Fee	290	580
Student Life Ministry Fee	54	108
Recreational Facilities Fee	34	68

* Tuition and fee rates listed are estimated for 2010-2011 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 Students. 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 2010-2011 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 \$37,378 - \$48,008 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 aid and, where applicable and permitted other forms of financial assistance. Students so authorized to enroll less than full time and retain eligibility for Divinity School financial aid are expected to return to full-time enrollment if and/or when their medical condition improves sufficiently to permit it.

Students who have questions about 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 may be downloaded from the Divinity School Web site, *www.divinity.duke.edu*. The financial aid application deadline is May 1 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 assistance, federal loans, and federal work study.

Merit Scholarship Program

A limited number of merit scholarships are available to encourage qualified students to pursue their preparation for 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.

Hispanic/Latino Ministry Fellowships. Up to 100 percent of tuition per year for students from Western North Carolina and North Carolina annual conferences of the United Methodist Church who exhibit a calling and passion for leadership in North Carolina. Hispanic/Latino Ministry Fellows are appointed to serve a 10-week summer field education placement at the end of their first year in one of several Duke partner communities serving Hispanic/Latino ministry settings.

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

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

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

Other Scholarship Awards. Named scholarships funded by permanent endowments as listed on the pages following are awarded annually. In addition, the Divinity School receives funds designated for scholarships each year from several other sources including the Dickson Foundation of Mount Holly, North Carolina; the Will Ervin Fund of Richlands, North Carolina; the H.E.S., Inc. of Los Angeles, California; the

Magee Christian Education Foundation of Bloomsburg, Pennsylvania; and numerous individuals and service organizations.

Financial Resources

Personal. In order that both 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 \$7,200 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 2010, 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 \$6,100 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.

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 Kenneth Willis Clark Lectureship Fund was established in 1984 by Mrs. Adelaide Dickinson Clark in memory of her husband, Kenneth W. Clark, professor of New Testament in the Divinity School, 1931-67. The fund provides for distinguished lectureships in New Testament studies and textual criticism.

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. Colliflower Directorship Fund was established in 2003 by VITAS Healthcare and Hugh Westbrook (Divinity School Class of 1970) along with his wife, Carole Shields Westbrook, of Miami, Florida, to honor their dear friend and colleague. The recipient 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 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.

