### Duke University

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About the University Bulletins

The Office of the University Registrar is responsible for compiling, producing, and maintaining the bulletin for each school at Duke University. The content for the bulletins is established by the schools in conjunction with the Duke University Bulletins Policy. All bulletins are published online and serve as static documents for historical records of the university. 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 Registrar: Frank Blalark, Assistant Vice Provost and University Registrar

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Publications Coordinator: Alaina Kaupa

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- Divinity School: Deborah Hackney & Katherine Smith
- Fuqua School of Business: B. Tate
- The Graduate School: Matthew Jones & Helene McAdams
- School of Law: Frances Curran
- School of Medicine: Marcie Ellis
- Nicholas School of the Environment: Cynthia Peters
- School of Nursing: Debra Mattice
- Pratt School of Engineering Professional Programs: Kelsey Liddle
- Sanford School of Public Policy: Anita Lyon
- Undergraduate Instruction: Heather Settle

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The information in this bulletin applies to the academic year 2022-2023 and is accurate and current, to the greatest extent possible, as of August 2022. 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 is committed to encouraging and sustaining a learning and work community that is free from prohibited discrimination and harassment. The institution prohibits discrimination on the basis of age, color, disability, gender, gender identity, gender expression, genetic information, national origin, race, religion, sex, sexual orientation, or veteran status, in the administration of its educational policies, admission policies, financial aid, employment, or any other institution program or activity. It admits qualified students to all the rights, privileges, programs, and activities generally accorded or made available to students.

Sexual harassment and sexual misconduct are forms of sex discrimination and prohibited by the institution. Duke has designated the Vice President for Institutional Equity and Chief Diversity Officer as the individual responsible for the coordination and administration of its nondiscrimination and harassment policies. The Office for Institutional Equity is located in Smith Warehouse, 114 S. Buchanan Blvd., Bay 8, Durham, NC 27708, and can be contacted at (919) 684-8222.

Questions or comments about harassment or discrimination can be directed to the following administrator in the Office for Institutional Equity:

Cynthia Clinton, AVP Harassment and Discrimination Prevention and Compliance
Office for Institutional Equity
114 S. Buchanan Blvd., Bay 8
Durham, NC 27708
(919) 668-6214

Additional information, including the complete text of Duke’s Policy on Prohibited Discrimination, Harassment, and Related Misconduct and appropriate complaint procedures, may be found by visiting the Office for Institutional Equity’s website at oie.duke.edu. For further information, visit ed.gov/about/offices/list/ocr/index.html, or call (800) 421-3481.

Duke University recognizes and utilizes electronic mail as a medium for official communications. The university provides all students with email accounts as well as access to email services from public clusters if students do not have personal computers of their own. All students are expected to access their email accounts on a regular basis to check for and respond as necessary to such communications.
Information that the university is required to make available under the federal Clery Act is available by visiting the Records Division, Duke University Police Department, 502 Oregon Street, Durham, NC 27708, or by calling (919) 684-4602. See police.duke.edu/news-stats/clery for more details.

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

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

This publication is available in alternative format on request. Please call (919) 684-2813.
Mission Statement

Approved by the Duke University Board of Trustees October 1, 1994, and revised February 23, 2001, the Mission Statement for Duke University reads as follows:

"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."
Duke University: A Brief Narrative History

Duke University traces its origins to a small school that opened in 1838 in Randolph County, North Carolina. Originally a preparatory school for young men called the Union Institute Academy, it was then chartered as a teaching college named Normal College by the state of North Carolina in 1851. The school underwent another transformation in 1859 when it turned to the Methodist Church for financial support. Reflecting the new partnership, the school's name changed to Trinity College.

From 1842 to 1882, Braxton Craven served as the principal and then president of the institution, overseeing its transition from a tiny schoolhouse to a full-fledged college. Shortly before his death, he helped to establish the Cherokee Industrial School at Trinity College, one of numerous schools established in the United States to “westernize” indigenous students, in this case boys and young men from the Eastern Band of the Cherokee. The School at Trinity lasted only a few years. It is worth noting that Craven enslaved several Black people prior to the Civil War, and that a number of other faculty and trustees were also enslavers.

John F. Crowell, Trinity College’s president from 1887-1894, suggested that moving the college to an urban setting would attract more students, faculty, and financial support. With Crowell’s encouragement, the trustees agreed to move the college, and after a spirited competition among regional cities, Trinity opened in Durham in 1892. Local tobacco magnates Washington Duke and Julian S. Carr assisted in providing land and money to Trinity. In 1897, at Washington Duke’s request, the school began admitting women as regular students, making it an early co-educational institution. Carr’s support for Trinity College was recognized with a building named in his honor in 1930. His name was removed in 2018 in light of his virulent white supremacist beliefs and actions.

Trinity prospered in its new location, and in 1924 the school was again transformed through philanthropy. Washington Duke’s son James Buchanan Duke established the Duke Endowment, and the charitable foundation infused the college with funds. The trustees changed Trinity College’s name to Duke University as a memorial to his father. The new funds supported the construction of a new campus, designed in a Gothic style by the Philadelphia architectural firm of Horace Trumbauer. The chief designer of West Campus, as well as the re-envisioned East Campus, was Julian Abele, a Black architect whose role in creating the architecture of Duke University was largely overlooked during his lifetime. In 2016, the main quad on West Campus was renamed Abele Quad in his honor.

President William P. Few (1910-1940) oversaw this metamorphosis of a small college into a complex university. In 1930, the Trinity College site (today’s East Campus) became the Woman’s College, while the West Campus served as the grounds for the all-male Trinity College. In 1972, Trinity College merged both colleges of men and women into what is now known as Trinity College of Arts and Sciences. Other schools include the School of Religion and Graduate School founded in 1926, the School of Medicine and hospital in 1930, and the School of Nursing in 1931. Originally established in 1904, the Law School reorganized in 1930. In 1938, what is today's Nicholas School of the Environment opened, and in 1939 the university formed what is now known as the Pratt School of Engineering. The last of James B. Duke’s desires for the university was fulfilled when what is now the Fuqua School of Business, opened in 1969. The Sanford School of Public Policy became Duke’s tenth school in 2005. The school was named for President Terry Sanford, formerly the governor of North Carolina, who supported a number of initiatives in the 1970s and 1980s to build Duke’s reputation for excellence, growing the university’s national and international profile.

Long a segregated institution, Duke first admitted Black graduate and professional students in 1961 and Black undergraduates in 1963. In 1968, a major student protest known as the Vigil demanded pay increases and better treatment of hourly workers, most of whom were Black. In 1969, Black students protested in what is now known as the Allen Building Takeover, demanding improved services and treatment for Black students. The protest resulted in the formation of what is now called the Department of African and African American Studies.

Faculty at Duke produce influential scholarship across a wide range of disciplines and professions. Two Duke faculty members have received the Nobel Prize in Chemistry: Professor Robert Lefkowitz in 2012 and Professor Paul Modrich in 2015. Duke researchers have mapped the human chromosome and led research into the treatment of HIV and AIDS. Duke faculty also research pressing social issues, producing high-impact scholarship on such topics as election districting and public health. Faculty authors have written books of award-winning nonfiction, fiction, and poetry, and have won awards ranging from the National Book Award to the Pulitzer Prize. Fifty Duke faculty are members of the American Academy of Arts and Sciences. Duke students have many opportunities to work with leading faculty in labs and on projects, ensuring hands-on experience during their course of study.

Duke has a number of notable athletic achievements. Best known is the men’s basketball team, coached by Mike Krzyzewski from 1980 to 2022. The team has earned 5 national championships. The women’s golf team holds the record at Duke for most national championships, at 7. Duke football has been played since the 1880s, when President Crowell coached the team himself. During the 1930s and 1940s, the football team competed in and won a number of bowl games, earning the nickname “Iron Dukes.” The Rose Bowl game of 1942 was played in Durham due to wartime concerns on the West Coast and remains the only Rose Bowl played outside of Pasadena, California.
International programs have expanded over the last several decades, bringing international students to Duke in Durham and expanding international opportunities for Duke students. In 2005, Duke partnered with the National University of Singapore and opened the Duke-NUS Medical School. In 2014, graduate programs at Duke Kunshan University began, followed by undergraduate programs in 2018. DKU is a partnership between Duke and Wuhan University in Kunshan, China.

The university has changed in many ways since its founding, and like other historically white schools it continues to confront issues of racism, sexism, and other inclusion and equity challenges. Students of color and international students now represent more than 50% of the student body. Duke’s hometown of Durham has also grown and changed, and Duke and Durham collaborate on topics ranging from community service to downtown development.

Ever evolving, Duke University strives to meet the stated aims of the university: “to foster a lively relationship between knowledge and faith; to advance learning in all lines of truth; to defend scholarship against all false notions and ideals; to develop a love of freedom and truth; to promote a respectful spirit of dialogue and understanding; to discourage all partisan and sectarian strife; and to further the advancement of knowledge in service to society.”
Leadership

Full leadership profiles for those listed below are available at duke.edu/about/leadership.

Executive Leadership

Vincent Price, PhD, President | president.duke.edu
Daniel Ennis, MBA, MPA, Executive Vice President
A. Eugene Washington, MD, Chancellor for Health Affairs, Duke University, President and CEO, DUHS
Sally Kornbluth, PhD, Provost

Academic Leadership

Deans of Schools and Colleges

Kerry Abrams, James B. Duke and Benjamin N. Duke Dean of the School of Law
William Boulding, Dean, Fuqua School of Business
Edgardo Colón-Emeric, Dean, Divinity School
Vincent Guilamo-Ramos, Dean, School of Nursing and Vice Chancellor for Nursing Affairs
Judith Kelley, Dean, Sanford School of Public Policy
Mary E. Klotman, Dean, School of Medicine
Jerome P. Lynch, Dean, Pratt School of Engineering
Mohamed Noor, Interim Dean of Trinity College of Arts and Sciences
Toddi Steelman, Stanback Dean, Nicholas School of the Environment

Vice Provosts

Edward Balleisen, Phd, Vice Provost for Interdisciplinary Studies
Abbas Benmamoun, Phd, Vice Provost for Faculty Advancement
Gary Bennett, Phd, Vice Provost for Undergraduate Education
John Brown, Vice Provost for the Arts
Jennifer Francis, Phd, Executive Vice Provost
Dracine Hodges, Interim University Librarian
Mary Pat McMahon, Vice Provost/Vice President of Student Affairs
James S. Roberts, Vice Provost

University Administration

Pamela J. Bernard, Vice President and General Counsel
Maggie Epps, Secretary to the Board of Trustees and Chief of Staff to the President
Tracy Futhey, Vice President for Information Technology and Chief Information Officer
Leigh P. Goller, Chief Audit, Risk and Compliance Officer
Kimberly Hewitt, Vice President for Institutional Equity and Chief Diversity Officer
David L. Kennedy, Vice President for Alumni Engagement and Development
Nina E. King, Vice President and Director of Athletics
Jennifer Lodge, PhD, Vice President for Research & Innovation
Antwan Lofton, Vice President for Human Resources
John J. Noonan, Vice President for Facilities
Rachel Satterfield, Vice President for Finance
Michael J. Schoenfeld, Vice President for Public Affairs & Government Relations and Chief Communications Officer
Russell Thompson, Vice President for Operations
Duke University

Neal Triplett, President, DUMAC
Stefanie Williams, Vice President for Durham & Community Affairs

The Faculty

Duke faculty are chosen from among the most competitive selection processes in the country, having demonstrated excellence in their fields of research. Duke currently has two Nobel Laureates among its faculty. Many others hold appointments in the National Academy of Sciences. Their books and publications are numerous and influential.

Duke professors are also excellent teachers. There is an 8-to-1 ratio of students to faculty. Professors are committed to giving students the individual attention that pushes them to excel while nurturing their ideas. Undergraduates, even in their first year, interact with senior faculty on a regular basis in efforts such as the Focus Program, a series of first-year interdisciplinary seminars focused on a theme. In addition, many serve as advisors to students, including those who choose to design their program of study and as mentors to undergraduates who pursue hands-on research.

Profiles of Duke's faculty members are available via Scholars@Duke.
Assessment and Accreditation

Assessment

Academic and programmatic assessment at Duke are central to our institutional mission to provide the highest quality education possible. Assessment efforts include evaluating institutional effectiveness, program quality, faculty quality, and student educational outcomes. To be effective evaluators of our programs, we have developed an assessment relevant to each criteria that includes establishing program goals, setting achievement targets, identifying metrics, establishing data capture regimes, communicating findings to decision makers, documenting data-driven actions taken for program improvement, and adapting program metrics to capture the effects of the new initiatives.

Academic assessment is conducted at the program and the school level. The School Assessment Representatives Group coordinates each school’s academic assessment and shares best practices between the schools. The provost-appointed Committee for Assessment of Educational and Administrative Support oversees and provides feedback on assessment of administrative and academic services.

Accreditation

Duke University is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award baccalaureate, masters, doctorate, and professional degrees. Contact the Commission on Colleges at (404) 679-4500 for questions about the accreditation of Duke University.

Reaffirmation of accreditation occurs every ten years, with a five year interim review including a report on the progress of the Quality Enhancement Plan. General information on the overall process may be found in the SACSCOC Handbook for Reaffirmation of Accreditation.

Duke’s last reaffirmation of accreditation was conducted in 2019.

In addition to the decennial and mid-point reviews, Duke maintains compliance with policies defined and enforced by SACSCOC. Some of these policies require periodic reporting to our accreditor. The most common policy for which we have to report is Substantive Change.
Duke Community Standard

Duke University is a community dedicated to scholarship, leadership, and service and to the principles of honesty, fairness, respect, and accountability. Citizens of this community commit to reflect upon and uphold these principles in all academic and nonacademic endeavors, and to protect and promote a culture of integrity.

To uphold the Duke Community Standard:

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

Students' Obligation to Act with Respect to the Duke Community Standard

The Duke Community Standard (DCS) stresses the commitment that students share with all members of the community to enhance the climate for honesty, fairness, respect, and accountability at Duke University. Students affirm their commitment to foster this climate by signing a pledge that includes taking constructive action if they witness or know about behavior they perceive to be inconsistent with the DCS, which may include violation of university policies. Although there are no disciplinary sanctions associated with the failure to act, students are nonetheless expected to take action to do something as a responsibility of membership in the Duke community.

The university recognizes that it is not always easy to act in these situations, but several alternatives are available to suit a student’s level of comfort and confidence. These alternatives are not mutually exclusive.

- Speaking directly with the individual exhibiting the behavior, both to gain clarity about the situation and to inform the individual about the concern.
- Publicly calling attention to the behavior as it is occurring.
- For incidents involving social behaviors, alerting residence hall, Student Affairs, or other university staff. The information provided will give staff an opportunity to address the matter informally or through appropriate formal channels.
- For cases involving academic integrity, alerting the instructor that cheating may be occurring in the course. This alert can be in any form, including anonymous notification, and the reporting student will not be identified. The information provided will allow the faculty member to consider corrective measures, in consultation with the Office of Student Conduct and Community Standards, and to address the topic with the class or suspected student(s).
- Directly alerting staff in the Office of Student Conduct and Community Standards at (919) 684-6938 or conduct@duke.edu, who will confer with the faculty member involved, if an academic issue, or with the reporting student(s), strategizing next steps. Maintaining the confidentiality of the source is possible, but may limit the extent of action that can be taken.

The Context of the Duke Community Standard

The honor code at Duke is named the community standard because community is at the center of our conception of what it means to act honorably. Community entails a sense of connectedness to others and their welfare, feeling part of Duke University every day and being responsible for its continual improvement. Community refers as well to a feeling of connection to the city in which we are located. It posits the counterbalancing of group benefit with individual needs and wants, and a Duke identity with the many personal identities based on demographics and interest. The kind of environment we strive to achieve is one in which civility (but not docility) reigns; an environment in which ideas are promulgated, and challenged, in a stimulating give and take; an environment in which learning (whether from peers, faculty, administrators, or others in the Duke and broader communities) is accomplished with openness, honesty, and respect.

Citizens of the Duke community commit to acting with purpose, civility, and intention, both with personal decision-making and with interactions with each member of this community. Choosing to be a citizen of the Duke community means acknowledging the value of each member, participating in active reflection and asking the question, "How do my actions impact others?"

The honor code at Duke is named the community standard because it expresses our institution’s core values and a concomitant set of expectations for behavior. Because behavior is derivative of fundamental values, the standard applies off campus as well as on. The principles it articulates, while lofty in one sense, are firmly grounded in individual decisions made on the ground every day about every aspect of undergraduate life, in academic and co-curricular activities alike: in the classroom, residence halls, K-ville, off-campus apartment complexes, Myrtle Beach, Paris, and wherever else students may go. In addition, the standard asks that students not only reflect on their own behavior, as important as that is, but that they also act to encourage the integrity of their peers. By inspiring and supporting each other, students can shape their environment so that it reflects the ideals expressed in the Duke Community Standard.
The Standard, therefore, expresses our goals for undergraduate education in the broadest sense and is foundational to undergraduate life at Duke. It is followed by an equally important pledge that students sign as members of the community.

Duke University seeks to engage all students in its tradition of honor, a tradition that defines the institution and helps to guide students during their college careers and beyond. The students here today, who are the beneficiaries of the efforts of those who preceded them, have an extraordinarily important role to play in perpetuating and strengthening this tradition. We welcome, and count on, your involvement.

The History of the Duke Community Standard

In 1999-2000, Duke participated in a national survey through the Center for Academic Integrity. Through responses from undergraduate students, as well as from faculty and staff, the survey assessed the climate of academic integrity at Duke in comparative context with other institutions. As a result of the findings, the provost formed the Academic Integrity Council (AIC) in 2001 by appointing representatives from across the community whose charge was to review academic integrity policies and practices and make recommendations to improve the climate of integrity on campus.

An early goal of the AIC was to review the existing Honor Code, which had been in effect for the undergraduate community since 1993. The AIC determined that the Honor Code needed revision to make it shorter while embracing all aspects of a student’s life at Duke. A major element of the revision was the inclusion of the fundamental values that must inform the definition of a community of honor.

This Duke Community Standard was adopted by the faculty councils of Trinity College of Arts and Sciences and the Pratt School of Engineering, as well as to the Duke Student Government. It was approved for the undergraduate community and implemented in the fall of 2003. The Standard was also incorporated into the code of each graduate and professional school of the university and, thus, represents the values we uphold as an institution.

Duke University is committed to ongoing evaluation of principles, policies, and practices, and to lively conversation about issues of integrity. Thus, Duke participated again in a national survey on academic integrity in the fall of 2005 and in intensive discussions of academic and social integrity from summer 2006 through spring 2007. The result of these continuing and broadened discussions was an updated Community Standard, put before the undergraduate student body in a student government referendum of April 2007 and overwhelmingly approved. Implemented in summer 2007, the new Duke Community Standard differs from its predecessor chiefly in its level of commitment to taking action (see Students Obligation to Act with Respect to the Duke Community Standard above).

In the spring of 2011, Duke University again surveyed undergraduate students about integrity, this time expanding beyond an academic focus to additional questions about integrity in other domains (i.e., social, work, and civic) inside and outside the classroom. In-depth focus interviews were also conducted with a sample of graduating seniors. Results showed a marked reduction in academic dishonesty in three key areas that were identified as problem areas in the 2005 survey: fabricating or falsifying a bibliography, falsifying or fabricating lab data, and copying or paraphrasing a few sentences without appropriate attribution. One area of concern that emerged from the 2011 survey was an increase in reported unauthorized collaboration. There was also a gap between students’ perceptions of the prevalence of dishonesty across these multiple domains and student self-reported rates of engaging in dishonest acts within these domains. Duke University will continue efforts to narrow students’ perception of the frequency of academic dishonesty and actual self-reported rates of cheating and other dishonest acts.

A Statement of Principles

The Duke Community Standard expresses a standard for behavior a set of expectations of students who claim membership in Duke’s learning community. All incoming undergraduates, upon admittance to Duke, are required to sign a pledge to adhere to these values and to conduct themselves in accordance with these values throughout their undergraduate careers. Likewise, upon completion of each academic assignment, students may be asked to reaffirm their commitment to the Duke Community Standard by signing a statement indicating that they have adhered to the Duke Community Standard in completing the assignment.

The Duke Community Standard, thus, is a statement of principles. The specific policies, or rules and regulations of the university, define the conduct for which students can be held accountable.

University Regulations and the Disciplinary Process

Duke University has high expectations for students’ scholarship and conduct. Each student is subject to the rules and regulations of the university currently in effect, or which are put into effect from time to time by the appropriate authorities of the university. At the same time, the individual is responsible for decisions and choices within the framework of the regulations of the community, as Duke does not assume in loco parentis relationships.
Students, in accepting admission, indicate their willingness to subscribe to and be governed by these rules and regulations. They acknowledge the right of the university to take disciplinary action, including suspension or expulsion, for failure to abide by the regulations or for other conduct determined unsatisfactory or detrimental to the university community.

Responsibility for prescribing and enforcing rules and regulations governing student conduct rests ultimately with the Board of Trustees of Duke University and, by delegation, with administrative officers of the university. In the undergraduate schools, and in the university as a whole, many of these rules have been established over the years by cooperative action between students, faculty, and administrative officers. Representative student organizations, such as student governments and conduct boards, and more recently, community-wide bodies of students, faculty, and administrators, have initiated proposals for policies and rules necessary to assure satisfactory standards in academic and nonacademic conduct. These proposals have been accepted by university officers and have become a substantial, if not all-inclusive, body of rules governing student life at Duke. For current regulations, refer to the The Duke Community Standard in Practice: A Guide for Students.
Duke University Policy and Procedures under FERPA

Duke University adheres to a policy of compliance with the Family Educational Rights and Privacy Act. The policy (1) permits students to inspect their education records, (2) limits disclosure to others of personally identifiable information from education records without students’ prior written consent, and (3) provides students the opportunity to seek correction of their education records where appropriate.

Definitions

Student. An individual who is, or who has become, in attendance at Duke University. It does not include an individual who was an unsuccessful applicant for admission to the University. A student definition also includes alumni/former students.

In Attendance. A student in attendance can be participating in person or by paper correspondence, video conference, satellite, Internet, or other electronic information and telecommunications technologies for students not physically present in a classroom. Attendance could also be the period in which a person is working in a work-study program. Duke University defines attendance to begin the first day a student arrives on campus for an official, organized campus activity (e.g. orientation, athletic practice, class, etc.) or participates in any official, organized activity offered by technology (e.g. orientation, class, etc.).

Education Records. Education records include those records that are personally identifiable and which are maintained by the University or a University official. Records could be information or data recorded in any medium, including but not limited to photos, handwriting, print, tapes, film, microfilm, and microfiche. Appendix A lists commonly held records by Duke University offices. Any University office or official may have an education record about a student, including offices not listed in the appendix.

The following are not considered education records:

- Records about students made by professors and administrators for their own use and not shown to others.
- Campus police records maintained solely for law enforcement purposes and kept separate from the education records described above.
- Employment records, except where a currently-enrolled student is employed as a result of his or her status as a student (i.e. work-study).
- Records of a physician, psychologist, or other recognized professional or paraprofessional made or used only for treatment purposes and available only to persons providing treatment. However, these records may be reviewed by an appropriate professional of the student’s choice.
- Records which contain only information relating to a person’s activities after that person is no longer a student at the University.
- Application for admissions records to a Duke University school or program in which the student is not currently in attendance.

Personally Identifiable. Data or information that contains the name of a student; the student’s parent or other family member’s name; the address of the student, parent, or family member; a personal identifier, such as the social security number or student ID number; other information which would make the student’s identity easily traceable.

Directory Information. The following categories of information have been designated directory information at Duke University:

- Name(s)
- Addresses
- Duke Unique ID
- Telephone listing(s)
- Email Addresses
- Place of birth
- Photograph(s)
- Major fields of study
- Participation in officially recognized activities and sports
- Weight and height of members of athletic teams
- Dates of attendance
- Enrollment Status (full/part time)
- Degrees and awards received
- Most recent previous educational institution attended

The University will give annual public notice to students of the categories of information designated as directory information and will allow a reasonable period of time after such notice for the student to inform the University that he/she wishes to suppress the
information from being disclosed. Directory information may appear in public documents and may otherwise be disclosed without student consent unless the student objects as indicated.

Disclosure. Permitting of access or the release, transfer, or other communication of education records orally or in writing, or by electronic means, or by any other means to any party.

School Official. A person employed by the University in an administrative, supervisory, academic, research, or support staff position, including public safety and health care personnel; a person or company with whom the University has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Trustees or a student serving on an official committee or assisting another school official in performing his or her tasks. School officials may only access and use education records as necessary to conduct official University business or for which they have legitimate educational interest.

Legitimate Educational Interest. An interest in reviewing student education records for the purpose of performing an appropriate University research, educational, or administrative function. A school official has legitimate educational interest if the need to see an education record is necessary in order to perform his or her professional responsibilities. Interests essential to the general process of higher education, including teaching, research, public service, and directly supportive activities such as academic advising, general counseling, therapeutic counseling, discipline, vocational counseling and job placement, financial assistance and advisement, medical services, academic assistance activities, and co-curricular activities including varsity and intramural sports, social fraternities, specific interest clubs, and student government.

Right to Inspect Records

Each student has a right of access to his or her education records, with the following exceptions:

- Financial records of the student's parents.
- Confidential letters and confidential statements of recommendation placed in education records of students before January 1, 1975, provided that the letters and statements were used only for the purposes for which they were intended.
- Confidential letters of recommendation and confidential statements of recommendation which were placed in the education records of the student after January 1, 1975, in connection with admission to an institution, an application for employment, or the receipt of an honor or honorary recognition, provided that the student has waived his or her right to inspect and review those letters and statements of recommendation.
  - Persons applying for admission may waive in writing their right to inspect and review confidential letters of recommendation and confidential statements of recommendation. The waiver may apply to confidential letters and statements only if the applicant or student is, upon request, notified of the names of all individuals providing the letters or statements, and such letters and statements are used solely for the purpose for which they were originally intended. The University will not require such waivers as a condition for admission or receipt of any service or benefit normally provided to students. A waiver may be revoked in writing at any time, and the revocation will apply to all subsequent recommendations.
- Education records of other students, if included on the education record of the student. The student may only inspect his/her own information.

Students wishing to review their records should submit a written request to the Office of the University Registrar, 1121 West Main Street, Suite 1200, Durham, NC 27701, or registrar@duke.edu. The request should include the following: full name, Duke student ID or Unique ID, records requested to be reviewed, purpose of review, admit term(s), Duke school/program(s), phone, and home and local addresses. The University will comply with record review requests within 45 days.

For students living locally (within commuting distance of approximately 50 miles), arrangements will be made for the student to read his or her records in the presence of a staff member. Copies are not provided, including copies of transcripts from other institutions. Other arrangements will be made for students not living locally.

A student who exercises the right to review his/her education record is also entitled to a reasonable request for explanation and interpretation of those records. If a student has made the request to review his/her record, none of those records shall be destroyed until the student's request to inspect or review has been honored.

The Provision of Academic Information to Parents and Guardians

Duke University complies with the policies set forth in the Family Educational Rights and Privacy act of 1974 concerning confidentiality, privacy, and release of information as they pertain to students’ educational records. It is primarily the responsibility of students to keep parents and guardians informed of their academic standing and progress as well as any difficulties which may affect their performance. The Office of the University Registrar does not release end-of-term or midterm grade information to parents and guardians without
students' written permission. Suppose a student's academic standing at the university changes, the Office of the Dean may notify parents and guardians in writing. Parents and guardians may also be alerted to the emergency and extraordinary situations which may impinge upon a student's well-being.

Disclosure of Personally Identifiable Information

The University will not release personally identifiable information in education records or allow access to those records without prior consent of the student, the other than information deemed “directory information.” Unless disclosure is to the student himself or herself, the consent must be written, signed and dated, and must specify the records to be disclosed and the identity of the recipient.

Prior consent may not be required for disclosure of education records to the following:

- School officials of Duke University who have been determined to have legitimate educational interests.
- Officials of other schools in which a student seeks or intends to enroll or is enrolled. Authorized representative of the Comptroller General of the U.S., the Attorney General of the U.S., the U.S. Secretary of Education, and state and local educational authorities, but only in connection with the audit or evaluation of federally supported educational programs, or in connection with the enforcement of, or compliance with, federal legal requirements relating to these programs. These officials will protect information received so as not to permit personal identification of students to outsiders, and the data shall be destroyed when no longer needed for the purposes above.
- In connection with a student's application for, or receipt of, financial aid, but only to the extent necessary for such purposes as determining eligibility, amount, conditions, and enforcement of terms or conditions.
- State and local officials to which such information is specifically required to be reported by effective state law.
- Organizations conducting educational studies for the purpose of developing, validating, or administering predictive tests, administering student aid programs, and improving instruction. The studies shall be conducted so as not to permit personal identification of students to anyone other than representatives of the organizations, and the information will be destroyed when no longer needed for these purposes.
- Accrediting organizations for purposes necessary to carry out their functions.
- Parents of a student who is a dependent for income tax purposes (dependency must be documented).
- Appropriate parties in connection with an emergency, where knowledge of the information is necessary to protect the health or safety of the student or other individuals.
- In response to a court order or subpoena (The University will make reasonable efforts to notify the student before complying with the court order).
- A victim of an alleged perpetrator of a crime of violence or a non-forcible sex offense. This disclosure may only include the final results of the disciplinary proceeding with respect to that alleged crime or offense, regardless of the finding.
- On request, the final results of a disciplinary proceeding where a student has allegedly perpetrated a crime of violence or non-forcible sex offense and has been found to have violated University rules or policies. The names of the victims, witnesses, or other students will not be disclosed without consent.
- Parents of a student under the age of 21 who has been found with an alcohol-related disciplinary violation.

It is Duke University's practice not to provide student education record information to any party outside the institution with the exception of vendors contracted to provide a service to the institution and are considered school officials and a few entities that provide support for major Duke University events, such as commencement.

The University will maintain with the student's education records a record for each request and each disclosure, except:

- disclosures to the student himself or herself;
- disclosures pursuant to the written consent of the student;
- disclosures to instructional or administrative officials of Duke University;
- disclosures of directory information;
- disclosures pursuant to a Federal grand jury’s subpoena or other law enforcement subpoenas where the court or other agency issuing the subpoena has ordered the institution to not disclose the existence of the subpoena.

The record of disclosure may be inspected by the student, the official custodian of the records, and other University and governmental officials.

A student wishing to suppress the release of "Directory Information" may do so by completing the Request for Non-Disclosure form. The form may be obtained by contacting the Office of the University Registrar at registrar@duke.edu. The student should weigh the implication of placing the suppression. By withholding the release of "Directory Information" Duke University will:
not include the student's name, address, email address, or phone number in the student directory;
refuse to release any information about the student to the student's insurance company, current or future employers, all forms of media, and any non-institutional persons or organizations;
give no personal information over the phone;
will state "do not have any documentation that would support the release of information for a student by that name" to any person/organization/company that would seek information about a student's status.

The Request for Non-Disclosure does not prevent the disclosure of information to University personnel with a legitimate educational interest.

The Request for Non-Disclosure remains in effect until the student rescinds the request. A student who wishes to revoke a Request for Non-Disclosure must complete the Request for Revocation of Non-Disclosure of Directory Information form. A request in place at the time of graduation or at the time of leaving Duke University remains in effect in perpetuity.

Right to Seek Correction of Records
A student who believes that information contained in his or her education records is incorrect, misleading, or violative of privacy or other rights may submit a written request to the Office of the University Registrar, specifying the document(s) being challenged and the basis for the complaint. The request will be sent to the custodian of the record in question. Within a reasonable period of time of receipt of the request, the University will decide whether to amend the records in accordance with the request. If the decision is to refuse to amend, the student will be so notified and will be advised of the right to a hearing.

A student request for a formal hearing must be made within 30 calendar days after the student receives notice from the record custodian that the record(s) will not be amended. The request for hearing must be made in writing to the Office of the University Registrar, signed by the student, and contain: 1) a statement that the student is requesting a formal hearing on a request to amend a record, 2) the date the student received notice from the record custodian, and the name of the record custodian, that the record would not be amended, 3) a summary of the attempts to resolve the matter with the records custodian and the result of those attempts, and 4) a summary of the evidence and arguments the student would present at a hearing.

A hearing will be held within 30 calendar days after the receipt of the student's request, and the student will be given ample advance notice of the date, place, and time of the hearing.

Conduct of the Hearing. The hearing will be conducted by a University official who does not have a direct interest in the outcome. The student will have a full and fair opportunity to present evidence relevant to the issues raised and may be assisted or represented by individuals of his or her choice at his or her own expense, including an attorney. The University official conducting the hearing will, after considering all relevant information, make a recommendation to the University Registrar.

Decision of the Hearing. Within a reasonable period of time after the conclusion of the hearing, the University will notify the student in writing of the decision. The decision will be based solely upon evidence presented at the hearing and will include a summary of the evidence and the reasons for the decision.

If the University decides that the information in the student's records is inaccurate, misleading, or otherwise in violation of the privacy or other rights of the student, the University will amend the record(s) accordingly.

If, as a result of the hearing, the University decides that the information is not inaccurate, misleading, or violative of the student's right, the student has the right to place, in his or her record, a statement commenting on the information and/or explaining any reasons for disagreeing with the University's decision. Any such explanation will be kept as part of the student's record as long as the contested portion of the record is kept and will be disclosed whenever the contested portion of the record is disclosed.

Limit to FERPA Protection of Records
FERPA's protection of personally identifiable information in a student's education record ends at the time of death.

Complaints
Complaints alleging violation of the provisions of FERPA may be submitted to:
Family Policy and Compliance Office
US Department of Education
400 Maryland Avenue SW
Washington, DC 20202-5920
1-800-872-5327
Duke University

Duke’s Commitment to Diversity and Inclusion

Duke aspires to create a community built on collaboration, innovation, creativity, and belonging. Our collective success depends on the robust exchange of ideas—an exchange that is best when the rich diversity of our perspectives, backgrounds, and experiences flourishes. To achieve this exchange, it is essential that all members of the community feel secure and welcome, that the contributions of all individuals are respected, and that all voices are heard. All members of our community have a responsibility to uphold these values.

Excellence, Diversity, and Inclusion: A statement by the faculty, Provost, and President

To achieve our mission and meet the needs of a rapidly changing world, Duke strives to create a climate of collaboration, creativity, and innovation within and across disciplines. Our success depends upon the robust exchange of ideas—an exchange that flourishes best when the rich diversity of human knowledge, perspectives, and experiences is heard. We nonetheless acknowledge that our policies and practices have often failed to ensure equality of participation within our community. Our renewed commitment and responsibility to one another is articulated in the following statement.

Duke University Community Commitment

Because diversity is essential to fulfilling the university’s mission, Duke is committed to building an inclusive and diverse university community. Every student, faculty, and staff member—whatever their race, gender, age, ethnicity, cultural heritage or nationality, religious or political beliefs; sexual orientation or gender identity; or socioeconomic, veteran or ability status—has the right to inclusion, respect, agency and voice in the Duke community. Further, all members of the University community have a responsibility to uphold these values and actively foster full participation in university life.
Credit Hour Policy

For purposes of the application of this policy and accord with federal regulations,

1. A semester-course unit is the equivalent of four credit hours.
2. A “contact hour” is defined as a required time in which all students are directly engaged, as a class, in interaction with the instructor(s) of the course, synchronously or asynchronously, either in the classroom or virtually through telepresence, web-conference, or other online platforms.
3. A credit hour is expected to be a reasonable approximation of a minimum amount of student work in a Carnegie unit in accordance with commonly accepted practice in higher education.

University and Divinity Courses

Beginning Fall 1969, credit for Trinity undergraduates, Pratt undergraduates, and the Divinity School has been listed in semester-course units. One semester-course unit is equivalent to four semester hours.

1. A single semester-course unit should require a minimum of 12 hours per week of a student's time and effort, both in and outside of class, over a 15-week term, or 25 hours per week over a 7-week term.
2. All full-credit courses require a minimum number of “contact hours” totaling 150 minutes per week over 15 weeks, or 300 minutes per week over 7 weeks.

Graduate and Professional School Courses

The Graduate and Professional Schools list credit in semester hours. It is expected that the academic work required of Graduate and Professional school students will be the equivalent of:

1. Not less than one hour of classroom or direct faculty instruction and a minimum of two hours out of 15 weeks for one semester hour of credit, or the equivalent amount of work over a different amount of time, or
2. At least an equivalent amount of work as required outlined in item 1 above for other academic activities as established by the institution including laboratory work, internships, practica, studio work, and other academic work leading to the award of credit hours.

All Courses

1. When a course is offered at two levels (e.g., undergraduate and graduate), workload expectations will differ for the students enrolled at different levels.
2. Instructional units should periodically review course syllabi to determine whether the number of course units/credits is appropriate for the expected student workload.
Student Affairs & Campus Life

Student Affairs

The Division of Student Affairs is critically engaged in all aspects of undergraduate and graduate students’ lives and collaborates with students, faculty, staff, alumni, parents, and many others to deliver key services and support to students and all whom the division serves.

Student Affairs provides programs and services that support the optimal growth of Duke students; enhance their intellectual, social, cultural, and physical development; and complement Duke’s academic excellence by providing opportunities for students to experience education and explore interests beyond the classroom. For more information, visit studentaffairs.duke.edu.

Campus Life

Campus Life (studentaffairs.duke.edu/campuslife) provides education, advocacy, and support for Duke students through advising, leadership development, and experiential education. Campus Life consists of departments that work with the campus community to promote intellectual understanding, acknowledgement, and appreciation of their differences and similarities; advocate for equal access for students and student groups to participate in campus activities, including an equitable distribution of support resources for those activities; and promote a seamless integration of the academic and cocurricular sides of the university to promote a holistic, educational experience for students.

Outreach programs and services are designed to foster an equitable and engaged university community as well as a culture of broad social and civic understanding.

Campus Life Departments

Find more information about all Campus Life departments at studentaffairs.duke.edu/campuslife/campus-life-departments.

The Center for Sexual and Gender Diversity (CSGD) provides education, advocacy, support, mentoring, academic engagement, and space for lesbian, gay, bisexual, pansexual, transgender, transsexual, intersex, questioning, queer and allied students, staff, and faculty at Duke. The Center for Sexual and Gender Diversity also serves and supports Duke alumni/ae and the greater LGBTQ community.

The Center for Multicultural Affairs (CMA) offers educationally based cross-cultural programs and providing technical support on multicultural issues for the university community.

International House provides educational services, advocacy, and outreach to the international population and the Duke/Durham community.

Jewish Life at Duke works to foster and enrich Jewish life through social, educational, religious and cultural activities.

The Mary Lou Williams Center for Black Culture strives to promote racial understanding, build community, and foster an appreciation for and increase knowledge of Black people, Black history, Black culture, and the vast contributions of people of the African Diaspora.

Muslim Life at Duke is committed to enriching the lives of Muslim students and the whole campus through organizing events and activities that cater to the spiritual, social and intellectual needs of Duke students.

The University Center Activities and Events (UCAE) provides services, support, and opportunities for students to create and engage in co-curricular experiences that result in personal development, transferable skills, and meaningful connections. UCAE also provide event management expertise for groups of all sizes interested in holding events at Duke.

Women’s Center is dedicated to helping every woman at Duke become self-assured with a kind of streetwise savvy that comes from actively engaging with the world. It welcomes men and women alike who are committed to gender equity and social change.

Graduate and Professional Student Government

The Graduate and Professional Student Government of Duke University (GPSG) is the umbrella student government organization for Duke’s nine graduate and professional schools. Their purpose is to: represent and advocate on behalf of graduate and professional students at Duke University; serve as a liaison among the student governments of the graduate and professional schools of the University; serve as a liaison between graduate and professional students and the University Administration; nominate graduate and professional student representatives to University committees; program events of interest to the graduate and professional student community; and financially support the programming of graduate and professional student groups.
Visit the GPSG website at gpsg.duke.edu to find out more about graduate and professional student organizations at Duke and for information on upcoming events. Contact GPSG (gpsgexec@duke.edu) for additional details on how students can become involved.

The Black Graduate and Professional Student Association

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

Religious Life

In partnership with the Division of Student Affairs, the Chapel convenes, supports, and advocates for all of the officially recognized Religious Life groups on campus that serve students, including Buddhist, Catholic, Hindu, Jewish, Latter-Day Saints, Muslim, Orthodox, and Protestant organizations and groups. There are about two dozen Religious Life groups at Duke; find a listing of them at chapel.duke.edu/religiouslife.

With a mission of “bridging faith and learning,” the Chapel holds ceremonies, concerts, Christian worship services, and more. It is a sanctuary open to all people for important personal moments of prayer, reflection, grief, and gratitude. The Chapel’s Student Ministries provides opportunities for undergraduate students to hear and respond to God’s call for their lives on campus, in Durham, and beyond through study, artistic expression, counsel, service, and community. Learn more at chapel.duke.edu.

Intercollegiate Athletics

The Athletic Department fosters intercollegiate athletics by striving for excellence and by providing the best possible framework within which highly accomplished student-athletes can compete. The department has a dual responsibility to provide a high-quality athletic program and environment so that all students have the opportunity to compete to the fullest extent of their abilities. Duke is a member of the National Collegiate Athletic Association (NCAA) and the Atlantic Coast Conference (ACC).

First-year students may participate on all varsity teams. The director of athletics provides departmental leadership and coordinates all athletic policies with the University Athletic Council. The council consists of representatives from the undergraduate student body, the faculty, the administrative staff, the trustees, and the alumni. The council meets with the director of athletics periodically during the school year.
Student Health & Safety

Campus Police
It is the mission of the Duke University Police Department to protect and serve the people and property of Duke. We are guardians of a community of world class education, research and healthcare and must prevent violence, reduce fear, and build relationships. For more information, visit police.duke.edu.

Counseling & Psychological Services (CAPS)
CAPS helps Duke students enhance their strengths and learn to cope with the trials of living, growing, and learning. CAPS offers many services to Duke undergraduate, graduate, and professional students, including brief individual counseling/psychotherapy, consultation, couples and group counseling, and assistance with referrals. CAPS' staff also provide outreach education programs to student communities, promoting an empathic and supportive culture. Staff members are available for consultation with faculty concerning students or other matters relating to mental health in the university community. The CAPS staff includes psychologists, clinical social workers, and psychiatrists experienced in working with college-age adults. CAPS' staff carefully adhere to professional standards of ethics, privacy, and confidentiality. For more information, visit studentaffairs.duke.edu/caps.

DukeReach
DukeReach provides direct case management services including interventions, advocacy, referrals and follow-up services for students who are experiencing significant difficulties related to mental health, physical health, and/or psycho-social adjustment. The Assistant and Associate Deans in DukeReach coordinate student services and provide connections with campus departments as well as outside agencies and providers. For more information, visit studentaffairs.duke.edu/dukereach.

DuWell
DuWell works to enhance the educational experience for Duke students by addressing substance use and abuse issues and promoting healthy physical, emotional and social development, including issues related to sexual health. It offers one-on-one screening (for substance use) and health coaching, workshops and trainings on the different topic areas of wellness (including Social Host Education, Stress and Sexual Health workshops) and programs for student groups upon request. Consultation on prevention of high-risk behavior and promotion of wellness is available to students, faculty, professionals and staff. DuWell is dedicated to fostering a living/learning environment on campus and within the surrounding community that encourages the full development of the individual as an engaged member of the community. For more information, visit studentaffairs.duke.edu/duwell.

Student Health
Student Health Services at Duke University is jointly supported by the Division of Student Affairs and the Department of Pediatrics. The Duke Student Health Center is the primary source for a wide range of healthcare services, many of which are covered by the Student Health Fee. Its mission is to provide evidence-based, patient-centered health care to the Duke student community in a professional and compassionate manner that directly contributes to the student's well-being and overall success. For more information, visit studentaffairs.duke.edu/studenthealth.
Housing, Dining, & Transportation

Housing and Residence Life (HRL)

Undergraduate Housing
Housing, Dining and Residence Life manages all aspects of the university’s three-year undergraduate residency requirement. Residential programs are designed to build positive communities that value learning, create new opportunities for faculty engagement, and generate positive social connections. HRL, student residents and others in the Duke community develop and maintain environments that support classroom learning and encourage students to seek learning opportunities in the world around them. HRL promotes opportunities for students to connect with others and develop a strong and enduring sense of belonging; and intentionally provide opportunities for students to grow and develop as they continue to negotiate developmental issues related to identity, autonomy, and responsibility. HRL programs are rooted in the concepts of mutual respect and civility, and recognize and celebrate the dignity and self-worth of all members.

HRL also manages the facilities operations of all university student residences, which comprise approximately 25 percent of all university space. These responsibilities include all long-range planning, renovations, and major projects, managing housekeeping and maintenance efforts, and ensuring that all residence options are safe, secure, comfortable, and well-maintained. For more information, visit studentaffairs.duke.edu/hdrl.

Graduate and Professional Student Apartments
Limited on-campus housing is available to full-time graduate students. Priority for housing assignment will be awarded to graduate students who arrive from abroad on student visa status and it is their first time attending school outside of their home country. Students applying for the full academic year will be given priority in assignment. All students applying for less than the full academic year will be assigned on a space-available basis after all students applying for the full academic year have been accommodated. International students do not receive priority when applying for less than the full academic year. For more information on graduate student housing application timeline and facility amenities, visit this website. Assignments are made in the order of receipt of completed applications.

Off-Campus Housing
The Duke Community Housing Office maintains a listing of rental apartments, rooms, and houses provided by property owners or real estate agencies in Durham at durhamgradhousing.com. Duke Housing and Residence Life (HRL) operates a website specifically to simplify the off-campus housing search for students, parents, faculty and staff, and for area property owners and managers at nearduke.com/housing.

Duke Dining
Duke is home to one of the most innovative, dynamic, and cutting edge collegiate dining programs in the country. Duke Dining provides access to over 45 dining locations that include 36 on-campus locations, Merchants-on-Points (MOPs-off-campus restaurants that deliver), and food trucks. A community-driven, sustainable, award-winning program, Duke Dining provides opportunities for culinary education and engagement with access to cooking classes, chef demos, nutrition and wellness events and special themed dinners throughout the academic year. For more information, visit studentaffairs.duke.edu/dining.

DukeCard
All Duke students are issued electronic Duke University identification cards through their mobile devices. This identification should be carried at all times. DukeCards are the means of identification for library privileges, athletic events, and other university functions or services open to them as university students. Students will be expected to present their cards on request to any university official or employee. DukeCards are not transferable and fraudulent use may result in loss of student privileges or suspension. For more information, visit dukecard.duke.edu.

Parking & Transportation
Duke Parking & Transportation provides the Duke community with parking options that balance price and convenience while managing supply and demand across the parking system. A valid permit is required in all locations; most locations are gated and the permit activates the entry and exit gates. Visitors who do not have a permit pay by the hour in facilities specially set aside for them. Accommodations are also available for patrons that require accessible parking or transportation.

Options include annual permits and short-term permits that allow for flexible or occasional parking. Anyone affiliated with Duke is
eligible to purchase on-campus parking in available locations. There are also many transportation options available at Duke, including Duke Transit (buses), vans, city and regional buses, private taxi service, and a ride-hailing program. For more information, visit parking.duke.edu.
Student Disability Access Office (SDAO)

The Student Disability Access Office (SDAO) recognizes disability as an aspect of diversity that is integral to society and to our campus community. Accessibility is an essential feature of the Duke campus, and the SDAO strives to create an inclusive community for our students. The SDAO strives to ensure that students with disabilities are provided the tools they need to fully access all aspects of student life inside and outside of the classroom.

Core Functions of SDAO

- Partner with students with disabilities to establish services for their access and inclusion on campus
- Manage, coordinate, implement and evaluate accommodation/service programs
- Serve as a resource to students/faculty/staff to ensure effective provision of services
- Provide educational and resource support to the campus community to increase awareness regarding how to create and sustain access and inclusion for students with disabilities in all aspects of the university
- Provide resource and referral information to the campus community and prospective student and their families

SDAO works with each student individually to establish academic adjustments and auxiliary aids and services, more frequently referred to as academic accommodations for the purpose of eliminating the environmental barriers impacting the student’s equitable access to the campus facilities, programs and activities.

In order to receive consideration for reasonable accommodations under Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act of 1990 (ADA), and the ADA Amendments Act of 2008, a student must have a physical or mental impairment that substantially limits one or more major life activities. Students requesting accommodations under the provisions of the ADA, ADA Amendments Act of 2008, and Section 504 of the Rehabilitation Act of 1973 (e.g., academic, accessibility, housing) must contact the Student Disability Access Office to explore possible coverage. Students with medical conditions not covered under the provisions of the ADA and the ADA Amendments Act may wish to contact Duke Student Health Service. Additional information and requests for accommodations may be found on the SDAO website.

For more information, visit access.duke.edu/students.
Continuing Studies

Academic Study

Admission to the Continuing Studies Program is discretionary. For consideration for admission, applicants to the Continuing Studies Program must meet at least one of the following two criteria.

- Earned bachelor's degree from a college or university accredited by a national or regional accrediting body recognized by the Department of Education.
- Age 25 or older, and intend to initiate or complete academic study in a Duke University academic program.

Students are given academic counseling by the Office of Continuing Studies and Summer Session, and are subject to the regulations set forth for degree candidates, unless explicitly noted otherwise. A junior or senior who is currently enrolled at an external college or university who wishes to pursue an academic discipline unique to Duke University, may apply through the Office of Continuing Studies for admission as a nondegree, full-time visiting student for one or two semesters. Students with unique circumstances should contact the Office of Continuing Studies.

Minimum GPA Requirement

Successful applicants are expected to have earned a minimum 3.0 GPA in their most recent program.

Applicants who fail to meet the minimum GPA requirement, are subject to additional review and may be admitted on a provisional basis. As part of the additional review, the following will be taken under consideration:

- the applicant has not been enrolled as a full-time student in the last 4 years, and
- the applicant demonstrates the ability to successfully complete college level coursework by earning a passing grade (B or better) in a minimum of 4 courses during the last 2 years.

As part of a provisional admission, a student must earn a minimum 3.0 GPA in the semester immediately following the provisional admission.

Withdrawal

If a student enrolled in a Duke University program withdraws from the program, or is no longer in good academic standing, they must wait two academic terms before re-applying to any Duke program, including Continuing Studies (see the Satisfactory Continuation Requirements outlined on page 51 of the Bulletin of Undergraduate Instruction).

Semester Continuation Requirements

Semester continuation requires that you earn a passing grade (C-or better) in a minimum number of courses to remain in good standing. Students who receive at least one failing grade (D, D-, F) are subject to academic probation or academic dismissal.

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<th>Academic Probation</th>
<th>Academic Dismissal</th>
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<td>• Earned D or D-in at least one course</td>
<td>• Earned F in at least one course</td>
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<td>• Earned F in one course, and C-or better in at least two courses</td>
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Students placed on academic probation must acknowledge their probationary status in writing to the academic dean for Continuing Studies students, in order to continue into the next academic term. They are also expected to seek assistance from campus resources and have their course selection approved by their academic dean. In the probationary term they must earn grades of C or better in all courses to continue. Students who withdraw from all courses must wait two semesters to submit a request to return to study.

Program and application information is available from Duke Continuing Studies. Application deadlines: August 1 for the fall semester, December 1 for the spring semester, April 15 for Term 1 of the summer session, and June 1 for Term 2 of the summer session.

Certificate Programs

Professional certificate programs offered include human resource management, management accounting, digital media and marketing, big data and data science, technical communications, business communications, business ethics, paralegal studies, financial planning, event development, Six Sigma Green Belt, entrepreneurship, supply side management, sustainable management, online learning, finance essentials, legal nurse consulting, and others.
Nonprofit Management Program
Students interested in the nonprofit sector or in community development are invited to explore the noncredit course offerings of this program. Taught by experts and practitioners, these short courses offer instruction concerning financial and resource management, management of personnel and volunteers, leadership development, fundraising, planning and evaluation, board development/governance, and media relations.

Osher Lifelong Learning Institute (OLLI) at Duke
OLLI at Duke began in 1977 as the Duke Institute for Learning in Retirement. Since 2004 the membership organization has been a member of the Osher Lifelong Learning Network, a group of more than 120 institutes across the country dedicated to meeting the needs of older learners and extending the demographic served by traditional universities. OLLI sponsors noncredit course offerings in the fall, winter, and spring as well as fall and spring retreats, language tables, reading groups, film and lecture series, and volunteer opportunities.

Duke Youth Programs
For more than thirty-five years, Duke Youth Programs has offered academic enrichment opportunities for middle and high school students in the summer. Current offerings range from camps in biosciences and engineering, forensic science, game design, drones, math, cryptography, neurosciences, creative writing, SAT preparation, video production, and a college admissions boot camp.
For more information, call the Office of Continuing Studies and Summer Session at (919) 684-6259, or visit learnmore.duke.edu.
Duke University Libraries

The Duke University Libraries are the shared center of the university's intellectual life. The William R. Perkins Library, Bostock Library and Rubenstein Rare Book & Manuscript Library comprise the main West Campus library complex, which is joined by Lilly and Music libraries on East Campus, the Pearse Memorial Library at the Duke Marine Lab and the separately administered libraries serving the schools of Business, Divinity, Law and Medicine. Together they form one of the nation's top ten private university library systems.

All Libraries

Perkins & Bostock Libraries (library.duke.edu)
David M. Rubenstein Rare Book & Manuscript Library (library.duke.edu/rubenstein)
Duke University Archives (library.duke.edu/rubenstein/uarchives)
Lilly Library (library.duke.edu/lilly)
Music Library (library.duke.edu/music)
Marine Lab Library (library.duke.edu/marine)
Library Service Center (library.duke.edu/lsc)
Divinity School Library (library.divinity.duke.edu)
Duke Kunshan University Library (dukekunshan.edu.cn/en/academics/library)
Ford Library, Fuqua School of Business (library.fuqua.duke.edu)
Goodson Law Library (law.duke.edu/lib)
Medical Center Library (mclibrary.duke.edu)

University Institutes

Duke Institute for Brain Sciences (DIBS)
The Duke Institute for Brain Sciences (DIBS) provides a vibrant hub for all who share our vision of making neuroscience greater than the sum of its parts by integrating schools, disciplines, analysis and education to accelerate breakthroughs and benefit society. It is an exciting place to be! The DIBS mission is to promote interdisciplinary brain science and translate discoveries into solutions for health and society. Each year, DIBS touches thousands of people, from our 190-member Faculty Network and hundreds of students and trainees to the many who benefit from campus, community, and outreach activities. For more information, visit dibs.duke.edu.

Kenan Institute for Ethics
The Kenan Institute for Ethics is an interdisciplinary think and do tank committed to promoting moral reflection and commitment, conducting interdisciplinary research, and shaping policy and practice at Duke and beyond. From current policy debates about the ethics of migration, cyber-security, or artificial intelligence to historical interrogations of the rise of a post-secular society and nature of genocide to philosophical puzzles about the limits of individual responsibility or foundations of happiness, the Kenan Institute for Ethics takes seriously the notion that ethical questions and problems are indeed everywhere. For more information, visit kenan.ethics.duke.edu.

Duke Global Health Institute (DGHI)
Formed in 2006 as part of Duke University's commitment to spark innovation in global health research and education, the institute brings together knowledge and resources from across the university to address the most important global health issues of our time. DGHI faculty, staff and students are engaged in research and educational projects in more than 40 countries, including the United States. In several of these countries, DGHI has built longstanding, bilateral collaborations with local institutions and organizations, including Duke-affiliated partners such as Duke Kunshan University in China and the Duke-NUS Medical School in Singapore. For more information, visit globalhealth.duke.edu.

John Hope Franklin Humanities Institute (FHI)
Founded in 1999, the John Hope Franklin Humanities Institute (FHI) is built on a fundamentally collaborative model befitting the Duke University emphasis on knowledge in the service of society. Through interdisciplinary cross-fertilization, we seek to encourage the
conversations, partnerships, and collaborations that continually stimulate creative and fresh humanistic research, writing, teaching, and practice at Duke. Inspired by the scholarly and civic example of John Hope Franklin, we also support work that engages questions of race and social equity in their most profound historical and global dimensions. For more information, visit fhi.duke.edu.

**The Social Science Research Institute (SSRI)**
The Social Science Research Institute (SSRI) brings together researchers with interests in problems that cross the various social and behavioral sciences, including problems that connect with the humanities and natural sciences. It promotes multidisciplinary collaboration among such scholars as they work on important social issues that are challenging to address fully from within any given discipline. For more information, visit ssri.duke.edu.

**The Nicholas Institute for Environmental Policy Solutions**
The Nicholas Institute for Environmental Policy Solutions at Duke University improves environmental policymaking worldwide through objective, fact-based research to confront the climate crisis, clarify the economics of limiting carbon pollution, harness emerging environmental markets, put the value of nature’s benefits on the balance sheet, develop adaptive water management approaches, and identify other strategies to attain community resilience.

The Nicholas Institute is part of Duke University and its wider community of world-class scholars. This unique resource allows the Nicholas Institute’s team of economists, scientists, lawyers and policy experts to not only deliver timely, credible analyses to a wide variety of decision makers, but also to convene these decision makers to reach a shared understanding regarding this century’s most pressing environmental problems. For more information, visit nicholasinstitute.duke.edu.

**Bass Connections**
Bass Connections bridges the classroom and the world beyond the university, giving students from all of Duke’s schools a chance to tackle complex societal problems alongside our superb faculty. We support research teams that draw on perspectives and methods from multiple disciplines, as well as robust engagement with communities, stakeholders and decision-makers.

Named in honor of founding donors Anne T. and Robert M. Bass P’97, the program exemplifies Duke’s commitment to interdisciplinary, collaborative inquiry. The Basses’ $50 million gift sparked a new approach to integrating research, education and civic engagement within the university; by including a $25 million matching challenge, their donation has already inspired more than 65 donors to support this innovative program.

Through Bass Connections, Duke is channeling its unique culture of collaboration, ambitious entrepreneurial spirit and established record of applying classroom learning to pressing global problems, to create a distinctive new model for education. For more information, visit bassconnections.duke.edu.

**Initiatives**

**Rhodes Information Initiative at Duke (iiD)**
The Rhodes Information Initiative at Duke (iiD) is an interdisciplinary program designed to increase "big data" computational research and expand opportunities for student engagement in this rapidly growing field. Started in 2013, the program is led by Robert Calderbank.

Launched as an initiative of Duke University, Rhodes iiD is partnered with the Duke University Quantitative Initiative, which promote cross-pollination of ideas throughout Duke’s programs and research projects, and works to increase the number of quantitative faculty in all disciplines on Duke campus. For more information, visit bigdata.duke.edu.

**Innovation & Entrepreneurship Initiative (I&E)**
I&E believes all Duke students benefit from learning about innovation and entrepreneurship—from those who wish to found a company, to those who want to change the world with innovation, to those who simply want to cultivate a more creative and entrepreneurial mindset.

I&E partners with schools and departments across Duke to offer interdisciplinary, experience-based education. Whether students are working on their own idea with a mentor, or advancing an exciting faculty innovation through a course, students learn via experiences that are in service of ambitious, worthy goals and offer opportunities for meaningful collaboration. For more information, visit entrepreneurship.duke.edu.
The Duke Initiative for Science & Society

The Duke Initiative for Science & Society (“Science & Society”) fosters research, education, communication, democratic deliberation, and policy engagement on the ethical progress of science and technology in society. Science & Society takes an interdisciplinary approach, with a focus on applied ethics and policy, to advance the responsible use of science and technology for humanity. For more information, visit scienceandsociety.duke.edu.

MEDx

MEDx (Medicine + Engineering at Duke) was forged in 2015 to enhance existing ties and foster new interdisciplinary collaborations between the School of Medicine and Pratt School of Engineering as the first part of a Provost initiative to create opportunities at the intersection of academic units, Together Duke. An initiative rather than an institute, MEDx is structured to enhance existing ties and encourage new collaborations among faculty from both schools as well as other schools, institutes and initiatives at Duke.

MEDx fosters the exchange of ideas and creates research opportunities between physicians, engineers, computer scientists, researchers and innovators. We promote the training of the next generation of researchers and clinicians to work symbiotically on new solutions to complex clinical problems, and we develop strategic commercialization opportunities to translate research advances into effective devices, therapeutics and care delivery systems. For more information, visit medx.duke.edu.

Centers

Margolis Center for Health Policy

The Robert J. Margolis, MD, Center for Health Policy was established in January 2016 with a $16.5 million gift from Duke medical school alumnus Robert J. Margolis and his wife Lisa, through the Robert and Lisa Margolis Family Foundation. Duke-Margolis catalyzes Duke University’s leading capabilities including interdisciplinary academic research and capacity for education and engagement, to inform policy making and implementation for better health and health care.

Duke-Margolis partners with funders and experts in healthcare policy and practice from around the world and is advised by an accomplished board of healthcare leaders representing academia, patients, policy research, payers, and providers. The Center has offices and staff on Duke University’s campus in Durham, North Carolina and at the Duke in DC offices in the heart of the nation’s capital.

For more information, visit healthpolicy.duke.edu.

Duke University Center for International and Global Studies (DUCIGS)

The Duke University Center for International and Global Studies (DUCIGS) grounds its research, teaching, and programming on the deep, region and culture-specific knowledge and experience of its organizational units while exploring global topics, pursuing interdisciplinary and cross-regional collaboration, and welcoming new approaches within areas studies and global studies. The mission of DUCIGS is to:

- Support, engage, and connect researchers, students, departments, and schools to work on international issues
- Promote interdisciplinary research and education to understand and engage with challenging global issues
- Support and coordinate the activities of the area studies centers, councils, and initiatives

DUCIGS is home to various international area studies centers, councils and initiatives including:

- Africa Initiative (AI)
- Asian Pacific Studies Institute (APSII)
- Duke Brazil Initiative (DBI)
- Center for Latin American and Caribbean Studies (CLACS)
- Concilium on Southern Africa (COSA)
- Center for Slavic, Eurasian, and East European Studies (CSEEES)
- Slavic and Eurasian Languages Resource Center (SEELRC)
- Duke India Initiative (DII)
- Duke Islamic Studies Center (DISC)
- Duke University Middle East Studies Center (DUMESC)
- Global Asia Initiative (GAI)
- Observatory on Europe

Duke University
Center for Documentary Studies

The Center for Documentary Studies (CDS) at Duke University offers an interdisciplinary program in the documentary arts—photography, audio, film/video, narrative writing, new media, and other means of creative expression—that emphasizes active engagement in the world beyond the university campus. Much more than a traditional educational center, CDS encourages experiential learning in diverse environments outside the classroom, with an emphasis on the role of individual artistic expression in advancing broader societal goals. Programs range widely to include university undergraduate courses, popular summer institutes that attract students from across the country, international awards competitions, award-winning book publishing and radio programming, exhibitions of new and established artists in the center’s galleries, an international documentary film festival, nationally recognized training for community youth and adults, and fieldwork projects in the United States and abroad. For more information, visit documentarystudies.duke.edu.

Dewitt Wallace Center for Media and Democracy

The DeWitt Wallace Center for Media & Democracy (DWC) is Duke University’s hub for the study of journalism. DWC studies the interaction between news media and policy, supports watchdog and accountability reporting in the United States and around the world, and teaches about the media’s role in democracy. The center is part of the Sanford School of Public Policy, and shares in the Sanford School’s mission of teaching, research, and policy engagement, with the goal of putting knowledge in service to society. The center offers over twenty undergraduate courses designed to give students a thorough understanding of the principles and the practice of journalism. Together with support from Trinity College of Arts & Sciences, the center hosts the Policy Journalism and Media Studies Certificate, an undergraduate certificate program for students aspiring to become future journalists, or private and public sector leaders who will interact with the media. In addition, the center hosts the Duke Reporters’ Lab and administers the undergraduate Melcher Family Award for Excellence in Journalism. For more information, visit dewitt.sanford.duke.edu.

DukeEngage

DukeEngage provides fully-funded opportunities that enable students and faculty to collaborate with organizations across the globe to address critical societal needs through an immersive summer of civic engagement. Each year, Duke undergraduates work with communities on a variety of local issues while developing an understanding of their role in affecting social change and gaining a more nuanced perspective of self, purpose & place in the world. For more information, visit dukeengage.duke.edu.

Duke Civic Engagement

Duke Civic Engagement (DCE) strengthens and connects the ways in which Duke partners with communities. DCE supports Duke’s collaborations on pressing social challenges by increasing the capacity of the campus to sustain partnerships and sharing best practices in community engagement. DCE provides trainings, workshops, and consultations; volunteer and partnership opportunities through the ConnectCommunity platform; and a listing of community-based federal work study opportunities. In these ways, DCE aims to advance civic engagement and promote equitable approaches to strengthen partnerships between Duke and the community. For more information, visit civic.duke.edu.

Technology Resources

The Office of Information Technology (OIT) is responsible for computing and technology services and support for the university community. OIT’s searchable website offers access to free software, Duke-supported applications, news and training, technical support, and many other resources to help students, faculty, and staff make the most of information technology at Duke. For more information, visit oit.duke.edu.

Computing and Networking

All campus buildings, including residence halls, as well as the outdoor space near Bryan Center plaza, are equipped with secure high-speed wireless Internet. Residence halls are also wired for access to Duke’s network. Members of the Duke community are assigned their own email accounts, which they may access from their own computers, the web or from any mobile device using their NetID and password. For more information, visit wireless.duke.edu.

Printing, Software, and Labs
The ePrint system enables students to print from computers and mobile devices (using the Pharos print app) to printers distributed throughout campus. Up-to-the-minute status information for all printers is available at the ePrint status page. Dozens of software packages are available for free or at a discount through software.duke.edu. There are also several physical computer labs across campus and a growing array of virtual computer resources as well. Students can also visit specialty labs such as the Multimedia Project Studio and the three Co-Lab Studios (located at the Technology Engagement Center (TEC), the Rubenstein Arts Center, and East Campus), which house 3D printing and other fabrication tools. For more information, visit oit.duke.edu/category/printers-and-labs.

### Technology Training
Undergraduate and graduate students can take advantage of free in-person or online training on programming, app development, web design, IT security, Adobe Creative Cloud, and more. Online training is accessed through the LinkedIn Learning online training library. The Roots training series offers in-class workshops via the Innovation Co-Lab (colab.duke.edu). For additional information on available opportunities and to sign up for a monthly newsletter, visit oit.duke.edu/training.

### Storage and Backup Services
Duke offers services for securely storing, backing up, and recovering your personal files. Students receive 50 GB of secure cloud storage through Duke Box at box.duke.edu. Box and most Duke services are protected by Duke’s Multi-Factor Authentication (MFA) two-step verification. Enroll and set up the Duo app at oit.duke.edu/mfa.
Career Center

The Career Center, working in partnership with faculty and colleagues, provides career advising to all Duke undergraduates, graduate students, and alumni. Recognizing the unique talents and needs of each individual, the Career Center encourages students to make the most of their Duke experience by accessing relevant campus resources, developing career interests and values, and establishing and maintaining important human relationships with their peers as well as Duke faculty, staff, and alumni. The Career Center works to build and maintain relationships with alumni and employers who can provide internships and learning opportunities, entry-level positions, and opportunities for experienced professionals. For more information, visit careerhub.students.duke.edu.
Agreements with other Universities

Neighboring Universities

Under a plan of cooperation—the interinstitutional agreement among Duke University and The University of North Carolina at Chapel Hill, North Carolina State University, North Carolina Central University, The University of North Carolina at Charlotte, and The University of North Carolina at Greensboro—a student regularly enrolled in Duke University as a degree-seeking student and paying full fees may enroll for one approved course each semester at one of the institutions in the cooperative program unless an equivalent course is offered at Duke in the same academic term. Under the same conditions, one interinstitutional course per summer may be taken at a neighboring institution participating in this agreement provided that the student is concurrently enrolled at Duke for one full course credit. This agreement does not apply to contract programs such as the American Dance Festival or to study abroad programs.

Approval forms for courses to be taken at these neighboring institutions may be obtained from the offices of the academic deans and the university registrar. Forms are also available online at the Office of the University Registrar website (registrar.duke.edu), in the Registration section. Only those courses not offered at Duke will be approved. Approval must be obtained at Duke from the director of undergraduate studies of the subject of the course and the student’s academic dean. Credit so earned is not defined as transfer credit since grades in courses taken under the interinstitutional agreement are entered on the official record and used in determining the grade point average. The courses may be eligible for Areas of Knowledge and Modes of Inquiry coding. The student pays any special fees required of students at the host institution.

Courses taken at The University of North Carolina at Chapel Hill by Duke students in the Robertson Scholarship Program (a joint scholarship program for students at Duke and The University of North Carolina at Chapel Hill) are interinstitutional courses. However, the restriction on the number of courses and the kind of courses (i.e., those not offered at Duke) permitted does not always apply. Robertson Scholars should refer to program materials for specific regulations.

Domestic Exchange Programs

Trinity College has exchange programs with two domestic institutions: Howard University in Washington, DC, and Spelman College in Atlanta, Georgia. Duke students may study for a semester at either institution, while students from these institutions enroll for the same period at Duke. Students may enroll in a wide variety of courses at either Howard University or Spelman College for which they will receive transfer credit at Duke. Transfer credits earned under this exchange program do not count against the maximum allowable domestic or study abroad transfer credits. For more information about these programs, visit 011 Allen.
Bulletin of
Duke University

Duke Divinity School
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About the Divinity School

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.

History of the Divinity School

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

The School of Religion began its work in the academic year 1926-27, and formal exercises for its opening were held on November 9, 1926. In 1940 the name was changed to Duke Divinity School. During its history, the Divinity School has had outstanding teachers, scholars, and administrative leaders. Since the founding of the school in 1926, the following persons have served as deans or acting deans: Edmund Davison Soper, 1926-28; Elbert Russell, 1928-41; Paul Neff Garber, 1941-44; Harvie Branscomb, 1944-46; Gilbert T. Rowe, acting dean of the faculty, 1946-47; Paul E. Root (elected in 1947, but died before assuming office); Harold A. Bosley, 1947-50; James Cannon III, acting dean 1950-51, dean 1951-58; Robert Earl Cushman, 1958-71; Thomas A. Langford, 1971-81; Jameson Jones, 1981-82; Dennis M. Campbell, 1982-97; L. Gregory Jones, 1997-2010; Richard B. Hays, 2010-15; Ellen F. Davis, interim dean, 2015-16; Elaine A. Heath, 2016-18; and L. Gregory Jones for a second appointment, 2018-21.

The current dean is Edgardo Colón-Emeric, whose appointment began July 1, 2021.

The school’s graduates have distinguished themselves by making significant contributions to the church, the academy, and the world.

Role of the Divinity School

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

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

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

Relation of the Divinity School to Duke University

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

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**Demographic Information**

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<th>ACTIVE ENROLLMENT SUMMARY</th>
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<tbody>
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<td>Master of Divinity</td>
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**GEOGRAPHICAL DISTRIBUTION (US STATE)**

| Alabama          | 15  |
| Arkansas         | 2   |
| California       | 25  |
| Colorado         | 4   |
| Connecticut      | 2   |
| District of Columbia | 3  |
| Florida          | 16  |
| Georgia          | 11  |
| Illinois         | 8   |
| Indiana          | 6   |
| Kansas           | 5   |
| Kentucky         | 2   |
| Maine            | 1   |
| Maryland         | 7   |
| Massachusetts    | 4   |
| Michigan         | 7   |
| Minnesota        | 5   |
| Mississippi      | 2   |
| **Total**        | **704** |

**GEOGRAPHICAL DISTRIBUTION (INTERNATIONAL)**

| Canada    | 1   |
| China     | 1   |
| Colombia  | 1   |
| Ghana     | 1   |
| India     | 2   |
| Japan     | 1   |
| South Korea | 11 |
| **Total** | **704** |

**DENOMINATIONS REPRESENTED**

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Duke University
Duke University

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<tr>
<td>Pentecostal Holiness</td>
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<tr>
<td>Presbyterian</td>
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<tr>
<td>Presbyterian Church in America</td>
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<td>Presbyterian Church of Korea</td>
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<tr>
<td>Presbyterian Church USA</td>
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<tr>
<td>Progressive National Baptist Convention</td>
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<td>Protestant</td>
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<td>Reformed Church in America</td>
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<td>Reformed Tradition</td>
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<td>Religious Society of Friends</td>
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<tr>
<td>Roman Catholic</td>
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<td>Seventh-Day Adventist</td>
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<tr>
<td>Southern Baptist</td>
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<tr>
<td>Southern Baptist Convention</td>
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<tr>
<td>Unaffiliated</td>
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<td>Unitarian Universalist</td>
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<td>United Church of Christ</td>
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<td>Unity</td>
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<td>Vineyard</td>
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<td>Wesleyan</td>
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</tr>
<tr>
<td>N/A (Blank)</td>
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</tbody>
</table>
Academic Calendar 2022-2023

Duke Divinity plans for a fully in person academic year for Divinity residential programs (ThD, ThM, MTS, MDiv, Cert. Theology/Health Care - Residential). Residential courses will not offer online options. Students should plan to live locally in order to attend classes in person.

Duke Divinity plans for in person immersion weeks for those in Divinity hybrid programs (DMin, MA, Hybrid MDiv, Cert. Theology/Health Care - Hybrid). This includes any residential students taking courses offered in the hybrid program. Online weeks will remain as scheduled.

All calendars are subject to change. The entire academic calendar is accessible here: divinity.duke.edu/for-students/academic-resources/academic-calendar.

Divinity Hybrid Session Calendar

Applies to Doctor of Ministry (DMin), Master of Arts in Christian Practice (MA), Hybrid Master of Divinity (MDiv), and Hybrid Certificate in Theology and Health Care. All calendars are subject to change. The entire academic calendar is available at divinity.duke.edu/for-students/academic-resources/academic-calendar.

### Fall 2022

<table>
<thead>
<tr>
<th>August</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>August 26 (F)</td>
<td>Divinity Orientation</td>
</tr>
<tr>
<td>August 29-September 2 (M-F)</td>
<td>Divinity Hybrid Intensive Week. First day of classes</td>
</tr>
<tr>
<td>August 30 (Tu)</td>
<td>Drop/Add deadline</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>September</th>
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</thead>
<tbody>
<tr>
<td>September 1 (Th)</td>
<td>Final deadline for incomplete work from Spring term</td>
</tr>
<tr>
<td>September 5-9 (M-F)</td>
<td>Reading week</td>
</tr>
<tr>
<td>September 30 (F)</td>
<td>Last day to withdraw with a W</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>October</th>
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<tbody>
<tr>
<td>October 3 (M)</td>
<td>Final deadline for incomplete work from Summer term</td>
</tr>
<tr>
<td>October 24 (M)</td>
<td>Shopping carts open for Spring 2023</td>
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</table>

<table>
<thead>
<tr>
<th>November</th>
<th></th>
</tr>
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<tbody>
<tr>
<td>November 2 (W)</td>
<td>Registration begins for Spring 2023</td>
</tr>
<tr>
<td>November 4 (F)</td>
<td>Classes end</td>
</tr>
<tr>
<td>November 7-11 (M-F)</td>
<td>Reading week</td>
</tr>
<tr>
<td>November 14-18 (M-F)</td>
<td>Final exams</td>
</tr>
<tr>
<td>November 21 (M)</td>
<td>Last day of hybrid session</td>
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</table>

### Spring 2023

<table>
<thead>
<tr>
<th>January</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>January 9-13 (M-F)</td>
<td>Divinity Hybrid Intensive Week. First day of classes</td>
</tr>
<tr>
<td>January 10 (Tu)</td>
<td>Drop/Add deadline</td>
</tr>
<tr>
<td>January 16 (M)</td>
<td>Martin Luther King, Jr. Day holiday; no classes are held</td>
</tr>
<tr>
<td>January 16-20 (M-F)</td>
<td>Reading week</td>
</tr>
<tr>
<td>January 23 (M)</td>
<td>Weekly online sessions begin</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>February</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>February 1 (W)</td>
<td>Final deadline for incomplete work from Fall term</td>
</tr>
<tr>
<td>February 10 (F)</td>
<td>Last day to withdraw with a W</td>
</tr>
<tr>
<td>February 20 (M)</td>
<td>Registration begins for Summer 2023</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>March</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>March 24 (F)</td>
<td>Classes end</td>
</tr>
<tr>
<td>March 27-31 (M-F)</td>
<td>Final exams</td>
</tr>
<tr>
<td>March 27 (M)</td>
<td>Shopping carts open for Fall 2023</td>
</tr>
</tbody>
</table>
## Divinity Residential Session Calendar

Applies to Doctor of Theology (THD), Residential Master of Divinity (MDiv), Master of Theological Studies (MTS), Master of Theology (THM), and Residential Certificate in Theology and Health Care. All calendars are subject to change. The entire academic calendar is available at divinity.duke.edu/for-students/academic-resources/academic-calendar.

<table>
<thead>
<tr>
<th>Month</th>
<th>Important Dates</th>
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</thead>
<tbody>
<tr>
<td>April</td>
<td>April 5 (W) Registration begins for Fall 2023</td>
</tr>
<tr>
<td>May</td>
<td>May 12 (F) Commencement begins</td>
</tr>
<tr>
<td></td>
<td>May 13 (Sa) Baccalaureate held</td>
</tr>
<tr>
<td>Summer 2023</td>
<td></td>
</tr>
<tr>
<td>May</td>
<td>May 22-26 (M-F) Divinity Hybrid Session Intensive Week</td>
</tr>
<tr>
<td></td>
<td>May 23 (Tu) Drop/Add deadline</td>
</tr>
<tr>
<td></td>
<td>May 29 - June 2 (M-F) Reading week</td>
</tr>
<tr>
<td>June</td>
<td>June 5 (M) Weekly online sessions begin</td>
</tr>
<tr>
<td></td>
<td>June 23 (F) Last day to withdraw with a W</td>
</tr>
<tr>
<td>July</td>
<td>July 4 (Tu) Independence Day; no classes held</td>
</tr>
<tr>
<td></td>
<td>July 28 (F) Classes end</td>
</tr>
<tr>
<td></td>
<td>July 31-August 4 (M-F) Reading week</td>
</tr>
<tr>
<td>August</td>
<td>August 7-11 (M-F) Final exams</td>
</tr>
</tbody>
</table>
### Fall 2022

**August**
- August 26 (F) Divinity Orientation

**September**
- September 1 (Th) Final deadline for incomplete work from Spring term
- September 5 (M) First day of classes
- September 16 (F) Drop/Add deadline

**October**
- October 3 (M) Final deadline for incomplete work from Summer term
- October 10-14 (M-F) Reading week
- October 21 (F) Last day to withdraw with a W
- October 24 (M) Shopping carts open for Spring 2023

**November**
- November 2 (W) Registration begins for Spring 2023
- November 22 (Tu) Thanksgiving recess begins
- November 28 (M) Classes resume

**December**
- December 2 (F) Classes end
- December 5-9 (M-F) Reading week
- December 12-16 (M-F) Final exams
- December 19 (M) Last day of residential session

### Spring 2023

**January**
- January 17 (Tu) First day of classes
- January 31 (Tu) Drop/Add deadline

**February**
- February 1 (W) Final deadline for incomplete work from Fall term
- February 20 (M) Registration begins for Summer 2023

**March**
- March 24 (F) Last day to withdraw with a W
- March 27 (M) Shopping carts open for Fall 2023

**April**
- April 5 (W) Registration begins for Fall 2023
- April 6-7 (Th-F) Maundy Thursday and Good Friday; no classes held
- April 21 (F) Classes end
- April 24-28 (M-F) Reading week

**May**
- May 1-5 (M-F) Final exams
- May 12 (F) Commencement begins
- May 13 (Sa) Baccalaureate held
Divinity School Administration
Edgardo Colón-Emmeric, Dean of the Divinity School; Director, Center for Reconciliation
Thad Austin, Senior Director of Strategic Initiatives and Congregational Engagement at the Ormond Center, Thriving Congregations and Communities
Dana Auton, Human Resources Manager, Administration and Finance
Nina Balmaceda, Associate Director, Center for Reconciliation
Jeremy Begbie, Director, Duke Initiatives in Theology and the Arts
Katie Benjamin, Director, Divinity Library Karin Breiwitz, Information Technology Analyst
Jessie Broome, Program Coordinator, Everything Happens Project
Mycal Brickhouse, Director of Educational Programs, Leadership Education at Duke Divinity
Meghan Feldmeyer Benson, Chaplain
Betsy Buschman, Administrative Assistant, Leadership Education at Duke Divinity
Barbara Campbell, Registrar and Student Services, Course of Study
Emma Carter, Staff Assistant, Leadership Education at Duke Divinity
Peter Casarella, Director, Doctor of Theology Program
Elizabeth Chandler, Financial Analyst Administration and Finance
Nadya Chavies, Staff Assistant, Office of Black Church Studies
Jung Choi, Senior Director, Wesleyan Formation Initiatives; Co-director of Asian House of Studies
Daniel Corpening, Director, Field Education
Ashley Cross, Admissions Officer, Admissions
Farr Curlin, Co-director, Theology, Medicine, and Culture Initiative
Donielle Cyprian, Program Coordinator, Leadership Education at Duke Divinity
Callie Davis, Staff Assistant, Baptist House of Studies
Tracie Foust, Assistant Registrar
Curtis Freeman, Director, Baptist House of Studies
Maria Teresa Gaston, Managing Director, Foundations of Christian Leadership at Duke Divinity
Shannon Gigliotti, Staff Assistant, Thriving Rural Communities Initiative
David Goatley, Associate Dean for Academic and Vocational Formation; Director, Office of Black Church Studies
Joe Gonzales, Director of Business Administration
Rebekah Ramlow, Digital Marketing Specialist
Frith Gowan, Director of Digital Strategy, Communications
Bruce Grady, Program Director, NC Thrives
Regina Graham, Associate Director, Black Church Studies
Iris Greene, Staff Assistant, Academic Programs
Minoka Gunesekera, Director of Alumni Relations
Deborah Hackney, Senior Director, Academic Programs; and Registrar
Dean Hawkins, Library Assistant, Senior
Valerie Helbert, Program Coordinator, Center for Reconciliation
Morgan Hendrix, Director, Admissions Operations
Sally Hicks, Editorial Director, Faith and Leadership
Bob Horn, Building Manager
Bruce Horne, Information Technology Analyst Lacey Hudspeth, Library Associate
Christopher Jacobson, Chapel Organist and Divinity School Organist
Duke University

Dan Struble, Associate Dean for External Relations
Danielle Stulac, Program Director, Theology, Medicine, and Culture Initiative
Elizabeth Styron, Program Coordinator, NC Thrives
Brad Thie, Director, Thriving Rural Communities Initiative
Alma Tinoco Ruiz, Director, Hispanic House of Studies
Stacey Tompkins, Program Coordinator, Wesleyan Engagement
David Toole, Associate Dean for Interdisciplinary Initiatives
Dan Train, Associate Director, Duke Initiatives in Theology and the Arts
Tyler Ung, Staff Assistant, Office of the Chaplain
Carlo Vidal, Media Production Specialist
Audrey Ward, Executive Director of Communications
Lacey Warner, Associate Dean for Wesleyan Engagement and Hybrid Learning; Director, Master of Arts in Christian Practice Program
Cathy Watson, Director, Student and Community Life
Carl Weisner, Associate Dean for Administration and Finance
Victoria White, Managing Director of Grants Programs, Leadership Education at Duke Divinity
Wanda White, Coordinator of Programs/Assistant Director, Thriving Coordination Programs
Kinsley Whitworth, Staff Assistant, Admissions
Deborah Williams, Program Coordinator, Black Pastoral Leadership Collaboration
Jessica Williams, Program Coordinator, Wesleyan Engagement
William Willimon, Director, Doctor of Ministry Program
Belinda Wisdom, Administrative Coordinator, Office of the Dean
Stacey Young, Staff Assistant, Ministerial Formation
Colin Yuckman, Senior Director, Digital Learning Formation
Gretchen Ziegenhals, Managing Director, Leadership Education at Duke Divinity

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Starsky D. Wilson (2024), Potomac, Maryland
Ryland A. Winston Jr. (2022), Charlotte, North Carolina
John M. Zavada Jr. (2023), Arlington, Virginia

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Nancy C. B. Anthony, Oklahoma City, Oklahoma
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John H. Augustine, West New York, New Jersey
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Robert W. Bailey, Birmingham, Alabama
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Mark F. C. Berner, Elizabethtown, Pennsylvania
Thomas J. Bickerton, West Harrison, New York
Duke University

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Brenda B. Brodie, Durham, North Carolina
Michael H. Browder, Chesterfield, Virginia
Anthony S. Brown, Durham, North Carolina
Robert B. Bushong, Winter Park, Florida
Lucinda S. Cannon, Opelika, Alabama
Marjorie Barnwell Carr, Raleigh, North Carolina
Susan S. Caudill, Durham, North Carolina
Todd C. Chapman, Denver, Colorado
Laurie Lynn Clark, Columbus, Ohio
Larry Coats, Apex, North Carolina
W. Mark Craig, Dallas, Texas
Ian Cron, Nashville, Tennessee
Thelma Barclift Crowder, South Boston, Virginia
Kristine M. Dahlberg, Southern Pines, North Carolina
Terri Dean, Philadelphia, Pennsylvania
Paul R. Ervin Jr., Waynesville, North Carolina
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Ashley B. Futrell Jr., Washington, North Carolina
J. Michael Gaither, Boone, North Carolina
Patricia A. Garland, Richmond, Virginia
William B. Garrison Jr., Millwood, Virginia
Carol W. Goehring, Wilmington, North Carolina
Louise N. Grabarek, Emerald Isle, North Carolina
Mary R. Haggar, Clearwater, Florida
James W. Harbison Jr., New York, New York
James A. Harnish, Longwood, Florida
Cammie R. Hauptfuhrer, Charlotte, North Carolina
Bridget J. Hayes, New York, New York
Susan S. Henley, Chapel Hill, North Carolina
Calvin Hill, Fairfax, Virginia
Deborah I. Hodde, Charlotte, North Carolina
James C. Howell, Charlotte, North Carolina
John P. Jaquette Jr., Ithaca, New York
Valerie K. Johnson, Sewickley, Pennsylvania
David A. Johnston, Winter Park, Florida
L. Bevel Jones III, Decatur, Georgia
Sarah C. Jordan, Mount Gilead, North Carolina
J. Keith Kennedy, Sperryville, Virginia
Sarah S. Kreutziger, Metairie, Louisiana
Duke University

Eric A. Law, Berkley, Michigan
James C. Lee, Raleigh, North Carolina
William L. Lee, Roanoke, Virginia
Paul L. Leeland, Alpharetta, Georgia
D. Stephen Lewis Jr., Alpharetta, Georgia
Sinclair E. Lewis, Anderson, South Carolina
Joseph A. Lipe, Charlotte, North Carolina
Ann L. Littleton, Birmingham, Michigan
Robin W. Lovin, Dallas, Texas
George A. Mason, Dallas, Texas
Mary Alice Massey, Jacksonville, Florida
Irene L. McCutchen, Westport, Connecticut
William W. McCutchen Jr., Westport, Connecticut
Peter McDonald, Silver Spring, Maryland
Thaddeus L. McDonald III, Raleigh, North Carolina
Charles H. Mercer Jr., Raleigh, North Carolina
Brian K. Milford, Nashville, Tennessee
C. P. Minnick Jr., Raleigh, North Carolina
C. G. Newsome, Charlotte, North Carolina
Laura B. Nichol, Houston, Texas
Charles L. Overby, Franklin, Tennessee
Thomas J. Pace, Houston, Texas
Gregory V. Palmer, Worthington, Ohio
Marshall I. Pickens Jr., Anderson, South Carolina
A. Coleman Piper, Knoxville, Tennessee
J. William Porter, Charlotte, North Carolina
Cay B. Posey, Cary, North Carolina
Bennie H. Reynolds Jr., Blythewood, South Carolina
Nancy Aikens Rich, Edenton, North Carolina
Prince R. Rivers, Durham, North Carolina
Edwin S. Roberson, Memphis, Tennessee
Michael L. Robinson, Winston Salem, North Carolina
Robert C. Scott, San Antonio, Texas
Connie M. Shelton, Jackson, Mississippi
Carla Badgett Shield, Winnie, Texas
William S. Shillady, New York, New York
Charles M. Smith Sr., Washington, North Carolina
Ashley C. Stanley, Fletcher, North Carolina
Thomas B. Stockton, Winston Salem, North Carolina
G. Austin Triggs Jr., Nashville, Tennessee
William H. Tucker III, Phoenix, Arizona
James W. Ummer, Pittsburgh, Pennsylvania
Harold G. Wallace, Durham, North Carolina
Divinity School 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 faculty members take seriously various identities with specific communities within the Christian tradition. Because of its distinguished faculty, Duke Divinity School is an international center for research and publication in the theological disciplines and for reflection on the practice of ministry.

The information on this page is accurate as of August 2022. Faculty biographical information, CVs, and contact information are available on the individual faculty information pages on the Duke Divinity School website at divinity.duke.edu/faculty.

Sarah Jean Barton (2020), ThD, MTS, Assistant Professor of Occupational Therapy and Theological Ethics
Jeremy Begbie (2009), BD, PhD, LRAM, ARCM, FRSCM, Thomas A. Langford Distinguished Professor of Theology
Catherine Bowler (2010), MA, PhD, Associate Professor of the History of Christianity in North America
Luke Bretherton (2012), MA, PhD, Robert E. Cushman Distinguished Professor of Moral and Political Theology
Charles Campbell (2009), DMin, STM, PhD, Professor of Homiletics
Douglas A. Campbell (2003), MA, PhD, Professor of New Testament
Peter Casarella (2020), PhD, MA, Professor of Theology
Daniel Castelo (2021), MDiv, PhD, William Kellon Quick Professor of Theology and Methodist 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), MS, MDiv, PhD, Dean of the Divinity School, Director of Center for Reconciliation, and Irene and William McCutchen Associate Professor of Reconciliation and Theology
Valerie Cooper (2014), MDiv, ThD, Associate Professor of Religion and Society and Black Church Studies
Farr Curlin (2014), MD, Josiah C. Trent Professor in Medical Humanities
Ellen F. Davis (2001), MDiv, PhD, Amos Ragan Kearns Professor of Bible and Practical Theology
Quinton Dixie (2020), PhD, MPH, MA, Associate Research Professor of the History of Christianity in the United States and Black Church Studies
Susan Eastman (2003), MDiv, PhD, Associate Research Professor of New Testament
Frederick P. Edie (2003), MDiv, PhD, Associate Professor of the Practice of Christian Education
Curtis W. Freeman (2001), MDiv, PhD, Research Professor of Theology and Baptist Studies
David E. Goatley (2018), MDiv, PhD, Associate Dean for Academic and Vocational Formation, Director for the Office of Black Church Studies, and Ruth W. and A. Morris Williams Jr. Research Professor of Theology and Christian Ministry
Polly R. Ha (2021), PhD, Associate Professor of the History of Christianity
Amy Laura Hall (1999), MDiv, PhD, Associate Professor of Christian Ethics
Duke University

Zebulon M. Highben (2020), DMA, MSM, Associate Professor of the Practice of Church Music
L. Jan Holton (2018), MDiv, PhD, Associate Professor of the Practice of Pastoral Theology and Care
Warren Kinghorn (2010), MD, MTS, ThD, Esther Colliflower Associate Research Professor of Pastoral and Moral Theology
Xi Lian (2013), MA, DA, David C. Steinmetz Distinguished Professor of World Christianity
Brett McCarty (2019), BS, MDiv, ThD, Assistant Research Professor of Theological Ethics
Jerusha Matsen Neal (2017), MDiv, PhD, Assistant Professor of Homiletics
Anathaea Portier-Young (2003), MABL, PhD, Associate Professor of Old Testament
Luke Powery (2012), MDiv, ThD, Associate Professor of Homiletics
Ronald K. Rittgers (2021), ThM, PhD, Professor of the History of Christianity
C. Kavin Rowe (2006), MDiv, PhD, Vice Dean for Faculty and George Washington Ivey Distinguished Professor of New Testament
Lester Ruth (2011), MDiv, ThM, MA, PhD, Research Professor of Christian Worship
J. Warren Smith (2001), MDiv, STM, PhD, Professor of Historical Theology
Patrick T. Smith (2018), MDiv, MA, PhD, Associate Research Professor of Theological Ethics and Bioethics
Janet Martin Soskice (2020) MA, DPhil, William K. Warren Distinguished Research Professor of Catholic Theology
Brent A. Strawn (2019), MDiv, PhD, Professor of Old Testament
Alma Tinoco Ruiz (2020), BS, MDiv, Lecturer in Homiletics and Evangelism
David Toole (2014), MTS, MPH, PhD, Associate Professor of the Practice of Theology, Ethics, and Global Health
J. Ross Wagner (2013), MDiv, MA, PhD, Associate Professor of New Testament
Lacey C. Warner (2001), MDiv, PhD, Associate Dean for Wesleyan Engagement and Hybrid Learning, and Royce and Jane Reynolds Associate Professor of the Practice of Evangelism and Methodist Studies
William Willimon (2012), MDiv, STD, Professor of the Practice of Christian Ministry
Brittany Wilson (2013), MTS, PhD, Associate Professor of New Testament
Norbert Lance Weston Wilson (2020), PhD, MS, Professor of Food, Economics, and Community
Wylin Dassie Wilson (2020), PhD, MDiv, MS, Assistant Professor of Theological Ethics
Lauren Winner (2007), MPhil, MDiv, PhD, Associate Professor of Christian Spirituality
Norman Wirzba (2008), MA, MA, PhD, Professor of Theology, Ecology, and Agrarian Studies

Divinity School Emeriti Faculty
Charles Campbell (2009), DMin, STM, PhD, Professor Emeritus of Homiletics
Kenneth L. Carder (2004), MDiv, DMin, Ruth W. and A. Morris Williams Professor Emeritus of the Practice of Christian Ministry
Jackson W. Carroll (1993), BD, PhD, DD, Ruth W. and A. Morris Williams Professor Emeritus of Religion and Society
James L. Crenshaw (1987), BD, PhD, DD, Robert L. Flowers Professor Emeritus of Old Testament
Susan G. Eastman (2003), BA, MDiv, PhD, Associate Research Professor Emerita of New Testament
Mary McClintock Fulkerson (1983), MDiv, PhD, Professor Emerita of Theology and Women’s Studies
William Stephen Gunter (2007), MDiv, PhD, Dr Theol, Research Professor Emeritus of Evangelism and Wesleyan Studies
Stanley Hauerwas (1984), BD, MA, MPhil, PhD, DD, Gilbert T. Rowe Professor Emeritus of Divinity and Law
Richard P. Heitzenrater (1993), BD, MDiv, PhD, William Kelton Quick Professor Emeritus of Church History and Wesley Studies
T. Furman Hewitt (1992), ThD, PhD, Professor Emeritus of Baptist Studies
L. Gregory Jones (1997), MPA, MDiv, PhD, Ruth W. and A. Morris Williams Jr. Distinguished Professor Emeritus of Theology and Christian Ministry
Richard Lischer (1979), MA, BD, PhD, James T. and Alice Mead Cleland Professor Emeritus of Preaching
Randy Maddox (2005), MDiv, PhD, William Kelton Quick Professor Emeritus of Theology and Methodist Studies
Joel Marcus (2001), MA, MPhil, PhD, Professor Emeritus of New Testament and Christian Origins
Harmon L. Smith (1959), BD, PhD, Professor Emeritus of Moral Theology
Peter Storey (1999), DD, LLD, Ruth W. and A. Morris Williams Professor Emeritus of the Practice of Christian Ministry
William C. Turner Jr. (1982), MDiv, PhD, Professor Emeritus of the Practice of Homiletics
Grant Wacker (1992), PhD, Gilbert T. Rowe Professor Emeritus of Christian History

Department of Religious Studies Faculty
Instructors in the Graduate Program in Religion of the Duke University Department Religious Studies whose courses are open to Duke Divinity School students:
Marc Brettler (2015), PhD, Bernice and Morton Lerner Professor of Judaic Studies
Mark Chaves (2009), PhD, Anne Firor Scott Distinguished Professor of Sociology
Mark Goodacre (2005), DPhil, Frances Hill Fox Professor of Religious Studies and Department Chair
Mona Hassan (2009), PhD, Associate Professor of Religious Studies
Richard Jaffe (2001), PhD, Professor of Religious Studies
Mohsen Kadivar (2015), PhD, Research Professor in Religious Studies
Jennifer Wright Knust (2019), PhD, Professor of Religious Studies
Laura Lieber (2008), PhD, Professor of Religious Studies
David Morgan (2008), PhD, Professor of Religious Studies and Director of Graduate Studies
Leela Prasad (1999), PhD, Professor of Religious Studies
Anna Sun (2019), PhD, Associate Professor of Religious Studies
Joseph Winters (2015), PhD, Alexander F. Hehmeyer Associate Professor of Religious Studies
Conduct Covenant

Duke Divinity School is a Christian community shaped by the Gospel of Jesus Christ. We welcome into our community anyone who is willing to live and work under the standards of conduct specified herein.

We, the faculty, staff, and students in the Divinity School of Duke University, make covenant, individually and corporately, to uphold the highest standards of conduct and academic integrity. We commit to building and practicing Christian community formed and educated for service to the Church and the world. We engage in this work by embodying honesty and integrity in our lives, relationships, public actions, academic work, and in all forms of speech. We strive for a community that is rooted in hospitality, dialogue, justice, respect, worship, charity, peace, and hope.

In living out this covenant, we will:
- Cherish and defend the full humanity of all people.
- Avoid exploiting, insulting, intimidating, coercing, harassing, or marginalizing one another.
- Abstain from plagiarizing, fabricating, or falsifying our work or aiding others in these forms of dishonesty.
- Respect and care for the places, resources, and people with whom we engage in learning.
- Pursue teaching, learning, and serving with honesty and integrity.
- Pursue knowledge and understanding, foster the honest and respectful exchange of ideas, listen carefully, seek to understand, and give a fair, accurate, and charitable account of ideas, positions, and arguments of others.
- Abide by the highest standards of care for others whether we are on or off campus, and whether we are communicating face-to-face, by phone, social media, online, or in writing, so long as we are enrolled or employed at the school.
- Honor the friendships we form, transcending self-service with mutual service.
- Live honestly before one another, giving and receiving wisdom and holding ourselves accountable to one another.
- Encourage each other to ever-deepening commitment to charity, justice, and mercy.

Covenant Keeping Processes

Introduction: Breaches of community covenants are grievous matters, both to the individuals concerned and to the community as a whole. To encourage covenant faithfulness, the Divinity School conduct covenant tries to be explicit in describing the kind of attitude and behavior that honors the distinctive nature of the Divinity School. The Divinity School will work to foreground the conduct covenant in the community’s life together.

Covenant Keeping on Matters of Conduct

Keeping Covenant Together: As a Divinity School, we encourage a pastoral disposition for keeping covenant together. Cases of harm to persons and/or property should be reported directly to the academic dean.

Whenever possible, members of the covenant community who are aggrieved by the conduct of other members of the community are encouraged to identify a trusted person (student, staff, or faculty member) and approach together the offending party to work out the misunderstanding or wrong (Matthew 18:15-20). When this is not possible or desirable, or is unsuccessful in achieving a resolution, a conduct covenant issue may be reported to the academic dean.

Reporting a Conduct Covenant issue to the academic dean: Matters of harm to persons and/or property should be brought directly to the academic dean for addressing and resolution following the hearing process procedures described below. As members of a covenant community, all persons have a moral obligation to report breaches of the covenant. When conduct covenant issues are brought to the academic dean, the following processes will be implemented:

1. Faculty accused of covenant violation will be subject to the policies and procedures of the Duke University Faculty Handbook.
2. Staff accused of covenant violation will be subject to the policies and procedures of the Duke University Staff Handbook.
3. Students accused of covenant violation may elect one of two processes to resolve the accusation:
   - (3.1) Administrative Process: This process engages the academic dean to initiate to resolve the accusation and determine appropriate discipline. Under this procedure the person bringing the accusation, the accused, the academic dean, and whomever the academic dean deems appropriate will work to review the facts of the offense. The academic dean will decide on the Divinity School’s response and any indicated discipline.
   - (3.2) Divinity Conduct Board Hearing: This process engages the academic dean to initiate a hearing process involving fellow students, faculty and administrators who will attempt to determine whether there has been a violation and take appropriate action. Under this process, alleged offense(s) will be reviewed by the Divinity School Conduct Board,
Duke University

composed of the academic dean (who will serve as chair of the board), an appointed staff member, three students (with a fourth student designated as an alternate), and two faculty members (with a third faculty or staff member designated as an alternate). The Conduct Board will review the grievance and decide on any action to be taken in response to it.

In either the administrative process (3.1) or the conduct board hearing process (3.2), the student who is the subject of a complaint or accusation will be fully informed of their process and the grievance(s) brought against them, given ample opportunity to respond and be assured they will be heard fully, fairly and in Christian charity. Proceedings under both processes should be held in strictest confidence by all parties concerned. Disciplinary measures, depending on the severity of the offense, may include but not be limited to required counseling, a mandated leave of absence for a term or terms, failure of a course, and suspension or expulsion from the Divinity School.

Appeal for Matters of Misconduct: A person found responsible of a covenant breach through the administrative or conduct board hearing process may appeal the case to the dean of the Divinity School by providing: 1) written notice of that intention within forty-eight hours and 2) a written statement of the grounds of the appeal within seven days of the receipt of the verdict. Grounds for appeal include new and significant evidence that might alter the case or violation of due process. The dean will review the case. The dean's decision is final. This appeal process does not apply to students subject to Involuntary Administrative Withdrawal.

Covenant Keeping for Matters of Discrimination, Harassment, and Related Misconduct

Duke Divinity School is committed to advancing Duke's shared values of respect, trust, inclusion, discovery, and excellence. We work closely with the Office for Institutional Equity (OIE) and the Office of Audit, Risk, and Compliance (OARC) to support students, faculty, and staff and to respond to concerns of discrimination, harassment, and/or related misconduct at Duke.


The Divinity School's OIE liaisons provide resources for reporting and problem solving. Divinity students, faculty, and staff are encouraged to contact the Divinity OIE liaisons with concerns or complaints.

In addition, all members of the Duke community are able to contact OIE directly to report discrimination, harassment, and/or sexual misconduct.

Covenant Keeping for Academic Matters

Procedures for Matters of Academic Misconduct: Matters relating to academic misconduct (including cheating and plagiarism) should be brought directly to the academic dean for address and resolution following the processes described below. As members of a covenant community, all persons have a moral obligation to report instances of academic misconduct.

- **Administrative Process:** All matters of academic misconduct begin with an administrative process and most cases are decided upon through an administrative meeting, which is a discussion between the student alleged to be in violation of a university policy, professor of the course (in which the alleged violation occurred), and academic dean. The student will be notified (typically by email) of the specific violation under consideration in advance of the administrative meeting. The academic dean will review the complaint with the student and give the student an opportunity to respond. The academic dean, in consultation with the professor of the course, will determine whether the student is responsible for the alleged policy violation and, if so, issue (an) appropriate sanction(s). Administrative hearings are conducted in private and are strictly confidential.
  ○ If the student is deemed to be in violation and accepts responsibility and agrees to the proposed sanction(s), the student waives the right to appeal, the resolution becomes final, and the outcome is recorded on the student's disciplinary record.
  ○ If the student is deemed to be in violation and the student accepts responsibility, but is unable to agree to the proposed sanction(s), the case will be forwarded to the Divinity Conduct Board for a hearing.
  ○ If the student is deemed to be in violation and the student denies responsibility, the case will be forwarded to the Divinity Conduct Board for a hearing.

- **Divinity Conduct Board Hearing:** The Divinity Conduct Board is a panel of faculty and staff appointed to hear cases of academic misconduct. It is composed of the academic dean (who will serve as chair of the board), an appointed staff member, and two appointed faculty members (with an additional faculty or staff member appointed as an alternate). The student may request one faculty member of the student's choice to be added to the Divinity Conduct Board if such a request is made at least 48 hours prior to the hearing. The general course of procedure for a Divinity Conduct Board hearing is as follows: (a) description
of the alleged violation, (b) comments from the accused, (c) questions (to the accused by the panel for additional information and/or clarifications), (d) testimony/questions of other material witnesses (if applicable), and (e) closing comments from the accused. The panel may consider any information it deems relevant. If the panel needs additional information during a hearing, the panel may request such information and suspend its decision until such information is obtained. The accused will have the right to respond to any additional information that is used in considering an outcome. The Divinity Conduct Board may find the student responsible for academic misconduct by a majority vote; it may also, by majority vote, dismiss any charge. Upon finding a student responsible for academic misconduct, the Divinity Conduct Board may determine and impose (an) appropriate sanction(s). The sanction of expulsion must be supported by a minimum of three members of a four-person panel or four members of a five-person panel.

Appeal for Matters of Academic Misconduct: A person found responsible of a covenant breach through the administrative or conduct board hearing process may appeal the case to the dean of the Divinity School by providing: 1) written notice of that intention within forty-eight hours and 2) a written statement of the grounds of the appeal within seven days of the receipt of the verdict. Grounds for appeal include new and significant evidence that might alter the case or violation of due process. The dean will review the case. The dean’s decision is final. This appeal process does not apply to students subject to Involuntary Administrative Withdrawal.

Formal Process for a Grade Review: Under this process (which is in conformity with university practice) a student may request a formal grade review. Only final grades may be reviewed and a process must be initiated within thirty days of the final grade being assigned.

- A student who questions a final grade received in a course should first discuss the matter with the instructor within thirty days of receiving the grade.
- After meeting with the instructor, if the student still believes the instructor has assigned an inaccurate or unjustified grade, the student should discuss the matter with the academic dean for academic programs.
- If no satisfactory resolution is reached, the student may make a formal complaint in writing to the academic dean. The academic dean will convene the faculty and staff members appointed to the Divinity Hearing process Board to review the case with the instructor involved. If the majority of those convened agree with the instructor that there are no legitimate grounds for which to change the grade, the grade stands as recorded.

If those convened believe there are grounds to consider a change and the instructor is unwilling to change the grade, the academic dean will notify the student that they may request a review of the case by writing to the dean of the Divinity School. A written request must be submitted before the end of the Drop/Add period of the semester following that in which the instructor recorded the grade. The dean will review the case. The dean’s decision is final.

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 academic dean may enlist the faculty in establishing the merits or 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 Divinity School Dean. Students may also seek advice of the student ombudsperson in resolving a complaint.

Diversity at Duke Divinity School

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

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

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

Guidelines for Inclusive Language

“The decadence of our language is probably curable. Those who deny this would argue, if they produced an argument at all, that language merely reflects existing social conditions, and that we cannot influence its development by any direct tinkering with words and constructions. So far as the general tone or spirit of language goes, this may be true, but it is not true in detail. Silly words and expressions have often disappeared, not through any evolutionary process but owing to the conscious action of a minority.”

— George Orwell, Politics of the English Language

The necessity for change is the parent of tradition. If we want a change in our language to come, we must first facilitate that change through concerted action. Our language is determined both by who we are as individuals and communities, and who we want to become.

The affirmation of the integrity of people with various opinions and interpretations on the issue of language is assumed. It is recognized, however, that exclusive language can work unwitting and unintended harm by distorting reality and excluding members from our community. Therefore, all members of this Duke Divinity School community (students, faculty, administrators, and staff) are invited to join together in using language that most adequately reflects the unity of the people of God and the reality of God.

Language About Persons

Generic Usage

Although “man” originally carried the meaning of both “human beings” and “adult males,” such can no longer be assumed. Even though technically “man” is inclusive, its actual use is often exclusive.

- Use precise language. When in the past you would have been inclined to use the generic term “man,” find creative ways to use such words as “humankind,” “humans,” “persons,” “everyone,” “men and women,” “children of God,” etc.
- Use words that do not include “man” when referring to occupations and positions that can include both males and females.

Alternative descriptions can often be found that are not awkward compounds:

<table>
<thead>
<tr>
<th>Instead of:</th>
<th>Try:</th>
</tr>
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<tbody>
<tr>
<td>Clergyperson</td>
<td>Clergy</td>
</tr>
<tr>
<td>Congressperson</td>
<td>Representative</td>
</tr>
<tr>
<td>Policeman</td>
<td>Police Officer</td>
</tr>
<tr>
<td>Fireman</td>
<td>Fire Fighter</td>
</tr>
<tr>
<td>Chairperson</td>
<td>Chair, Moderator, Presiding Officer</td>
</tr>
</tbody>
</table>

Pronoun Usage

Pronoun usage that avoids gender specific categories is an effective way to include all members of society or a given community in general references. Although English grammars generally maintain that the nonspecific individual be referred to as “he,” such a reference is not inclusive. One should attempt to make all pronoun references inclusive.
When speaking in general terms, use pronouns so as to make explicit that all are included. This may be accomplished by using such methods as “they,” “them,” “he and she,” “hers and his,” or combinations such as “he/she,” “s/he,” and “his/hers.”

Other approaches to the pronoun issue include:
- Use writing that reduces unnecessary or excessive gender specific pronouns: “The average American drives his car to work” can become “The average American drives to work.”
- Rephrase statements into the plural: “Most Americans drive their cars to work.”
- When speaking in generic terms or when including women and men in the same group, some guides suggest alternating female and male pronouns or using the plural pronoun: “A person should take good care of her car. He should check the oil level daily. She should also make sure that the tires are properly inflated.” “People should take care of their cars. They should check the oil level daily. They should make sure that the tires are properly inflated.”
- The indefinite use of the second person plural pronoun, “you,” to refer to people in general is a widespread conversational device. The use of the second person in writing, however, can create an intimate relationship between the writer and the reader. For this reason, when using the second person, be sure that the person or persons to whom the argument is directed is clearly identified.
- Masculine pronouns can be replaced by the impersonal pronoun “one,” and this is still preferred in formal usage. However, one should use this form sparingly.

**Forms of Address**

Traditionally there has been little need for particular ways to refer to individual women or married individuals with different titles. Women did not have titles other than “Miss” or “Mrs.,” and it was assumed that their identity derived from their marital status. That assumption is no longer valid, and forms of address should recognize the identity that women have as individuals.

- In referring to an individual woman there is no need to refer to her marital status, just as traditional references to men give no indication of their marital status. Examples include:
  - Ms. Lorna Stafford
  - The Reverend Ms. Louise Lind
  - The Reverend Mr. Louis Lind
  - Dr. Jennifer Jones

- Different titles should be recognized when addressing married couples. Examples include:
  - Clergywoman married to a layperson: The Reverend Ms. Sally Jones and Mr. Gerald Jones
  - Clergy couples: The Rev. Ms. Sally Smith and Mr. Gerald Jones; The Rev. Ms. Sally Jones and Mr. Gerald Jones; The Rev. M/M Sally and Gerald Jones
  - Other titles: Professor Louise Lind and Dr. Jonathan Smith; Drs. Cynthia and Jackson Whittaker

- Although the use of individual names is assumed when married people have different titles, this is desirable for others as well. Instead of Mr. and Mrs. Steve Jackson, consider:
  - Steve and Lorna Jackson
  - Mr. and Mrs. Steve and Lorna Jackson
  - M/M Steve Jackson and Lorna Stafford

Titles can be eliminated altogether, but in formal usage this practice is generally not preferred.

**References to Collective and Abstract Nouns**

Social institutions (e.g., church), concepts (e.g., evil), or inanimate objects (e.g., a ship) do not have gender. Referring to them as female or male encourages stereotyping groups of people with the qualities specific to that institution, concept, or object.

- Pronouns that refer to collective and abstract nouns should be neuter, except in direct quotations.
  - Direct quotation: “And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband” (Revelations 21:2).
  - Modern usage: The Church is described as the new Jerusalem. It is adorned for the worship of God, and its relationship with God is seen as a gift from God.

- Direct quotations can often be made inclusive through the use of brackets: “A person must make his [or her] own way in this broken world.”

**Language About God**

Although these guidelines are designed mainly for use in terms of language about people, care and attention should be given also to
language about God in writing, speaking, and worship. Language about God should articulate the variety and richness of God’s manifestations to humankind. It should also respect the deeply personal nature of God as expressed through the Trinity. These suggestions are offered as a beginning point from which one can develop androgynous language about God:

- The exclusive use of either masculine or feminine pronouns for God should be avoided.
- Metaphors showing God’s personal relationship with humans should be used, but need not be personalized with “he” or “she.”
- A variety of sex-specific metaphors can be used: “God is the father who welcomes his son home, but she is also the woman who searches for the lost coin.”

Imagination, patience, and diligence are required in order to use language that expands and enriches our understanding of God.

**Code of Ethics for Social Media**

Duke Divinity School has established the following code of ethics for social media: “We, the faculty and students in the Divinity School of Duke University commit to maintain a code of ethics concerning our speech and activity on social media networks. We commit to tell the truth, to be honest and fair, to be accurate, and to be respectful. We also commit to be accountable for any mistakes and correct them promptly. We will be cognizant of the fact that social media exists in a public forum, and hence we will be cautious and responsible about what we put out in the public sphere. Furthermore, we commit to maintain the confidentiality of others and to uphold federal requirements such as FERPA and HIPAA.”
Professional and Technical Standards

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

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

To fulfill the role and purpose of Duke Divinity School, all candidates applying for admission must meet the requirements and expectations of the school's curriculum. The study of theology and the formation for ministry are not exclusively intellectual exercises. Rather, a student needs a specific set of minimum attributes in order to succeed. Students, with or without reasonable accommodations, must meet the requirements and expectations listed below.

Intellectual, Theological, and Integrative Expectations

A student should be able to:

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

Behavioral and Social Expectations

A student should be able to:

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

Practice of Ministry

In addition to the professional and technical standards above, the following relate to the master of divinity degree. A student should be able to:

- offer counsel and theological reflection in the development and implementation of goals for fulfilling the church's mission, the recruitment and nurture of lay leadership, and the ordering of the life of congregations;
- offer appropriate leadership for the liturgical and pastoral practices of the church;
Educational Requirements for United Methodist Elders and Deacons

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

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

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

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

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

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

Confidentiality Policy

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

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

Living Accommodations

The majority of Divinity School students live in off-campus apartment complexes because of their proximity to the school and competitive rental rates. Housing and local resources also are available on the Divinity School website at divinity.duke.edu/admissions/admitted-student-resources/housing-resources. For assistance with Divinity School roommates, contact the Office of Admissions at the school.

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

Short-term Housing for Hybrid Residency Weeks

Duke Divinity collaborates with local hotels to reserve rooms at a discounted rate for Divinity students. A list of participating hotels is provided to hybrid students prior to each term.

Alcohol Policy

Divinity Alcohol Policy

Events officially sponsored by the Divinity Student Council and Duke Divinity School student organizations do not include the provision and consumption of alcohol.

University-Wide Policy

As a community of scholars and learners, Duke University expects those within its community to be responsible with the use of alcohol. This policy shall guide the role of alcohol everywhere on the Duke campus and at all events sponsored by Duke organizations, schools, or administrative units. Students, staff, and faculty members are encouraged to learn about the social, physiological, and psychological consequences of drinking and alcohol abuse. Excessive and high-risk drinking can lead to negative consequences for the Duke community, including assault, illness, injury, litter, noise, property damage, and driving under the influence. All members of the Duke community share responsibility for creating an environment that limits dangerous drinking behaviors and, therefore, reduces the likelihood of these negative outcomes.
The following shall guide the role of alcohol in the Duke community:

- All possession, consumption, and distribution of alcohol at Duke University shall be in accordance with applicable North Carolina state laws;
- Members of the Duke community are responsible for behaving in a manner that is not disruptive or endangering to themselves or others. Being under the influence of alcohol shall not be a mitigating factor for an individual’s behavior;
- When persons under twenty-one years of age can reasonably be expected to be present at an event, proper precautions must be taken to restrict distribution and consumption of alcohol to persons of legal drinking age. Student organizations shall also adhere to the specific guidelines for events outlined in The Duke Community Standard in Practice or the Graduate and Professional Student Alcohol Policy. Advertising or other communication that references the availability of alcohol at a function may neither promote alcohol as the focus of the event nor promote excessive drinking; and
- Each community (e.g., Undergraduate, Fuqua, Law, etc.) may establish additional guidelines and policies governing the possession, consumption, and distribution of alcohol that reach beyond these minimal expectations. Violations of policies shall be adjudicated using existing procedures within each segment of the university.
Office of the Chaplain

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

Pastoral Care

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

Community Worship

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

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

The Office of Wesleyan Engagement works to foster connections between Duke Divinity School, the United Methodist Church, and other Methodist denominations through initiatives focused on expanding opportunities for theological education including Wesleyan Formation partnerships with undergraduate institutions and continuing education programs such as Convocation and Pastors’ School and Study Leave supported by The Duke Endowment, Parish Ministry Fund, and other funders.

Center for Studies in the Wesleyan Tradition

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

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

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

Convocation & Pastors’ School

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

Study Leave for Ministry Professionals

Duke Divinity School offers Christian institutional leaders, pastors, program staff, and laity of all traditions the opportunity to spend a one-week leave in self-directed study, worship, and prayer on the Duke University campus. Participants have full access to the university and divinity libraries and to community worship and lecture opportunities. Class auditing and conversations with Divinity School faculty also are available. Ten sessions of study leave are offered each academic year.

Wesleyan Formation Initiatives

Wesleyan Formation Initiatives develops accelerated pathways to pastoral ministry for undergraduate students in UMC-affiliated colleges. In partnership with various Annual Conferences of the UMC, the Initiatives work to build greater accessibility to educational resources for United Methodist pastoral leaders, especially in immigrant communities. For more information, visit divinity.duke.edu/initiatives/wesleyan-formation-initiatives.
Ministerial Formation

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

Denominationally specific academic and vocational formation for students is offered through Houses of Study. Duke Divinity School offers the full array of courses required for elder’s and deacon’s orders in the United Methodist Church. It also offers courses in the history and polity of other denominations substantially represented in the student population, usually on a two-year cycle.

Houses of Study guide persons from their respective traditions who are preparing for ministry at Duke Divinity School. That care shall consist of advising students; counseling and preparing candidates for judicatory examinations or interviews; advising the Divinity School on the curricular and extra-curricular needs of those students; participating as appropriate and necessary in teaching of courses designed with students from the respective tradition in mind; creating an atmosphere at Duke University conducive to the effective preparation of that denomination’s or tradition’s ministers; and holding events, services, and workshops instrumental toward the transmission of denominational practice, tradition, and doctrine.

Houses of Study

The Anglican Episcopal House of Studies

The Anglican Episcopal House of Studies (AEHS) is a full Anglican seminary program within the wider Duke Divinity School. AEHS students participate in all aspects of Divinity School life and the vast resources of Duke University while enjoying the fellowship of a distinct formational group. The AEHS is a vibrant community of learning, prayer, and service that prepares students for Christian leadership in a variety of vocational paths throughout the Anglican Communion.

Containing students from multiple Anglican provinces, AEHS equips the next generation of church leaders through a robust liturgical life, instruction in classical Anglican tradition, and practical training for innovative leadership. Anglican and Episcopal students at Duke are encouraged to grow in many dimensions—academic rigor, professional skill, radical service, and personal holiness—reflecting Christ’s commandment to love God with all our heart, soul, mind, and strength. For details about the Anglican Episcopal House, visit sites.duke.edu/aehs.

The Asian House of Studies

The Asian House of Studies is a formational community of Asian/Asian-American students, alumni, faculty, and staff. It provides resources for Asian theological studies and builds a network of Asian church leaders and scholars. It also partners with other organizations in the Divinity School and the wider Duke community to broaden its theological horizon and build diverse Christian communities.

The Baptist House of Studies

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

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

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

The Hispanic House of Studies

The Hispanic House of Studies (HHS) participates in the formation of future Hispanic/Latinx and non-Hispanic/Latinx church leaders committed to the community and dedicated to be self-aware leaders who can thrive in a diverse context. The HHS is committed to equipping and accompanying these church leaders as well as congregations of all backgrounds and traditions on their journey to becoming the church Christ has called us to be—A place of unity, transformation, restoration, and holistic healing.
Through its Caminantes program, the Hispanic House offers spiritual formation from a Hispanic perspective and helps students practice and hone skills for ministry among Hispanic/Latinx communities. Through the Encuentro program, students, faculty, staff, and United Methodist pastors have a learning encounter with Latin America.

The Course of Study in Central America is an initiative intended to establish a more regular theological education for the Methodist Church in Central America, while giving Duke Divinity students, alumni, doctoral students, and faculty the opportunity to teach theology in a unique context. The Hispanic House also offers theological and ministerial training in Spanish for pastors and lay leaders through the Hispanic-Latino/a Preaching Initiative at Duke Divinity School. The Hispanic House of Studies partners with the United Methodist conferences in North Carolina to foster innovation and an expanded imagination of how to develop a strong theological, biblical, and practical vision that will resonate with Hispanic and non-Hispanic communities across the state and generate thriving Hispanic/Latinx communities. Two such offerings are the Caminando Juntos program, designed for Methodist clergy, and Sumérgete, the annual retreat for pastors serving Hispanic/Latinx Communities, which provide pastors an opportunity for theological reflection, Sabbath, and networking. The Hispanic House also offers continuing education programs such as workshops, seminars, and the Hispanic Summer Program.

For details about the Hispanic House of Studies, visit divinity.duke.edu/formation/houses-of-study/hispanic-house.

The Methodist House of Studies

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

The Presbyterian/Reformed House of Studies

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

The Office of Black Church Studies

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

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

- Course offerings to increase theological, ministerial, and leadership capacities of Divinity School and Duke University students;
- Lectures to expose the Divinity School and Duke University to seminal and transformational thinkers and leaders in the church and academy;
Duke University

- Resources to advance research and nurture new generations of ministers and scholars;
- Networking to enrich ministerial formation and vocational discernment through service learning and relationship cultivation; and
- Conversations to explore impacting approaches to transform churches, organizations, and communities for liberation and flourishing.

**Academic Study.** A distinctive feature of theological education for ministry formation at Duke Divinity School is the requirement of one course in Black Church studies to graduate with the MDiv degree. Pastors and church leaders need exposure to theology, history, and practice from Black Church perspectives to minister effectively in the twenty-first century. Beyond required and elective course options, the certificate in Black Church studies enables students to engage theological, historical, and cultural aspects of Black Christian expressions toward deeper understanding and broader mastery of the life and thought of this complex community of people. It helps to equip leaders to develop capacities of contextualization, conscientization, and construction from Black Church life, thought, work, and witness. The certificate involves academic and experiential learning in the MA, MDiv, MTS, and ThM degrees.

**Preaching and Lecture Series.** Find information about lectures sponsored by OBCS here.

**Continuing Education.** The Office of Black Church Studies offers, in partnership with the Duke Divinity School Black Pastoral Leadership collaboration, continuing education and leadership formation experiences. It strengthens capacities through discovering, designing, and disseminating effective models of quality Black Church leadership through research, teaching, and convening. Nurturing strong capacities for contextualization, conscientization, and construction are characteristic of leadership desperately needed in churches and communities in this era. Facilitating networks of high quality leaders who are cultivating thriving churches that foster flourishing communities can contribute to the United States becoming a more just country—where none have too much or too little—and can inspire faith networks working for the good of humanity across the country and around the world.

**Church Relationships.** Through the Office of Black Church Studies, Duke Divinity School connects with congregations in the region, as well as national and global denominations and networks. These relationships afford excellent experiential learning contexts for ministerial formation and introduce students and communities for placement, mentoring, and service opportunities.

The Office of Black Church Studies provides counsel and advice to prospective Black seminarians and all students who are inspired by the prophetic and pastoral traditions of the Black Church. Inquiries concerning study opportunities available at Duke Divinity School should be directed to the Office of Black Church Studies at obcs@div.duke.edu or (919) 660-3439.
Centers, Initiatives, and Programs for Student Formation

The Center for Studies in the Wesleyan Tradition

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

The Duke Center for Reconciliation

As an integral part of the Divinity School and rooted in a Christian vision of God's ministry of reconciliation, the Duke Center for Reconciliation (CFR) aims to serve the academy, the church, and practitioners in the fields of conflict transformation and peacebuilding, among others. The center hopes to act as leaven that helps Duke Divinity rise as a school for the formation of Christian reconcilers around the world. The CFR reaches out for this goal through four strategic objectives: by embracing the gift and brokenness of the Divinity School, Duke University, and Durham, NC; by promoting a vision of Christ-like reconcilers; by supporting teaching and research on conflict transformation and reconciliation; and by partnering with fellow institutional pilgrims on the journey of reconciliation. In order to prepare Christian leaders in the field of reconciliation, the CFR draws on theological, interdisciplinary, and ministerial resources to engage real-world conflicts, and social and economic problems. The center's initiatives reflect Duke University's strategic priorities of inquiry across disciplines, commitment to both the local community and global impact, and preparation of students to use interdisciplinary theological and practical knowledge in the service of society. Therefore, the CFR aims to equip students, pastors, and leaders of denominations and nonprofit organizations for faithful Christian leadership while engaging critical issues in the church and society and creating opportunities for mutual learning between the Divinity School and other ministries and institutions.

During the academic year, the CFR offers an advanced spiritual formation group called the Berean Cohort inviting student participants to deepen their theological understanding of reconciliation and to explore practices that support transformation and reconciliation within communities. The CFR also collaborates with other initiatives and Houses of Study at the Divinity School to host worship, lectures, workshops, and other training opportunities connected to themes of reconciliation and justice. In addition, the CFR is the home of the Certificate on Faith-Based Organizing, Advocacy, and Conflict Transformation. A core program offered by the CFR is the annual Summer Institute for Reconciliation, which is held on Duke’s campus. This institute provides in-depth teaching and learning for both clergy and laity about the theological and practical aspects of reconciliation.

The CFR actively partners with international initiatives to promote reconciliation around the world. The African Great Lakes Initiative (GLI) engages with African church leaders and organizations to strengthen their theological formation and work for reconciliation in Burundi, Democratic Republic of Congo, Kenya, Rwanda, South Sudan, Tanzania, and Uganda. In Northeast Asia, the Christian Forum for Reconciliation (NAR) contributes to the development of theologically equipped Christian leaders from China, Japan, Hong Kong, Taiwan, and North and South Korea. The Americas Initiative for Transformation and Reconciliation (AITR) focuses on developing interdisciplinary theological and practical tools to cultivate shalom in the Americas. The AITR offers an online Institute for Transformation and Reconciliation in Spanish, Portuguese and English for participants from Argentina, Bolivia, Brazil, Canada, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Peru, Puerto Rico, United States, Uruguay, and Venezuela. For details about the Center for Reconciliation, visit divinity.duke.edu/initiatives/cfr.

Duke Initiatives in Theology and the Arts (DITA)

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

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

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

A certificate in theology and the arts is available for students who fulfill certain course requirements during their time at Duke.

The Everything Happens Initiative

The mission of the Everything Happens Initiative is to bear Christian witness to the power of empathy and to foster Christian wisdom about living alongside our fragility. Through a national podcast, spiritual formation curricula, weekly newsletters, and daily social media, the project seeks to foster gentle dialogue in a harsh environment, offering an anchor where people find themselves attached to the virtues, attitudes, and behaviors that will make them stronger and their communities healthier. To learn more, visit katebowler.com/about-the-everything-happens-initiative.

The Friendship House

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

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

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

Ormond Center

A relaunched initiative at Duke Divinity School, the Ormond Center seeks to foster the imagination, will, and ability of congregations and communities to be agents of thriving. The center does this by equipping practitioners with the mindset, skills, and tools they need to serve their field, place, and neighbors. It pursues its mission through five key focus areas: Thriving Congregations, Placemaking, Work for Common Good, Transformational Enterprise and Investment, and NC Thrives. Across these five concentrations, the center equips congregations and communities through translational research, teaching and training, convening, consulting, and storytelling.

The Ormond Center serves faculty, practitioners, and students across Duke Divinity School and Duke University more widely. Enhancing the capabilities of Duke Divinity, the center acts as a vehicle for teaching, scholarship, community engagement, additional learning opportunities, and engagement with the broader university, the state of North Carolina, and the world.

For more information on the Ormond Center’s vision, its latest projects with the Houses of Study at Duke Divinity School and national partners, and ways to get involved, visit ormondcener.com.

The Theology, Medicine, and Culture Initiative (TMC)

Drawing on resources and relationships distinctive to Duke University, the Theology, Medicine, and Culture Initiative (TMC) seeks the renewal of health care by bringing in-depth theological formation to the church’s health care practitioners, inviting them to reimagine and to reengage contemporary practices of health and health care in light of Christian tradition and the practices of Christian communities. As a project in the university, TMC focuses on intellectual formation. As a project of Duke Divinity School, TMC serves the church’s vocation in the world.

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

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

- The Theology, Medicine, and Culture Fellowship offers scholarships and an invitation to health care practitioners and others with full-time vocations to health care to one- and two-year programs of full-time residential study and Christian formation at Duke Divinity School, equipping participants to engage their callings to health care wisely and faithfully.
- The certificate in theology and health care (CTHC) is a fully accredited one-year course of study, which offers robust and practical theological formation for any health care practitioner seeking to inhabit contemporary medicine and health care faithfully and creatively. The CTHC can be completed in-residence or in a flexible hybrid format combining two weeks in-person and eight months of online learning. The program combines foundational courses in Christian theology, scripture, and church history with courses engaging the practical issues that health care practitioners encounter in contemporary culture.
- The certificate in theology, medicine, and culture prepares degree seeking (MDiv, MTS, and ThM) students for robust theological and practical engagement with contemporary practices in medicine and health care.
- Medical and occupational therapy students in Duke University School of Medicine have approved pathways to study at the Divinity School.
- TMC Virtual Seminars are twice-monthly online gatherings of students, faculty, and practitioners from Duke University, Duke Health, and beyond to explore questions at the intersections of theology, medicine, and culture.
- The annual Practice and Presence conference brings Duke Divinity faculty and resources, as well as partners and collaborators, from across the nation together with health care practitioners for a gathering designed to help them imagine and engage their callings with clarity, faith, and joy.
- The Advanced Care Planning and Healthy Living Through Faith program aims to reduce racial disparities in advance care planning and to nurture the capacity of the African American Advance Care Planning/Palliative Care Network to lead efforts to overcome racial inequities across healthcare.
- The annual Catena Lecture in Medicine, Faith, and Service invites speakers whose work displays innovative scholarship, service and institution-building at the intersection of theology, medicine, and culture.
- The annual Payne Lecture in Faith, Justice, and Health Care invites speakers whose work and research embody whole-person care in the spirit of the late Dr. Richard Payne.
- TMC faculty members conduct scholarship and research on a wide range of topics, including the impact of religious commitment on medical decision-making; theological approaches to mental health and mental illness; the practices of Christian hospitals; theological approaches to pain and addiction; the human body in Paul’s letters; end-of-life care policy; social ethics and health care equity; the intersections of religion, gender, and bioethics; and theology and disability.

For details about TMC, visit tmc.divinity.duke.edu.

Thriving Rural Communities

The Thriving Rural Communities initiative works to foster thriving rural North Carolina communities by cultivating faithful rural Christian leadership and fruitful rural United Methodist congregations. Thriving Rural Communities seeks to fulfill its mission by: (1) training new leaders through the Rural Ministry Fellowship/Scholarship program and the monthly Rural Ministry Colloquia at Duke Divinity School; (2) resourcing rural church partners through leadership development gatherings and community development grants for partner thriving rural congregations; (3) connecting rural clergy and churches through teaching and learning events, workshops, and rural leadership conferences; and (4) inspiring positive change in partner institutions by working in partnership with leaders from Duke Divinity School, The Duke Endowment, and the North Carolina and Western North Carolina Conferences of the United Methodist Church. More information on the Thriving Rural Communities initiative can be found on its website at divinity.duke.edu/initiatives/trc or by calling (919) 660-0049.

Thriving Rural Communities, Hispanic House of Studies, and the Clergy Health Initiative are programs operated by the Divinity School in collaboration with The Duke Endowment and the North Carolina and Western North Carolina Conferences of the United Methodist Church in an effort to form communities that work with and are enriched by local United Methodist congregations.
Student Activities and Committees

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

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

Student Life Organizations

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

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

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

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

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

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

The Divinity Spouses Group provides social, spiritual, and educational activities for married students and their spouses with the aim of helping spouses know that they are also important, contributing, and welcomed members of the Divinity School community. Contact the Office of Student Life at (919) 660-3548 for current student leadership.

Duke Divinity Fellowship of Parents offers Divinity School parents opportunities to build community and fellowship by providing mutual support while caring for their families and balancing their personal commitment to their education at Duke Divinity School.

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

Duke Divinity Pentecostals and Charismatics is a student group that seeks to create a community for students identifying with Pentecostalism, and promote and advocate for Pentecostals and Charismatics within the student body. Contact the Office of Student Life at (919) 660-3548 for current student leadership.
First Fruits Biblical Orchard aims to inspire students, faculty, staff, and all Christians to recognize their interdependence with all God’s creation, to support biblical and theological reflection on God’s redemptive activity in and for creation, to engage in lifestyles of service and care in response to God’s call to till and keep their “garden” homes, and to empower Christians to take practical steps to reorder and restore humanity’s broken relationships to creation and the Creator. This vision includes stewarding the orchard on Telecom Drive on behalf of the Divinity School community.

Global Fellowship is a group for international students and students in international study and mission that meets for fellowship and discuss experiences. It aims to partner with international friends in ministry and to advocate for justice issues throughout the world.

La Union Latina is a student-run space for all students who identify as Latinx. The group’s mission is to facilitate and provide opportunities for communal ministry, conversation, celebration, creative liturgy, and collaboration between themselves, other student groups, Duke at large, and the greater Durham community. La Union Latina seeks to spread light on issues that affect not only the Latinx community but also other groups that have historically been marginalized. As such, the group prioritizes collaborations with other student groups doing similar work, opening space for imagining futures together where moments of Shalom will be realized.

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

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

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

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

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

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

Student Life Activities

Broadway Revue has been an annual Duke Divinity School production of popular Broadway musicals featuring music and dancing, produced and performed by Divinity School students, faculty and staff, with guest appearances by staff from other offices on campus. This major fundraiser is free to the public with a “love offering” that provides financial support for selected community service organizations.

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

Live at the Lampstand has taken 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 lunch event showcases the wealth of gifts and talents of the entire Duke Divinity School community. Live offerings by faculty, staff, and students include vocal and instrumental pieces, original poetry and short story readings, dance, comedy, paintings, skits, etc. Lampstand has been a popular and inspiring event that helps strengthen relationships and spreads joy and appreciation among all members of the community.

**Project BRI(DDD)GE (Building Relationships in Durham through Duke Divinity Graduate Education).** Incoming residential students are invited to join together as pilgrims to experience a multi-day physical and theological encounter with the Divinity School, Duke University, Durham, and North Carolina. Anchored in the Divinity School, the journey begins with prayer and theological reflection as students connect with their new neighbors as they seek an encounter with Jesus.

The pilgrimage combines practical ministry through encounters with local churches, ministries, and non-profits, followed by theological reflection with the hope of increased awareness of the Divinity School’s neighbors and their challenges. Participants seek to follow in Trevor Hudson’s footsteps of encounter, reflection, and transformation as revealed in his seminal book A Mile in My Shoes.

The time together, like ministry, is rigorous and challenging. It focuses on meeting people and hearing stories that are essential steps to realize what the Rev. Dr. Martin Luther King Jr. referred to as the “beloved community.” The community of pilgrims, “BRI(DDD)GERs,” forge a special bond that helps sustain them through seminary and in many cases lasts a lifetime.

The time includes prayer and worship; visits to historic sites; service with several local ministries, including a community garden; fellowship with Reality Ministries, Friendship House, and Jubilee Home; a meal and worship at a local prison; and conversations with faculty, community, and church leaders.

**Student Life Committees**

**Divinity School Council Committees.** The student body is also represented on various Divinity School Council committees. Students serve with faculty and administration on the Committee on Diversity and Inclusion, Curriculum Committee, Field Education, Divinity Judicial Board, and other committees and task forces as appointed by the school’s dean.

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

Alban at Duke Divinity School
Alban at Duke Divinity School offers resources for those who care deeply about congregations. It publishes the *Alban Weekly* newsletter and partners with publisher Rowman & Littlefield to produce books about topics related to congregational leadership under the Alban imprint.

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

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

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

Course of Study
The Course of Study for Ordained Ministry has been established by the General Board of Higher Education and Ministry of the United Methodist Church (GBHEM) as an alternate educational route for persons seeking to serve as pastors in United Methodist congregations. Duke Divinity School cooperates with GBHEM to offer the course of study program throughout the academic year. Course instructors include faculty, staff, and seasoned practitioners. University course credit is not granted.

Office of Wesleyan Engagement
The Office of Wesleyan Engagement works to foster connections between Duke Divinity School, the United Methodist Church, and other Methodist denominations through initiatives focused on expanding opportunities for theological education including Wesleyan Formation partnerships with undergraduate institutions and continuing education programs such as Convocation and Pastors’ School and Study Leave supported by The Duke Endowment, Parish Ministry Fund, and other funders.

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

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

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

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

**Study Leave for Ministry Professionals**
Duke Divinity School offers Christian institutional leaders, pastors, program staff, and laity of all traditions the opportunity to spend a one-week leave in self-directed study, worship, and prayer on the Duke University campus. Participants have full access to the university and divinity libraries and to community worship and lecture opportunities. Class auditing and conversations with Divinity School faculty also are available. Ten sessions of study leave are offered each academic year.

**Wesleyan Formation Initiatives**
Wesleyan Formation Initiatives develops accelerated pathways to pastoral ministry for undergraduate students in UMC-affiliated colleges. In partnership with various Annual Conferences of the UMC, the Initiatives work to build greater accessibility to educational resources for United Methodist pastoral leaders, especially in immigrant communities. For more information, visit divinity.duke.edu/initiatives/wesleyan-formation-initiatives.

**Duke Summer Session**
Duke Divinity School offers a limited summer program of hybrid courses and sometimes, intensive biblical language courses (Greek/Hebrew), individual directed study, and one or more residential or hybrid electives. Ordinarily, the MA, hybrid MDiv, and DMin programs will offer courses to students in those degree programs during summer session. Summer courses of graduate level may also be taken in other departments as cognate credits (maximum of two; see provisions under Administration of the Curriculum). Permission for such credits must be secured in advance from the instructor and from the academic dean and may involve university rather than Divinity School tuition.

**Lectures**
The **Kenneth Willis Clark Lectures**. Established in 1984, the Kenneth Willis Clark Lectureship Fund honors the life and work of the Reverend Kenneth Willis Clark, a Duke Divinity School faculty member for thirty-six years. Each year this fund enables the Divinity School to offer a distinguished program with special emphasis on New Testament studies and textual criticism.

The **James A. Gray Lectures**. These annual lectures, established in 1950 as part of a bequest made in 1947 by James A. Gray of Winston-Salem, North Carolina, are delivered during the Divinity School Convocation & Pastors’ School.

The **Franklin S. Hickman Lectures**. This lectureship was established in 1966 as part of a bequest by Mrs. Franklin S. Hickman in memory of her late husband, Dr. Franklin Simpson Hickman, professor of psychology of religion, Duke Divinity School, and dean of Duke Chapel at Duke University. This lectureship enables the Divinity School to bring practicing ministers of extraordinary qualities to lecture and preach, often in conjunction with Convocation & Pastors’ School, and to participate in Divinity School classes, worship, and informal sessions with students and faculty.

The **Jameson Jones Lectures**. A legacy of the ninth dean of Duke Divinity School, the Jameson Jones Fund provides for an annual lecture in the practice of ministry. Occasional seminars in preaching are offered in conjunction with the named lectures.

The **David C. and Virginia R. Steinmetz Lectures**. This annual lectureship was established in 2008 by the late David C. Steinmetz, the Amos Ragan Kearns Distinguished Professor Emeritus of the History of Christianity at Duke Divinity School, and his wife, Dr. Virginia R. Steinmetz, director of Graduate Student Career Services at Duke University until retiring in 2011. Dr. David Steinmetz, who came to Duke in 1971, was a specialist in the history of Christianity in late medieval and early modern Europe.

**Office of Black Church Studies Lectures**
The lectures are sponsored by the Office of Black Church Studies in conjunction with the Black Seminarians Union. These lectures enable seminarians, faculty, staff, alumni, and local congregations to become acquainted with the nation’s most outstanding African American scholars and preachers.

The **Gardner C. Taylor Lecture Series**. This lecture series brings outstanding Black preachers to the campus.

Pauli Murray/Nannie Helen Burroughs Lecture on Women and Religion. These lectures bring women scholars whose work emphasizes the intersections of race, gender, and class to the Divinity School community.

The **Martin Luther King Jr. Lecture Series**. This lecture series brings scholars and community leaders of national stature to address the issues of justice and liberation from insights of the Gospel and Black Church.
The Divinity School Library offers students, faculty, staff, and alumni a wide variety of print and online resources, including more than one hundred databases, and a growing collection of electronic books. Divinity students have easy access to the most relevant databases encompassing Biblical Studies, Church History, Ministerial Studies, and Black Church Studies, a list that is continually growing. Visit the library's website at library.divinity.duke.edu for information about more services related to research, interlibrary loan, printing, and scanning.

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

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

Seminary students may also use the resources and facilities of all other Duke libraries, including extensive electronic resources, public documents, maps, periodicals, newspapers, microforms, and special collections (within which are one hundred prized ancient Greek manuscripts). Students may arrange to borrow in person from the other libraries of the Triangle Research Library Network (North Carolina Central University, North Carolina State University, and the University of North Carolina at Chapel Hill) and may present their Duke IDs to use the theological library at Shaw University. In-person borrowing for Duke students is also available through the “Ivy Plus” consortium, which includes the University of Chicago and Yale University. Finally, in-person borrowing for Divinity students is available through the Atla Reciprocal Borrowing Program, which includes over 150 theological libraries across the United States and Canada.
Center for Writing and Academic Support
The goals of the Center for Writing and Academic Support are threefold: (1) to help students write well both for their courses within the Divinity School and for their ongoing work within the academy and the church; (2) to provide academic support in the form of tutoring for core courses; and (3) to offer advice for navigating the academic challenges of the school and for further understanding of subject matter central to the curriculum.

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

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

Tutoring and Resources
All students are encouraged to make use of the center. Writing and subject-area tutors are available throughout the week (hours and sign-up instructions are found on both the Divinity School’s website and on the center’s Sakai site) and are able to work with students at all stages of the writing process and at all levels of proficiency. The center also provides occasional workshops focusing on the basics of academic and theological writing, and ways to approach assignments for core classes. For more information or to access a number of web-based resources, visit the center’s website at divinity.duke.edu/academics/center-theological-writing.
International Programs

A Global Perspective for Duke Divinity School

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

The Home Country

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

Academic Study

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

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

Travel Seminars

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

Student Partnerships and Exchanges

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

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

Faculty Partnerships

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

International Service

The involvement of Duke Divinity School with international institutions and cultures has always gone beyond one-way educational opportunities. Over the years, faculty, alumnae and alumni, and students have lived and worked in locations abroad, under both ecclesiastical and secular auspices. The latest listings include more than one hundred seminary graduates in ministry overseas.
Divinity students often participate in international service projects on a short-term basis. Faculty and staff, too, are engaged in a variety of activities outside the United States. In addition to innumerable conferences and lectures in Canada and Europe, professors have taught and given papers in numerous countries.
Leadership Education at Duke Divinity

Leadership Education at Duke Divinity's mission is to cultivate networks of support for U.S. congregations. The department designs educational services, develops intellectual resources, and facilitates networks of institutions that cultivate a coherent vision of Christian institutional leadership and that form Christian leaders in the mindsets, activities, and traits that are crucial to thriving communities. Offerings include open-application programs, an online magazine, web resources, grants, and collaborative working groups that address the deepest challenges facing Christian institutions.

Leadership Education aims strengthen the ecology of Christian institutions that enable US congregations and pastors to flourish. It works with those institutions whose mission is the formation of Christians and that have the strength to have scalable impact: denominations, seminaries, church-related colleges, consultancies, large membership congregations, Christian nonprofit organizations, and others. Leadership Education works across the country, with current and future leaders, using expertise from disciplines as varied as theology, business, sociology, and the arts. This initiative is funded by grants from Lilly Endowment. For more information, visit leadership.divinity.duke.edu.

Faith & Leadership

Faith & Leadership (faithandleadership.com) is the online magazine of Leadership Education at Duke Divinity. This online learning resource strengthens the practice of Christian leadership in institutions committed to the flourishing of congregations and pastors. Original content that draws on multiple disciplines is published every two weeks, and a news digest called News & Ideas is published every weekday.

Foundations of Christian Leadership

Foundations of Christian Leadership brings together emerging leaders from a variety of faith-based organizations as colleagues in an encouraging and collaborative learning environment. Through two four-day gatherings, the program helps participants cultivate the kinds of practices that are essential for transformative leadership within vibrant Christian institutions and congregations. Participants also may apply for $5,000 grants to fund innovative experiments that they design and lead within their organizations.
Duke Divinity School is a fully accredited member of the Association of Theological Schools (ATS) and is one of thirteen accredited seminaries of the United Methodist Church. It considers candidates for admission to the master of divinity, master of arts in Christian practice, and master of theological studies programs who hold a bachelor's degree, or its equivalent, from a college or university approved by a regional accrediting body. It considers candidates for admission to the master of theology program who hold a bachelor's degree, or its equivalent, from a college or university approved by a regional accrediting body and who have or will have been awarded the master of divinity degree, or the equivalent, from an accredited ATS institution. Candidates for admission to the doctor of ministry and the doctor of theology programs must hold a bachelor's degree, or its equivalent, from a college or university approved by a regional accrediting body and a master of divinity, a master of theological studies, or comparable master's degree (e.g., MA in theology, MRE, MCM, etc.) from an accredited ATS institution.

**Pre-seminary Curriculum**

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

**Professional and Technical Standards for Admission**

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

**Admission Policies**

**Admission Acceptance**

MDiv, MA, MTS, ThM, ThD, DMin, and Special Student applicants must indicate their acceptance of admission with a payment of a nonrefundable admission deposit of $100 on or before the date specified in their acceptance letters. Upon matriculation, the deposit is used to open the student's bursar account and is subtracted from the first semester fees. This fee will be paid via e-check through the Bursar's Office website (finance.duke.edu/bursar).

All entering students must complete and return the immunization and student health form to the student health service. Admissions must also receive a final official transcript verifying the conferral of the undergraduate (for the MDiv, MA, and MTS) or graduate/seminary (for the ThM, DMin, or ThD) degree. All MDiv, MTS, and MA students are subject to a background check prior to enrollment or participation in the programs.

Prospective students who do not matriculate by the beginning of the term for which they were originally admitted forfeit their admission unless they request a deferral in writing to the Office of Admissions prior to enrolling in the program. A one-year deferral of an admission offer may be granted for the MDiv, MA, ThM, and DMin programs. All MDiv, MTS, MA, ThM, and DMin students are subject to a background check prior to enrollment or participation in the programs.

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

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

- a statement of explanation and purpose for the proposed transfer as part of the essay; and
- the third letter of recommendation submitted must be a letter written by the academic dean or registrar of the seminary from which transfer of credits is sought indicating that the applicant is in good academic standing.

Changing Degree Programs Once Enrolled at the Divinity School

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

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

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

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

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

Readmission to Duke Divinity School

People seeking readmission to the Divinity School’s degree programs must complete the following requirements:

- Submit a new application
- Submit an additional statement detailing reasons for withdrawal and reasons for seeking readmission at this time, and describing activities and employment undertaken since withdrawal
- Submit the names of at least three additional people willing to serve as references who will be contacted by the student, one of whom must be an ecclesiastical official
- Submit transcripts of all academic work undertaken since withdrawal from the Divinity School

Applicants who have previously been dismissed must wait one full calendar year from the date of dismissal to reapply.

These new materials, supplemented by the individual’s original application and Divinity School academic and field education files, will be reviewed by members of the Committee on Admissions for an admission decision. An interview with the senior director of admissions, recruitment, and student finance prior to the processing of the application for readmission is encouraged and may be
required. Any questions about readmission procedures should be addressed to the Office of Admissions. Applications for readmission will be evaluated on the basis of academic attainment, future promise for the ministry, and vocational clarity and commitment.

Admissions

Application Materials

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

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

A nonrefundable $55 application fee must be submitted after completing the application form in order to upload supplemental items noted below.

Required Materials for All Programs

- **Unofficial Transcripts**
  - All applicants must have, at minimum, an unofficial copy of their transcript from the college or university that granted or will grant their bachelor’s level degree.
  - ThD, DMin, and ThM, applicants must, at minimum, additionally supply an unofficial copy of their transcript from the seminary or divinity school that granted or will grant their master’s level degree.
  - Additional coursework or degree information from previous colleges, universities, graduate schools, study abroad institutions, and seminars may also be uploaded as part of the application.
  - Transcripts must be uploaded as part of the online application. All students who are admitted and matriculate at Duke Divinity School must submit final transcripts showing that the minimally required degree has been granted before enrollment.

- **Resume or Curriculum Vitae (CV)**

- **Recommendations.** The number and type of recommendation letters required vary by program. Please consult the program-specific information below.

- **Statement of Purpose.** An essay is required for all programs. The length and content varies by program; consult the program-specific information below for details.

- **Program-specific materials.** Refer to the section below regarding specific materials required for your degree program. All required supplemental materials must be submitted.

Residential or Hybrid Master of Divinity Program (MDiv) Application Requirements

- **Recommendation Letters.** Three (3) letters of recommendation submitted through the online application system are required: 1 academic, 1 church, and 1 personal/character or additional academic or church.

- **Statement of Purpose.** A three-page essay describing (1) your sense of vocation in Christian ministry, articulating the significant points of affirmation that led to your understanding of your calling; (2) integrating your reflection on a theological book(s) that has helped to shape your understanding of your calling; and (3) how you understand your call in relation to the mission of Duke Divinity School to prepare leaders for the church, academy, and world.

MDiv/MSW Applicants must complete all requirements for applying to the MDiv program and submit an application to the UNC Graduate School.

MDiv/MPP Applicants must complete all requirements for applying to the MDiv program and submit an application to the Duke Sanford School of Public Policy.

Admission Requirements

- bachelor’s degree from a regionally accredited college or university prior to their intended date of enrollment;
- at least an overall B- (2.75 on 4.0 scale) academic average; and
- committed to ordained or lay ministry.
Applicants are evaluated on the basis of vocational clarity, academic ability, and resonance with the mission of Duke Divinity School. Students who are denied admission must wait until applications for the following year are accepted before reapplying to the Divinity School.

**Master of Arts in Christian Practice Program (MA) Application Requirements**

- **Recommendation Letters.** Three (3) letters of recommendation submitted through the online application system are required:
  - 1 academic, 1 church, and 1 personal/character or additional academic or church.
- **Statement of Purpose.** A three-page essay describing (1) your sense of vocation in Christian ministry, articulating the significant points of affirmation that led to your understanding of your calling; (2) integrating your reflection on a theological book(s) that has helped to shape your understanding of your calling; and (3) how you understand your call in relation to the mission of Duke Divinity School to prepare leaders for the church, academy, and world.

**Master of Theological Studies Program (MTS) Application Requirements**

- **Recommendation Letters.** Three (3) letters of recommendation submitted through the online application system are required:
  - 2 academic, 1 personal/character or church.
- **Statement of Purpose.** A three-page essay describing (1) your goals for enrolling in the Master of Theological Studies program; (2) integrating your reflection on a theological book(s) that has helped to shape your theological imagination; and (3) how you understand your goals and development of theological imagination in relation to the mission of Duke Divinity School to prepare leaders for the church, academy, and world.
- **Writing Sample.** Submit a 4-6 page (1000-1500 words) academic writing sample such as an essay or excerpt from an academic paper or article. Attention to theological themes is desired. Include the title of the writing sample and provide context if an excerpt.

MTS/JD Applicants must complete all requirements for applying to the MTS program and submit an application to the Duke Law School.

**Admission Requirements**

- bachelor’s degree from a regionally accredited college or university prior to their intended date of enrollment;
- at least an overall B+ (3.25 on a 4.0 scale) academic average;
- program goals commensurate with this degree program; and
- committed to some form of lay ministry.

**Master of Theology Program (ThM) Application Requirements**

- **Recommendation Letters.** Three (3) letters of recommendation are required: 2 academic, 1 church.
- **Statement of Purpose.** A three-page essay describing (1) your personal, educational, and professional reasons for enrolling in the Master of Theology program and how you anticipate employing these studies in your ministry; (2) integrating your reflection on a theological book(s) that has helped to shape your theological imagination; and (3) how you understand your goals and development of your theological imagination in relation to the mission of Duke Divinity School to prepare leaders for the church, academy, and world.
- **Writing Sample.** Submit a 4-6 page (1000-1500 words) academic writing sample such as an essay or excerpt from an academic paper or article. Attention to theological themes is desired.

**Admission Requirements**

- bachelor’s degree from a regionally accredited college or university;
- MDiv degree (or the equivalent) from an accredited theological institution;
- at least an overall B+ (3.25 on a 4.0 scale) academic average in their foundational theology degree; and
- desire to continue or resume their theological education for enhancement of professional competence in selected areas of study.
Doctor of Ministry Program (DMin) Application Requirements

- **Recommendation Letters.** Four (4) letters of recommendation are required: 2 academic, 2 church.
- **Statement of Purpose.** A two-page essay describing your goals in undertaking doctoral study, including an indication of your proposed focus.
- **Writing Sample.** Submit one academic writing sample such as an article or term/course paper of no more than 15 pages in length.

Admission Requirements

- master of divinity (MDiv) or comparable master's degree in theology from an ATS accredited school;
- at least an overall B+ (3.3 on a 4.0 scale) academic average; and
- at least five years in full-time ministry.

Doctor of Theology Program (ThD) Application Requirements

- **Recommendation Letters**
  - Four (4) letters of recommendation are required: 3 academic, 1 church.
  - You will be asked to provide contact information for your four recommenders as part of the online application.
- **Statement of Purpose.** An essay of one to two pages (single spaced) describing your goals in undertaking doctoral study, the academic and life experiences that have prepared you for doctoral work, your proposed area(s) of focus, and your particular reasons for applying to the ThD program at Duke.
- **Writing Sample.** Submit a sample of your scholarly work, 15-20 pages in length (double spaced).
- **Official GRE Scores**
  - Duke Divinity School has a test-optional policy for the GRE for students applying for admission to the Doctor of Theology program.
  - If you are sending in scores, official GRE scores must be transmitted electronically from the Educational Testing Services (E.T.S.) to Duke (institution code 5156). E.T.S. will not send scores that are more than five years old; Duke Divinity School will not accept personal or paper score reports. Official GRE scores must arrive before the application deadline date to be considered with your application.

Admission Requirements for the ThD

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

Certificate in Theology and Health Care Residential or Hybrid (CTHC) Application Requirements

Note: The Certificate in Theology and Health Care comes in two forms, the immersive residential and flexible hybrid. All who apply to the immersive residential will also be considered applicants to the TMC Fellowship. If you prefer that not to be the case, please let us know in your application essay.

- **Recommendation Letters.** Two (2) letters of recommendation submitted through the online application system are required:
  - Flexible Hybrid: 1 from a colleague or instructor, 1 personal/character or church.
  - Immersive Residential: 1 academic, 1 personal/character or church.
- **Statement of Purpose.** A three-page essay (1) reflecting on your vocation to health care in your current context as a practitioner OR, if you are in training, your vocation to and hopes for future work in health care; (2) describing your goals for enrolling in the CTHC and how you see the immersive residential or flexible hybrid format allowing you to pursue those goals; (3) integrating your reflection on a theological book(s) that has helped to shape your theological imagination; and (4) how you understand your goals and development of theological imagination in relation to the mission of Duke Divinity School to prepare leaders for the church, academy and world.
Special Student (nondegree) Application Requirements

- **Recommendation Letters.** One (1) academic letter of recommendation submitted through the online application system is required.

- **Statement of Purpose.** A one-page essay describing (1) your reason for wanting to take a course or courses for nondegree credit at Duke Divinity School; and (2) how you understand your call in relation to the mission of Duke Divinity School to prepare leaders for the church, academy, and world.

Additional Requirements for International Applicants

All non-US citizens must review the application requirements for international applicants.

- **Endorsement Letter.** One letter of recommendation must be from a church official affirming support of your pursuit of theological education in the United States. This document can be your church letter or an additional recommendation.

- **Language Test Scores for International Applicants.** If your first language is not English, you must submit scores from either the Test of English as a Foreign Language (TOEFL), the academic modules of the International English Language Testing System (IELTS), or Duolingo English Test examination results. Only Duolingo English Test scores with subscores will be accepted. To be eligible for a TOEFL/IELTS/Duolingo English Test waiver, you must have studied full-time for two years or more at a college or university where the sole language of instruction is English and in a country where English is the primary spoken language. The two years of study must be completed prior to the start of the program. If you believe you qualify for a TOEFL/IELTS/Duolingo English Test waiver based on the above criteria, indicate your eligibility in the "Additional Academic Information" section of the application under the Test Score Instructions for the TOEFL/IELTS/Duolingo English Test exam.

  - **TOEFL** applicants whose native language is not English may submit official scores from the Test of English as a Foreign Language (TOEFL) as part of the application process. Official TOEFL scores must be transmitted electronically from the Educational Testing Services (ETS) to Duke (institution code 5156). Personal copies are not accepted and must be less than two years old.

    - A TOEFL waiver question is included in the online application form. You do not need to contact us in advance if you meet the criteria for a TOEFL waiver. No exceptions will be made if you do not meet the criteria:
    - Earned or will earn by the time of enrollment an undergraduate degree from a college or university in the United States
    - Received or will receive by the time of enrollment an undergraduate degree where the language of instruction was English only (the official language of the country is English)

  - **IELTS:** the IELTS is administered by Cambridge ESOL, British Council, and IDP: IELTS Australia. See ielts.org for more information. Official IELTS scores must be sent by the testing agency directly to Duke Divinity School Office of Admissions Box 90965 Durham, NC 27708.

  - **Duolingo:** There is no institutional code for Duolingo, but applicants will need to select “Duke University” at the “Graduate” program type level as the institution to send scores to. Please Note: Make sure to include subscores when you select your institution. Score reports without subscores will not be accepted. If you are not sure how to include subscores in your score report, please contact Duolingo English Test support on the Duolingo English Test website.

Additional Requirements for Transfer Applicants

All transfer applicants are evaluated on the same basis as other applicants. However, students applying to transfer from another seminary or theological school must include the following:

- **Essay.** Applicants must include an extra page in their essay that provides an explanation of and purpose for the proposed transfer.

- **Letter of recommendation.** A fourth letter of recommendation must be submitted as part of the application, and it must be written by the director of field education or student life at the school from which the transfer is sought. When you create your application, you will be able to enter the information for 3 recommenders. You can then enter the fourth recommender’s information after submitting the application.

Additional Information for Students with Disabilities

Duke Divinity School is committed to the equality of educational opportunities for all qualified students. Students with disabilities (including learning disabilities, hearing or visual impairments, mobility impairments, attention deficit/hyperactivity disorders, psychiatric impairments or chronic health disabilities) who apply to Duke can choose whether or not to disclose their disability to us. Our office is
prohibited by law from making inquiries about a student's disability in the admissions process. We will not require you at any point in the admissions process to disclose if you have a disability.

Some students choose to include information about their disability in their admissions application because they feel it is an important element of their experiences as a student up to that point, or because they want to share with us how they have overcome an obstacle that not everyone has had to face. We always appreciate any significant information a student wishes to share with us and consider that information in understanding a student's achievements. We evaluate a student's accomplishments within the context of any opportunities or challenges presented to that student. We do not use information about a disability to deny admission to a student.

There is no separate admissions process at Duke for students with disabilities. All students who apply to Duke, including those who have a diagnosed impairment/disability, are evaluated using the same criteria.

If you have questions or require additional information, please contact the Divinity Admissions Office at (919) 660-3436.
Tuition & Fees

The table below lists basic minimum expenditures for all degree programs. In addition to the fees cited here, there is an admission deposit fee of $100, which is applied to the first term bill as a credit. The figures shown are for full-time enrollment (eight courses per year). Tuition and fee rates listed are estimated for 2022-2023 and subject to change.

<table>
<thead>
<tr>
<th>PER SEMESTER</th>
<th>PER YEAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition—MDiv</td>
<td>$13,500</td>
</tr>
<tr>
<td>Tuition—MDiv (four-year program)</td>
<td>$10,125</td>
</tr>
<tr>
<td>Tuition—MDiv (hybrid, three semesters)</td>
<td>$6,750</td>
</tr>
<tr>
<td>Tuition—MTS</td>
<td>$13,500</td>
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<tr>
<td>Tuition—ThM</td>
<td>$16,200</td>
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<tr>
<td>Tuition—MDiv/MSW Dual Degree</td>
<td>$17,000</td>
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<tr>
<td>Tuition—ThD</td>
<td>$22,000</td>
</tr>
<tr>
<td>Tuition—MA (three semesters)</td>
<td>$9,000</td>
</tr>
<tr>
<td>Tuition—DMin (three semesters)</td>
<td>$9,750</td>
</tr>
<tr>
<td>Tuition—Certificate in Theology and Health Care (residential)</td>
<td>$10,125</td>
</tr>
<tr>
<td>Tuition—Certificate in Theology and Health Care (hybrid)</td>
<td>$9,000</td>
</tr>
<tr>
<td>Transcript Fee (first year only)</td>
<td>$120</td>
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<tr>
<td>Student Health Fee (all except DMin and MA)</td>
<td>$442</td>
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<tr>
<td>Student Life Ministry/GPSG Fees</td>
<td>$69</td>
</tr>
<tr>
<td>Recreational Facilities Fee</td>
<td>$171</td>
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</table>

Estimated Total Costs

The total estimated cost for nine months (including tuition, all applicable fees, books, room, board, and other living expenses) for a student to attend Duke Divinity School varies according to individual tastes and requirements, and is estimated to be between $21,360 to $70,357 depending upon the degree program.

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

Tuition Structure

- The MDiv degree is presumed to be a three-year, six-semester program; the MTS degree is a two-year, four-semester program, based on students taking four courses per semester.
- For full-time students, tuition is charged on a per-semester basis and is not affected by the number of courses taken.
- Students may take a reduced load of three courses per semester and remain full-time. A merit scholarship student is required to take three or four courses to remain eligible for a merit scholarship. In special circumstances, middler and senior students may take five courses per semester, but this is considered an overload and requires permission of the Academic Dean.
- Student pastors are required to take three courses per semester, and their program takes four years to complete. Their four-year MDiv degree will be the same as the cost of the three-year program.
- Students taking one or two courses per semester are considered part-time and will be charged a per-course tuition rate that will be equivalent to one-fourth the per-semester tuition amount plus a 10 percent registration fee. Part-time students are not eligible for merit scholarships or institutional aid.
- Divinity School scholarship awards are calculated as a percentage of overall tuition.

Special Students and Certificate in Theology and Health Care Students

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

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

International Students
All entering international students must submit the full amount of the first year's tuition to Duke Divinity School financial aid office by no later than June 1 for fall enrollment. See further details in the section Policies and Procedures for International Applicants.

All returning international students are required to make an appointment with the financial aid office prior to June 1 to review funding sources for the upcoming academic year (including field education grants, outside resources, scholarships, and other employment). If there are funding concerns, the international office will help the student explore work authorization and visa options.

**Additional Fees**

**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 $750 per course will be charged to all auditors who are not enrolled as full-time students.

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

**Course Continuation Fee.** In instances where a student has registered for but not completed all the courses or requirements for their program, a $750 per term fee (MDiv Residential, MTS, and ThM) a $250 per semester fee (MDiv Hybrid, MA, DMin) is required. The student must also register for the continuation course (Continuation 500).

**ThD Continuation Fee.** ThD students who have completed coursework will need to register for the continuation course (Continuation - Divinity section 2) for the fall and spring semester. The ThD continuation fee is $3,250 per semester.

**Payment and Penalty**

Invoices for tuition, fees, and other charges are delivered to students electronically on DukeHub — students will not receive a copy via US Mail—and are payable by the invoice due date. DukeHub is an online system to view student accounts, financial aid, and personal data, and to register for classes. As a part of the agreement of admission to Duke University, a student is required to pay all invoices as presented. If full payment is not received, a late payment charge as described below will be assessed on the next invoice and certain restrictions as stated below will be applied. A monthly tuition payment plan is available through Nelnet. For more information on this plan, call (800) 609-8056 or visit mycollegepaymentplan.com/duke. If payment in the amount of the total amount due on the student invoice is not received by the invoice due date, a late payment penalty charge will be accrued from the billing date of the invoice. The penalty charge will be at a rate of 1.25 percent per month (16 percent per annum) applied to the past due balance on the student invoice. The past due balance is defined as the previous balance less any payments and credits received during the current month and also any student loan memo credits, related to the previous balance, which appear on the invoice. An individual will be in default of this agreement if the total amount due on the student invoice is not paid in full by the invoice due date.

An individual who is in default will not be allowed to register for classes, receive a transcript of academic records, have academic credits certified, be granted a leave of absence, or receive a diploma at graduation. In addition, an individual in default may be subject to withdrawal from school.

**Tuition and Fees Refund Policy**

Tuition and mandatory fees are required to be paid in full, regardless of:

- the method of instruction and/or mode of academic delivery;
- any changes to instructional content, schedule, or duration of the semester;
- any inability to access Duke University-maintained facilities; and
- any disruption to or cancellation of activities, events, services or programs during the academic year.

For the avoidance of doubt, and as has been the policy of Duke University in the past, tuition and mandatory fees will not be refunded in whole or in part for any reason, except as provided for under the Refund Policy for residential or hybrid programs. By paying the tuition and mandatory fees, the student and anyone paying tuition on their behalf acknowledges and accepts these terms.

In the event of death, a full tuition and fees refund will be granted; and in all other cases of withdrawal from school, tuition will be refunded according to the published schedule.

**Debts**

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

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 a local church, civic groups, and foundations. The Divinity School financial aid may include scholarships, field education grants, employment, or loans. Students should plan a financial program that incurs as little indebtedness as possible.

Most Duke Divinity School students receive some form of financial assistance, and the school encourages students 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 Divinity School disability liaison. Contested decisions regarding this accommodation may be brought before the Financial Aid Appeals Committee. Students so authorized are free to reduce their course load accordingly while maintaining Divinity School aid and, where applicable and permitted other forms of financial assistance. Students so authorized to enroll less than full-time and retain eligibility for Divinity School financial aid are expected to return to full-time enrollment if and/or when their medical condition improves sufficiently to permit it.

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

Ministerial Tuition Scholarships

All admitted MDiv students are eligible to receive a Ministerial Promise scholarship that covers 33 percent of tuition costs in the first year of the program, and 25 percent in years two and three. Admitted MDiv/MSW students are eligible to receive a scholarship that covers 25 percent of tuition costs for the two years of tuition charges. A 25 percent tuition scholarship is offered to MTS, MA, and DMin students. The principles regarding the disbursement of institutional scholarships are:

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

Financial Aid on Student Bills

Financial aid awards will appear as anticipated aid on a student's billing statement once a student has accepted their financial aid awards. A student billing statement will include anticipated financial aid transactions when calculating the amount the student needs to pay. Financial aid is credited to a student's account ten days before the start of each term. Disbursement of a student's awards will occur once the student has completed all required applications and provided all required documentation and information. Students may check the status of their financial aid awards on DukeHub.
Financial Resources

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

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

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

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

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

Adopted as advice and counsel by the association in 2010.

Field Education Grants
Amounts ranging from $8,000 to a maximum of $10,000 are made available through the Divinity School and The Duke Endowment to students who are approved to participate in the field education program. The offices of field education and financial aid work together in determining placement and grant amount.

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

Pre-Enrollment Ministry Discernment Placements
A ten-week rural church placement in North Carolina is available to entering United Methodist master of divinity students during the summer prior to their enrollment in the fall semester. Selected students receive financial support from The Duke Endowment, currently $10,000 for the field education placement. The church will provide room, board, and travel expenses. See the Field Education chapter of the bulletin for further details.

The Duke Endowment Student-Pastor Grants
Residential and hybrid MDiv United Methodist students serving under episcopal appointment as pastors in Duke Endowment eligible churches in the state of North Carolina may qualify for tuition assistance up to $9,000 through The Duke Endowment. See Field Education for further details.
Loans
Loan funds held in trust by the university, as well as United Methodist student loans and funds supplied by the federal government, are available to qualified students. Unless otherwise indicated, all correspondence concerning financial aid should be directed to Financial Aid Office, Duke University Divinity School, Box 90969, Durham, NC 27708-0969.

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

*Black Church Studies Fellowships*
Black Church Studies fellowships, covering 100 percent of tuition per year, are awarded to entering MDiv students. To be considered, students must have a minimum cumulative 3.0 GPA from their undergraduate or graduate program and have demonstrated a calling to serve the Black church or African American communities. Recipients must be residential and enroll in four courses per semester, and also need to commit to pursuing the Certificate in Black Church Studies.

*Divinity Thriving Community Fellowships*
Divinity Thriving Community Fellowships, covering 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 demonstrated a capacity to think and lead innovatively in ministry. Recipients must be residential and enroll in four courses per semester.

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

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

*Latinx Studies Fellowships*
Latinx fellowships, covering 100 percent of tuition per year, are awarded to entering MDiv students. To be considered, students must have a minimum cumulative 3.0 GPA from their undergraduate or graduate program and have demonstrated a calling to serve the Latinx church or Latinx communities. Recipients must be residential and enroll in four courses per semester, and also need to commit to pursuing the Certificate in Black Church Studies.

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

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

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

Dean’s Ministry Scholarships
Dean’s Ministry Scholarships, ranging up to 100 percent of tuition per year, are awarded to entering hybrid 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, third, and fourth years of study assuming the recipients (1) exhibit continued growth in the understanding of and commitment to Christian ministry and (2) maintain satisfactory academic progress.

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
Scholarships are given annually 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.

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 David W. and Diane S. Adkins Scholarship Fund was established in 2022 by Diane Sautter Adkins, of Stephens City, Virginia, Katie Adkins Brennan, Trinity College Class of 2006, and Kristin Adkins Whitesides, Divinity School Class of 2005, of Stephens City, Virginia, in loving memory of David W. Adkins, with gratitude for his life and his service to the church, as well as for the family’s gratitude for the education they received from Duke University and Duke Divinity School. The endowment is to encourage and support excellence in the next generation of leaders in the church of Jesus Christ. Fund distributions will be used to provide scholarships to graduate professional students enrolled in the Divinity School at Duke University.

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 Alban Institute Fund was established in 2014 by the trustees of the Alban Institute, Inc. of Herndon, Virginia, to continue the remarkable legacy of the Alban Institute, founded in 1974, to provide thought leadership, practical resources, and education for the enhancement of congregations.

The Aldersgate Endowed Scholarship Fund was established in 1989 by J. Wesley Jones, Trinity College Class of 1972, Medical School Class of 1976, and his wife, Lucy T. H. Jones, of Fayetteville, North Carolina, through a major matching gift challenge that yielded subsequent generous contributions to the fund by graduates and friends of the Divinity School. The fund is currently the largest single endowed resource for student financial aid. The Aldersgate name celebrates the times of spiritual insight essential for faithful Christian ministry.

The Aldersgate United Methodist Church of Chapel Hill Scholarship Fund was established in 2018 to honor the distinguished ministry of the Reverend Susan Allred and the women she mentored into ministry, all of whom are Duke Divinity School graduates from Aldersgate United Methodist Church: Reverend Renee Burnette, Reverend Christi Dye, Reverend Grace Hackney, Reverend Jessie Larkins, and Reverend Joy MacVane. The fund income provides student scholarships, with preference given to students from the University of North Carolina at Chapel Hill.

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 Anglican Episcopal House Scholarship Fund was established in 2018 by anonymous donors. Income from the fund will provide scholarships to graduate professional students affiliated with the Anglican Episcopal House of Studies program at Duke Divinity School.

An Anonymous Scholarship Fund was established in 2021 by an anonymous donor with appreciation for the deeply formative education and preparation for ministry received through Duke Divinity School, and to encourage and support excellence in the next generation of leadership in the church of Jesus Christ. The endowment supports graduate professional students, with priority given to students demonstrating financial need and additional consideration for background, culture, socioeconomic status, race, ethnicity, and work and life experience.

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

The Baptist House Program Fund was established in 2018 by the Cooperative Baptist Fellowship, in Decatur, Georgia, and other donors to provide faculty and program support for the Baptist House of Studies at Duke Divinity School.
The Chancie and Thelma Barclift Scholarship Endowment Fund was established in 1986 by T. Harold Crowder Jr., School of Medicine Class of 1955, and his wife, Thelma B. Crowder, Women's College Class of 1956 and Graduate School Class of 1957, of South Boston, Virginia, in memory of Mrs. Crowder's parents who were church leaders in North Carolina for over fifty years. The income from the fund provides assistance for persons from North Carolina who intend parish ministry in the United Methodist Church.

The Barnabas Scholarship Fund was established in 2014 by a couple who prefer to remain anonymous with gratitude for lifelong associations with Duke University and to support ministerial education for future generations of pastors and scholars in the Church of Jesus Christ.

The Barnes, Ellis & Pender Scholarship Fund was established in 2021 by William Pal & Gertrude Wilson Barnes, Fred Douglas Ellis & Dorothy Lee Pender Educational Foundation. This endowment is created to honor the adoptive and biological parents of Rev. Harry Maurice Barnes in recognition of his profound gratitude for the sacrifices they made to ensure that he got the best education possible. Fund distributions will be used to provide scholarships to graduate professional students enrolled in the Divinity School at Duke University.

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

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

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

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

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

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

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

The Wesley F. Brown Divinity School Endowment Fund was established in 2018 by friends and colleagues of the Reverend Dr. Wesley F. Brown, Divinity School Class of 1976, at his retirement to celebrate his more than thirty-six years of service and ministry as associate dean of External Relations at the Divinity School. The fund provides unrestricted support of the Divinity School.
The Marcy Trust Bob Bushong Scholarship Fund was established in 2015 by The Susan H. and Wilbur H. Marcy Trust of Winter Park, Florida, to honor Robert B. Bushong, Duke Divinity School Class of 1981, with heart-felt appreciation for his leadership as senior pastor and minister of preaching at the First United Methodist Church of Winter Park. Priority will be given to students who are United Methodist, who intend parish ministry service in Florida, and are from Winter Park, the state of Florida, or the southeastern United States, in that order of preference.

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

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

The Walter G. Canipe Scholarship Endowment Fund was established in 1990 by Walter Canipe, Trinity College Class of 1934, of Charlotte, North Carolina, to honor his family and to provide substantial resources for men and women preparing for parish ministry.

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

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

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

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

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

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

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

The Center for Reconciliation Fund was established in 2022 by Irene Lilly, Women's College Class of 1962, and William Walter McCutchin Jr., School of Engineering 1962, of Westport, Connecticut. Distributions from the Fund will be used to provide unrestricted support of the Center for Reconciliation at Duke Divinity School at Duke University.

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

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

The Jean H. and Arthur R. Charlesworth Fund was established in 1977 by Mrs. Charlesworth of Durham, North Carolina, for the support of the Divinity School Library in its collection of materials on the study of Christian origins.
The Clark Fund for Emergency Assistance was established in 1986 by Mrs. Adelaide Dickenson Clark as a discretionary aid resource to help meet the needs of students who experience unforeseen crises due to serious illness, injury, or family emergencies.


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

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

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

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

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

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

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

The John Hammond and Kay Sugg Crum Scholarship Endowment Fund for Prophetic Ministries was established in 2002 by John H. Crum, Divinity School Class of 1956, and his wife, Kay, of Littleton, North Carolina, for students at the Divinity School who intend to do prophetic ministries in North Carolina.

The Robert Earl Cushman Endowment Fund was established in 1980 to create a professorship in honor of Robert Earl Cushman, research professor of systematic theology and dean of the Divinity School, 1958-71.

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

The W. D. Davies Endowment Fund was established in 2018 by family and friends of William David Davies. It is for unrestricted support of the Divinity School at Duke University.

The Ellen F. Davis and Dwayne E. Huebner Scholarship Fund was established in 2020 by Ellen Davis and Dwayne Huebner, of Durham, North Carolina. The endowment celebrates the lives and vocations of Davis, the Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology at Duke Divinity School, whose remarkable thinking, teaching, writing, and speaking have shaped a generation of faithful biblical scholars and pastors, and Huebner, whose scholarship helped create the world which contemporary curriculum scholars now inhabit and labor to recreate as educators and theoreticians. The scholarship supports graduate professional students at Duke Divinity School.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The George D. Finch Scholarship Fund was established in 1972 by George David Finch, Trinity College Class of 1924, of Thomasville, North Carolina, for the support of ministerial education.

The Albert F. and Rebecca S. Fisher Endowment Fund was established in 1996 by the trustees of The Duke Endowment of Charlotte, North Carolina, to commemorate twenty-two years of service by Albert F. Fisher, Divinity School Class of 1953, with the Rural Church Division. It provides student financial aid for the Divinity School.
The Edgar B. Fisher Memorial Scholarship Endowment Fund was established in 1987 by the family of Dr. Fisher, Trinity College Class of 1924, to commemorate his life of distinguished service in ministry and to provide assistance for men and women preparing to be United Methodist pastors in North Carolina.

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

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

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

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

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

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

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

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

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

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

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

The Joseph L. Goehring Memorial Endowment Fund was established in 1998 by David J. Goehring, Divinity School Class of 1977, to honor the life, service, and Christian example of his late father. The fund income is to provide unrestricted support for the Divinity School.
The Richard A. Goodling Memorial Endowment Fund was established in 1989 by John P. Jaquette Jr., Divinity School Classes of 1968 and 1970, of Scotia, New York, to honor Dr. Goodling who, from 1959 until his death in 1986, was professor of pastoral psychology in the Divinity School. The fund income is designated for lectures and seminars in the field of pastoral care.

The W. Kenneth and Martha O. Goodson Fund was established in 1981 to honor Bishop Goodson, Divinity School Class of 1937 and retired bishop of the United Methodist Church, and Mrs. Goodson. The fund was doubled in 1985 by a major gift for scholarships and parish ministry support from Bishop and Mrs. Goodson.

The Goodwin Faculty Support Endowment Fund was established in 2003 by William O. Goodwin, Trinity College Class of 1968 and his wife, Valerie B. Goodwin, Women’s College Class of 1971, of Atlanta, Georgia, to underwrite excellence in evangelical faculty leadership for the Divinity School and to celebrate the many ties between the Goodwin family and Duke University.

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

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

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

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

The Susan Pate and Douglas Duff Greenwood Scholarship Fund was established in 2021 through a planned gift by Susan Pate Greenwood, Trinity College Class of 1976 and Divinity School Class of 1981, and Douglas Duff Greenwood, of New Bern, North Carolina. The endowment is established with gratitude for the deeply formative education for ministry received through Duke Divinity School and to encourage and support excellence in the next generation of leaders in the church of Jesus Christ. Distributions from the Fund will be used to provide scholarships to graduate professional students enrolled in the Divinity School at Duke University.

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

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

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

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

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

The James A. Harnish Scholarship Fund was established in 2014 by parishioners, colleagues, and friends of the Reverend Dr. Harnish, senior pastor at Hyde Park United Methodist Church in Tampa, Florida, at his retirement to celebrate and give thanks for his remarkable teaching, writing, and inspirational leadership. The fund is intended to undergird excellence in education for Christian ministry for future generations. The scholarship was greatly enhanced through generous support from the estates of James Leonard and Estelle S. Leonard Delo of Seminole, Florida. Preference will be given to students from parishes Dr. Harnish served and to other United Methodists from Florida.
The Loy E. and Edith H. Harris Scholarship Fund was established in 2013 by Loy H. Harris, Divinity School Class of 1995, of Belchertown, Massachusetts, to celebrate the lives of his parents, to affirm the lasting friendships enjoyed through the Divinity School, and to encourage and support excellence in ministerial education for the church of Jesus Christ.

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

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

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

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

The Hawkins Family Scholarship Fund was established in 2014 by W. Thornton Hawkins, Divinity School Class of 1954, and his wife, Evelyn D. Hawkins, of Asheville, North Carolina, and their daughters, Patrice Hawkins Sigmon, Nicholas School of the Environment Class of 1978, of Denver, Colorado, with gratitude for the education and lasting friendships that generations of the family including son-in-law, Allen R. Sigmon T'76 and daughter, niece, granddaughter, Lauren Patrice Sigmon T'07 (deceased) have enjoyed through Duke University and to encourage and support excellence for the Church of Jesus Christ. Preference is given to graduates of Trinity College of Arts & Sciences and/or the Nicholas School of the Environment at Duke University, and/or any students who have expressed an interest in ministries involving care for the environment, and/or any students who are preparing for parish ministry in the Western North Carolina Conference of the United Methodist Church.

The Richard and Judith Hays New Testament Scholarship Fund was established in 2015 by Dr. Richard B. Hays, the George Washington Ivey Professor of New Testament and, from 2010 to 2015, dean of the Divinity School, and his wife, Dr. Judith C. Hays, Associate Professor Emeritus in the School of Nursing. Preference is given to Doctor of Theology (ThD) students focusing on theological interpretation of the New Testament.

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

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

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

The Henry-Williams Scholarship Fund was established by A. Morris Williams Jr., Trinity College Class of 1962 and Graduate School Class of 1963, of Gladwyne, Pennsylvania, in 2019 to honor the memory of Stuart Henry (1914-1997), beloved scholar-teacher at Duke for many years, and the legacy and Duke relationships of Morris Williams and his family. This fund is established in the spirit of the words from scripture, “Do unto others as you would have them do unto you” (Luke 6:31). The scholarship supports graduate professional students at Duke Divinity School who plan to enter parish ministry in service to all God’s people.

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

The Stuart C. Henry Endowment Fund was established in 1999 by James W. Crawford and his wife, Harriet Cannon Crawford, Women’s College Class of 1961, of Oxford, North Carolina, along with other members of the Cannon family, in memory of Professor Henry who had been their pastor and friend in Concord, North Carolina. The fund supports a program in religion and the arts for the Divinity School.
The Stuart C. Henry Scholarship Fund was established in 1986 by Mr. and Mrs. A. Morris Williams Jr. of Gladwyne, Pennsylvania, to honor the distinguished teaching career of Professor Henry and to provide assistance for students, with preference given to those affiliated with the Presbyterian Church.

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

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

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

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

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

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

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

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

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

The James C. Howell Scholarship Fund was established in 2003 by Davidson United Methodist Church, Davidson, North Carolina, to the glory of God and in celebration of the distinguished leadership of James C. Howell, Divinity School Class of 1979 and Graduate School Class of 1984, who served as its senior pastor from 1991 to 2003. Priority is for members or communicants of Davidson United Methodist Church or for those persons who intend pastoral ministry in the Western North Carolina Conference.

The Hyde-Tucker Scholarship Endowment Fund was established in 1996 by William H. Tucker III of Yardley, Pennsylvania, in memory of the late Joseph R. Hyde, Sr., a Memphis, Tennessee, businessman and family friend who helped provide for his education, and in honor of his mother, Evelyn O. Tucker. The fund income is to provide financial support for students preparing for ordained Christian ministry in parochial or mission contexts in the Episcopal Church, USA.

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

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

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

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

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

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

The Johnson-Whitaker Scholarship Fund was established in 1995 by Lynda J. and Scott L. Whitaker of Gainesville, Florida, in honor of her parents, Jesse and Marjorie Johnson, and their son, Nathan Clarke Whitaker, Trinity College Class of 1991. The fund is to glorify God by providing financial support for students preparing for ordained Christian ministry.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Thomas A. and Ann Marie Langford Fund was established in 1981 in honor of Dr. Thomas A. Langford, dean of the Divinity School, 1971-81, and Mrs. Langford.
The Thomas A. Langford Professorship in Divinity Endowment Fund was established in 1994 by friends and colleagues to honor the service of Dr. Langford: alumnus, distinguished professor, dean of the Divinity School, provost of the university, and trustee of The Duke Endowment.

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

The Harriet V. Leonard Scholarship Endowment Fund was established in 1992 by Mrs. Lyndal D. Leonard of Durham, North Carolina, to honor her daughter, retiring as the reference librarian for the Divinity School, and to provide scholarships for women with a priority for those who are beginning a second career.

The John Joseph Lewis Fund was established in 1982 by Colonel Marion S. Lewis, Trinity College Class of 1918, of Charleston, South Carolina, to honor his father, a circuit-riding Methodist preacher. The fund income provides scholarship support.

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

The Susan Colwell Link Scholarship Fund was established in 2022 by Rev. Mary Anne Link Shivers, Divinity School Class of 1999, and Mr. David Oyler Shivers, of Chapel Hill, North Carolina. The endowment is established in memory of Susan (Sue) Colwell Link, a devoted follower of Jesus Christ. As a faithful member of The United Methodist Church (UMC), Sue supposed women in ministry – especially her daughter, Rev. Mary Anne “Molly” Link Shivers, an ordained Elder in the North Carolina Annual Conference of the UMC. Fund income will be used to provide scholarships to graduate professional students enrolled in The Divinity School at Duke University, with a preference for students pursuing ordination in a Wesleyan theological tradition and/or students who, by reason of their background, culture, socioeconomic status, race, ethnicity, gender, work, and life experiences, contribute to a fuller representation of perspectives within the academic life of the University.

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

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

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

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

The McClanahan Endowment Fund was established in 1993 by Arthur Lee McClanahan, Divinity School Class of 1975, of Fairfield, Connecticut, to provide funds for the Divinity School Library for the purchase of materials in practical theology in the area of evangelism.
The Robert McCormack Scholarship was established in 1982 by the trustees of The Duke Endowment to honor Robert McCormack, chairman of the board of The Duke Endowment at the time of his death. It provides support for students from rural United Methodist parishes.

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

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

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

The McDonald Agape Foundation Theology and the Arts Fund was established in 2021 by McDonald Agape Foundation of Birmingham, Michigan. This fund is established to assure and maintain Duke Divinity School as a premier place for the study of Christian Theology at the intersection of Christian Theology and the Arts and to assist the Director of Duke Initiatives of Theology and the Arts (DITA) to serve as a distinguished teacher and authentic mentor to those students planning careers in Christian ministries and related non-profits. Distributions from the Fund will be used to provide funding for arts-in-action and research at the vibrant interplay between Christian theology and the arts, drawing into its discussions and activities scholars that meet the high standards of scholarship and conduct that are expected of members of the Duke Divinity School. Distributions from the Fund will also be used to provide support for one or more post-doctoral fellowships in Theology and the Arts (McDonald Agape Fellows).

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

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

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

The Brian K. Milford Scholarship Fund was established in 2012 by Mr. and Mrs. Leonard A. Hadley of Cedar Rapids, Iowa, to honor their pastor and friend, Brian K. Milford, Divinity School Class of 1986, and to provide financial support for United Methodist students from the state of Iowa.

The Endowment for Mission Outreach Initiatives was established in 2000 by Dr. and Mrs. J. Wesley Jones of Fayetteville, North Carolina, to provide resources for Divinity students to experience mission service in the United States and abroad.

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

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

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

The Myers Park Scholarship Fund was established in 1948 by members of the Myers Park United Methodist Church, Charlotte, North Carolina, for ministerial education.
The Needham-Hauser Scholarship Endowment Fund was established in 1986 by Duke University graduates Eugene W. Needham and his wife, Antoinette Hauser Needham, of Pfafftown, North Carolina, to provide assistance for students committed to the parish ministry. Preference is given to persons from the Western North Carolina Conference of the United Methodist Church.

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

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

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

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

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

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

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

The Richard Payne Fund was established in 2021 by family, friends and colleagues of Richard Payne, MD, in honor of the faithful service and witness of Dr. Payne, the Esther Colliflower Professor Emeritus of Medicine and Divinity. Dr. Payne was an internationally known expert in the areas of pain relief, palliative care, oncology, and neurology, as well as healthcare justice. A graduate of Yale University and Harvard Medical School, he joined the faculty at Duke in 2004 with a joint appointment between Duke Divinity and Duke Health, launching the Institute for Care at the End of Life, which eventually became the remarkable Theology, Medicine, and Culture Initiative. Dr. Payne’s faithful engagement with the medical community, his research, his wise practices of mentoring, and his enduring friendships have shaped generations of physicians. Fund income will be used to provide unrestricted support for the Theology, Medicine and Culture Initiative at Duke Divinity School.

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

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

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

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

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

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

The Champ Y. and Mary G. Powell Fund was established in 2006 by Jane Powell Gray and her husband, R. Frank Gray, of Raleigh, North Carolina. The endowment provides living plants and their continuing maintenance throughout the Westbrook building in memory of Judge Gray’s parents and in memory of her and Frank’s son, Russell Thomas Gray.

The Myrtle R. and Fred L. Proctor Sr. Scholarship Endowment Fund was established in 1996 by Mr. and Mrs. Proctor of Greensboro, North Carolina, to support ministerial education and to honor their long-time friend and former pastor, Wilson O. Weldon, a
Duke alumnus and trustee emeritus. The fund income is to provide financial support for students enrolled in the Divinity School with priority for men and women from North Carolina.

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

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

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

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

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

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

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

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

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

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

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


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

The McMurry S. Richey Endowment Fund was established in 1994 by Russell E. Richey, Douglas G. Richey, and Thomas S. Richey, Law School Class of 1975, to honor their father and to commemorate the many years of service by members of the Richey family on the Divinity School faculty. McMurry S. Richey, Trinity College Class of 1936, Divinity School Class of 1939, Graduate School Class of 1954, was a professor emeritus of theology and Christian nurture; and Russell Richey is former professor of church history and associate dean for academic affairs. The fund income provides the annual McMurry Richey Awards honoring outstanding senior student leadership in missions, field education, and student-pastor service. It also supports special field education placements and financial aid for master of divinity students.
The William A. Ritter Scholarship Fund was established in 2006 by United Methodist friends and parishioners from Michigan to honor their distinguished former pastor who in retirement taught at the Divinity School.

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

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

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

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

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

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

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

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

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

The David A. and Susan Hadam Schoenholz Venture Fund was established in 2022 by David A. Schoenholz, Trinity College Class of 1973, and Susan Hadam Schoenholz, Nursing School Class of 1973, of Arden, North Carolina. Fund income will be used to develop new courses, programs and/or instruction delivery strategies at Duke Divinity School.

The David A. and Susan Hadam Schoenholz Scholarship Fund was established in 2022 by David A. Schoenholz, Trinity College Class of 1973, and Susan Hadam Schoenholz, Nursing School Class of 1973, of Arden, North Carolina. Fund income will be used to provide scholarships to graduate professional students enrolled in the Divinity School at Duke University.

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

The Sam F. Segnar Scholarship Endowment Fund was established in 1998 by the Textron Foundation to honor Segnar, a native of Houston, Texas, and a director of Textron, Inc. The scholarship, funded through a planned gift, is for evangelical United Methodist students and those who have been named as John Wesley Fellows.

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

The John W. Shackford Endowment Fund was established in 1985 by Margaret S. Turbyfill, Women's College Class of 1940, of Newport News, Virginia, to provide student scholarships in memory of her father, John W. Shackford, who was a leader in religious education with the former Methodist Episcopal Church, South.
The Freida Bennett Shaulis Scholarship Endowment Fund was established in 1999 by Elwood M. Shaulis of Whispering Pines, North Carolina, to honor his wife and her family.  

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

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

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

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

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

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

The Craig Sokol and Donna Claycomb Sokol Scholarship Fund was established in 2016 by the Reverend. Dr. Donna Claycomb Sokol, Divinity School Class of 2000, and her husband, Mr. Craig Sokol, to provide student scholarships. Dr. Sokol served from 2001-05 as the director of admissions for the Divinity School.  

The Sally McWhorter Spears and Marshall Turner Spears Jr. Scholarship Fund was established in 2005 with gifts from their grandchildren: Daniel M. Nunn, Trinity College Class of 2001, Leslie C. Grignolo, Trinity College Class of 2005, Maria H. Grignolo, David M. Nunn, and Michael M. Nunn. Mrs. Spears, Women's College Class of 1950, and her husband, the late Marshall Spears, Trinity College Class of 1947, have been long-time residents of Durham, North Carolina and generous supporters of Duke and the United Methodist Church. The scholarship gives priority to men and women who are graduates of Duke University and who are from North Carolina or West Virginia.  

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

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

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

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

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

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

The Mary G. and Donald H. Stange Memorial Endowment Fund on Medicine and Christian Faith was established in 1999 by the Mary G. Stange Charitable Trust to underwrite a program on medicine and the Christian faith that fosters dialogue and learning among religious and healthcare professionals with a particular emphasis on the Roman Catholic tradition.
The Steinmetz Endowment Fund was established in 2008 by David C. Steinmetz and Virginia R. Steinmetz of Durham, North Carolina, to help advance the Duke Divinity School and with deep appreciation for their colleagues and students, particularly in the area of historical theology, with whom they worked during almost four decades at Duke University.

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

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

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

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

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

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

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

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

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

The William C. Turner Jr. Endowment Fund was established in April 2018 to give thanks and celebrate the 36 years of service of the Reverend Dr. William C. Turner Jr., School of Engineering Class of 1970, Divinity School Class of 1974, and Graduate School Class of 1984, to Duke Divinity School and Duke University at his retirement as the James T. and Alice Mead Cleland Professor of the Practice of Preaching at the Divinity School. The endowment will support students through the Office of Black Church Studies at Duke Divinity.

The Marcus Q. Tuttle Scholarship Endowment Fund was established in 1997 by Marianne T. Sanders, Women's College Class of 1951, and her husband, George, Trinity College Class of 1948, of Hilton Head Island, South Carolina. The scholarship remembers the life and ministry of her father, Mark Tuttle, Trinity College Class of 1923, who served for many years in the Western North Carolina Conference of the United Methodist Church.

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

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

The Walter McGowan and Minnie Daniel Upchurch Fund was established in 1971 by W. M. Upchurch Jr., an alumnus of Duke University and a member of its board of trustees, honoring his parents. The fund income is used for the purchase of materials in the area of sacred music and is supplementary to a collection of materials given by Mr. Upchurch to the Divinity School Library.
The T. C. Vaughan Memorial Endowment Fund was established in 1990 by Dr. Thomas J. Vaughan of Lexington, Kentucky, to honor his great-grandfather, a circuit-riding Methodist preacher, and with gratitude for the effectiveness of Duke alumni in ministry. The fund is an unrestricted income source for the Divinity School, which means it may be applied to scholarships, library acquisitions, building needs, or general programs.

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

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

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

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

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

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

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

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

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

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

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

The Patricia Parker Willimon and William H. Willimon Scholarship Fund was established in 2006 by Will and Patsy Willimon of Birmingham, Alabama, as an expression of heartfelt appreciation for the Divinity School and as a continuing resource for the preparation of outstanding ministerial leadership for the church of Jesus Christ.

The C. Carl Woods Jr. Family Scholarship Endowment Fund was established in 1988 by Mr. Woods of Durham, North Carolina, to celebrate the many ties between three generations of his family and Duke University.

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

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

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

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

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### Satisfactory Academic Progress

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

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

#### Satisfactory Progress for Students Receiving Federal Student Aid

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

### Monitoring of Academic Progress

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

Three Measures of SAP

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

SAP Warning

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

SAP Probation and Appeal

Students who are on a warning status and do not meet all of the Satisfactory Academic Progress standards at the end of the next semester/payment period of review lose federal financial aid eligibility until they are making progress in all categories (see Regaining Financial Aid Eligibility section below). Students who lose eligibility for financial aid may appeal the decision by following the procedures outlined below.

Those wishing to submit a SAP appeal must indicate mitigating circumstances that occurred during the course of the semester in question, that could not have been anticipated prior to that period, and that adversely affected their ability to successfully complete their required coursework. To appeal, a student must submit a letter of appeal to the Office of Financial Aid. The appeal letter should include:

- mitigating circumstances that prevented the student from meeting the requirements of academic progress (i.e., death in the family, student illness or injury, or other personal circumstances). Mitigating circumstances do not include: withdrawing from classes to avoid failing grades, pursuing a second major or degree, etc.;
- documentation that supports the student's basis for the appeal;
- steps the student has taken/will take to ensure future academic success. This plan should outline the student's academic goals for each period (e.g., number of credit hours and/or cumulative GPA) that will enable the student to meet the requirements of academic progress at a specified future point in time; and
- anticipated graduation date.

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

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

Students who fail to meet the requirements for Satisfactory Academic Progress for their probationary semester or do not complete the requirements of their academic plan (if applicable) will again be ineligible for financial aid and subject to the appeal process. Any subsequent appeal must include information regarding new extenuating circumstances or what has changed since the last appeal. Students who meet the requirements for academic progress for their probationary semester will resume good standing and again be evaluated at the conclusion of the following semester/payment period. If the SAP appeal is denied, financial aid will be canceled. Students who have been denied aid are asked to review the section Regaining Financial Aid Eligibility.
Regaining Financial Aid Eligibility

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

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

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

Degree Programs

The academic work of Duke Divinity School presently embraces six degree programs: the master of arts (MA), ordinarily a two-year degree; the master of theological studies (MTS), ordinarily two academic years; the master of divinity degree (MDiv) in two formats—the residential MDiv, ordinarily three academic years though a pathway exists for four years, and the hybrid MDiv, ordinarily four academic years; the master of theology (ThM), a one-year program beyond other master’s degrees offered, such as the MA, MTS, and MDiv; a doctor of ministry (DMin), ordinarily a three- or four-year doctoral program; and a doctor of theology (ThD), ordinarily a five- or six-year doctoral program. The MA is an introductory theological degree; the MDiv, hybrid MDiv, and ThM are graduate-professional degrees; the MTS is a general academic degree; the DMin is a professional doctorate; and the ThD is a doctoral degree focused on the ministries and practices of Christian communities. Admission to candidacy for any of the master’s degrees requires the completion of a bachelor’s degree or its equivalent. Admission to the DMin or ThD program presupposes an MA, MDiv, MTS, or comparable master’s degree. The MA, hybrid MDiv, and DMin operate on a hybrid of intensive residencies and online synchronous and asynchronous classrooms.

All programs require a certain number of units for degree completion: 12.0 units for ThD; 15.0 for DMin; 24.0 for MDiv (residential and hybrid); 18.0 for MA and MTS; and 8.0 for ThM. The non-degree freestanding certificate in theology and health care requires 6.0 units.

Students preparing for ordination into Christian ministry and requiring appropriate graduate-professional education will normally enroll for one of the three introductory degrees above (MA, MTS, MDiv), depending on denominational requirements. Students whose acquired academic standing entitles them to further specialized study may advance their command of selected theological disciplines by applying for an additional year of studies leading to the master of theology degree, which may assist in ensuring a larger measure of professional preparation. Application for admission to the ThM program is open to graduates of other schools who have completed a basic theological degree. The MA degree is designed to introduce students to disciplined theological reflection as a means for enriching their Christian service in both the church and the world. The MA coursework does count for some deacon ordination orders.

The MTS provides an introduction to the theological disciplines as foundation for a graduate degree (PhD, ThD); preparation for lay religious degrees other than Christian education; grounding for teaching, research, or practice in another field (e.g., history, psychology, music); enhancement of institutional roles; and personal enrichment.

The DMin degree is a professional doctorate that has been a mainstay of theological education for decades, providing the opportunity for post-MDiv education to pastors and other Christian leaders. Generally, the degree serves people who have earned the MDiv degree, are ordained, and are currently serving as associate or senior pastors, or as executives of church-related or other Christian institutions.

The ThD program provides students with academically rigorous training, comparable to the demands of the PhD, focused on the ministries and practices of Christian communities. The program centers upon areas of study often neglected by traditional PhD programs, such as worship, preaching, evangelism, and the arts.

The specific requirements for each of these degrees are found in the succeeding pages. Completed coursework cannot be credited toward more than one degree. Reciprocal transfer of credit for coursework taken under the MDiv or MTS programs requires the permission of the academic dean.

Generally, courses in the Bulletin of Duke University: Duke Divinity School (the Divinity School carrying an 800 number or above and belonging to the fields noted above) are applicable to doctoral programs of study; however, ThD students must seek the permission of the director of the ThD program before registering for 700-level courses. Courses at the 900 level are open to qualified MDiv, ThM, or MTS students by permission of the instructor.

Qualified persons who desire to pursue studies leading to the degree of MA or PhD in religion, under the administration of The Graduate School, are advised to apply to the dean of that school. Inquiries concerning fellowships or specific requirements of the program of graduate studies in religion may be addressed to the director, 209 Gray Building.

Administration of the Curriculum

Students are required at the time of each registration period to plan their course of study with the consultation and approval of their assigned academic advisors. Such programs are subject to the review and approval of the Academic Policies Committee, the dean,
and the academic dean. It is the responsibility of each student to see that all requirements for graduation (and for ecclesiastical ordination) are met, and that any special permission granted to deviate from the normal program is properly recorded in the student files in the Office of Academic Programs. Students can ensure they have completed all requirements using the degree progress and audit tool, Stelllic (duke.stellic.com).

**Grading System**

The Divinity School employs the grading scale with the letters and quality points A+ (4.0), A (4.0), A- (3.7), B+ (3.3), B (3.0), B- (2.7), C+ (2.3), C (2.0), C- (1.7), D+ (1.3), D (1.0), D- (0.7), F (0.0), W (Withdrawn, 0.0), I (Incomplete, 0.0), P (Pass, 0.0), NC (noncredit, 0.0), and Z (year course, 0.0). For the MA, MDiv, MTS, and DMin degrees and the Certificate in Theology and Health Care, individuals or classes may in certain instances and at the discretion of the instructor be graded simply as pass or fail.

<table>
<thead>
<tr>
<th>MA</th>
<th>MTS</th>
<th>HYBRID MDIV</th>
<th>RESIDENTIAL MDIV</th>
<th>DMIN</th>
<th>D-CTHC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Practice 701 courses are P/F</td>
<td>Students may request up to 4 courses as P/F</td>
<td>Christian Practice 702/3 courses are P/F</td>
<td>Students may request up to 6 courses as P/F</td>
<td>Doctor of Ministry 900 courses are P/F</td>
<td>Christian Studies 707 and 708 is P/F</td>
</tr>
<tr>
<td>Students may request up to three more courses as P/F</td>
<td>-</td>
<td>Students may request up to six more courses as P/F</td>
<td>-</td>
<td>Students may request up to 3 more courses as P/F</td>
<td>Students may request up to 1 more course as P/F</td>
</tr>
</tbody>
</table>

Such P/F grades are not included in the computation of the grade point average. The Pass/Fail grading basis must be elected before the end of Drop/Add for any enrollment period; students cannot make changes to grading basis after Drop/Add. Students in the ThM and ThD degree programs are not eligible to take courses on the Pass/Fail grading basis. Some limited electives within the MDiv program can be graded on Pass/Fail basis with instructor approval. Pass/Fail is not a grading option for Black Church Studies limited electives. Field Education and some Spiritual Formation courses do not count towards the pass/fail limit.

In the core courses for the MDiv (hybrid and residential), MA, and MTS degrees, the grading is as follows: A, B, C, and F. The grade of D does not exist in core courses. Core courses may not be taken on the Pass/Fail grading basis. Students are required to obtain the grade of C- or better in order to pass a core course. Students earning a grade lower than a C- in a core course shall be obliged to retake the course for credit and pass the course with a grade of C- or better.

**Advanced Placement**

MA, MDiv (hybrid and residential), and MTS students may, on the basis of undergraduate courses, a religion major, or other substantial preparation, be given advanced placement in one or more of the eight required subjects. Such placement normally presumes at least two college courses in a given area (e.g., Old Testament) with a satisfactory grade average and permits the student to fulfill the requirement by electing an advanced course in the same area (e.g., an advanced Old Testament course in place of Old Testament 752). Advanced placement must be granted by the division chair (or that individual's designee) and cannot occur until after a student matriculates in a Duke Divinity School degree program. Certificate in theology and health care (C-THC) students applying to a degree program may request the Christian Studies 705 and 706 (Cultivating Christian Imagination I and II) courses for advanced standing to the appropriate division chair of either church history or theology/ethics. Courses taken for advanced placement must be taken on the graded basis and cannot simultaneously count as a limited elective.

**Limited Program**

MA, MDiv (hybrid and residential), and MTS students whose academic work after admission is not satisfactory may be placed on limited program by the Academic Policies Committee and are required to reduce their course load or to make other academic adjustments. The Academic Policies Committee may also place students on limited program due to circumstances stemming from medical conditions or bereavement. MDiv and MTS students who during the first year of Divinity School maintain less than a C (2.0) average, including failures, ordinarily will be required to withdraw from the school or be placed on an involuntary leave of absence, depending on the circumstances.

**Incompletes**

A student may petition the academic dean to receive a grade of incomplete in a course. This petition must be filed in writing on the prescribed form with the Office of Academic Programs on or before the close of business of the last day of the final reading period of the term in question. Such permission may be granted when a student, through some circumstances beyond control, such as illness, has been hindered from meeting the course requirements. Adjudication of the petition will rest with the academic dean and the instructor concerned. The academic dean will communicate in writing to the student regarding the joint decision and any conditions
attached thereto or ask the instructor to do so. Typically, an incomplete becomes either an F or a permanent incomplete unless it is
removed through completion of assigned work by the following dates: for incompletes incurred in fall semester courses, February 1;
for incompletes incurred in spring semester courses, September 1; and for incompletes incurred in summer term courses, October 1.
Grades should be posted within two weeks of the student submitting the work to the instructor or no later than the end of the first
Reading Week of the term. No incomplete may extend beyond one year from the end of the term in which the incomplete was granted.
The grade of permanent incomplete is reserved for instances in which the student's work in the course was substantial and of passing
quality.

Change of Courses or Withdrawal
Students are permitted to change their course registrations, without incurring a penalty, during the prescribed Drop/Add period at the
beginning of each term. These dates vary by hybrid or residential session. Any refund of tuition related to withdrawals will be according
to the relevant session's published schedule. The Drop/Add period is assigned by student session–hybrid or residential.

No student will be permitted to withdraw from a course after one-half of the term without incurring failure, except for causes judged by
the academic dean to be beyond the student's control. Conditions of genuine emergency and not considerations of convenience will be
determinative in considering requests, which must be submitted via academic petition forms.

Attendance
Attendance and participation in residential courses are determined by the instructor and should be named in the course syllabus.
Courses offered in the hybrid program follow program expectations: students may not miss more than one class session in immersion
week or one online session without penalty.

Leave of Absence
A student wishing to take a leave of absence for one or two terms, and intending to return to a degree program in Duke Divinity School,
should so notify the academic dean in advance via digital form. Students may take a leave of absence for personal or medical reasons.
Students who wish to take a medical leave of absence may be requested to provide the Office of Academic Formation and Programs
with medical documentation. A student who wishes to take a leave of absence beyond one full academic year must petition for an
exception from the academic dean.

Withdrawals from School
Students deciding to withdraw from Duke Divinity School, for whatever reason, should consult with their academic advisors and the
academic dean, and must file a written statement of withdrawal prior to departure via a digital form. All students who have officially
withdrawn or whose leave of absence extends beyond one academic year but who wish later to return to Duke Divinity School will be
required to reapply for admission, and provide whatever documentation is required by the director of admissions.

Administrative Action Policy
The academic dean or designee in consultation with the dean of the Divinity School, the Student Behavioral Assessment Team, and
other university officials as needed, may take administrative action(s) against a Divinity School student and/or a Divinity School student
group to protect the health, safety, or welfare of the university community or any member of it. Administrative action includes, but is not
limited to, a "no contact" directive, removal of privileges, removal from or relocation within the residential community, suspension of
activity, and/or suspension from the university. If administrative action is issued while a Conduct Covenant action is pending, such action
may remain in effect until the Conduct Covenant process is resolved.

Prior to investigation and resolution, interim restrictions may be placed on a student to protect the health and safety of students or the
community. These restrictions may include a "no contact" directive, removal of campus privileges, suspension of activity, and/ or
suspension from the university. An interim suspension from the university may be imposed by the academic dean and shall become
effective immediately without prior notice whenever there is evidence that the continued presence of the student poses a substantial
and immediate threat to him/herself, to others, or to the university community. Should an interim suspension be issued and resolution of
the matter that prompted it not be resolved within two weeks, the interim suspension may convert to an administrative leave of
absence.

Complaints regarding student or group behavior may be filed with Duke Divinity School or, in cases of harassment, with the Office of
Student Conduct and/or the Office for Institutional Equity. In any situation where a party is unsure of whom to contact, the student may
contact the academic dean.

If the issue of concern is of a sexual nature as described in the University's Harassment, Discrimination, and Sexual Misconduct Policy,
the Office of Institutional Equity takes the lead on procedures in consultation with the academic dean.
Administrative Action Procedure

Any member of the Duke Divinity School community who has reason to believe that a student or student group may pose a threat to the health, safety, or welfare of the Divinity community or any member of it should contact the academic dean. The academic dean, in consultation with the Student Behavioral Assessment Team and/or other appropriate individuals/agencies, will conduct a review of available information and, where necessary and appropriate, gather additional information. Based on the available information, the academic dean shall determine whether administrative action is warranted based on the nature of the risk posed by the student, the probability of harm to the Duke Divinity and wider university community, and whether reasonable alternatives would significantly mitigate the risk. The academic dean will prepare a written statement identifying and explaining the administrative action(s).

A student who is subject to an administrative action has three business days from receipt of the written statement to request a meeting with the academic dean to contest the administrative action. Based on the information shared by the student in the meeting, the academic dean shall consider whether any modification to the administrative action is warranted and communicate the decision to the student in writing no later than three days after the meeting. The administrative action may be, at the discretion of the academic dean and subject to the risk determinations as noted above, in force throughout the period of requested reconsideration of the administrative decision.

Graduate-Level Courses

Only graduate-level courses, those numbered 500 and higher, and counting as equivalent to Duke Divinity School courses (3.0 credit hours), will be applied to a student’s degree. Courses below the 500 level may not be applied toward the required credits needed for a post-baccalaureate degree. With the approval of the academic dean, graduate students may enroll in lower-level courses, but these courses will not count toward any graduation requirement and will not be included in a student’s GPA calculation. To take an undergraduate course for credit, a graduate-level version (numbered 500-999) must exist on the schedule as either a permanent course or special topics offering paired with the undergraduate version.

Selected graduate-level courses are offered concurrently with their undergraduate-level counterparts. Graduate students enrolled in these courses are required to complete the requirements and meet the rigor delineated on the graduate-level syllabi, which must be distinct from—and more rigorous than—the requirements for the undergraduate course. For more information visit registrar.duke.edu/policies/graduate-pairings-undergraduate-courses and/or contact the academic dean or the senior director of academic programs and registrar. To request a graduate-level version of a non-Duke Divinity School course, the student should speak with the instructor of the course immediately at registration due to possible long approval times outside of the school.

Directed Study

Students may, with permission of their academic advisors and the instructors involved, take one or two units of Directed Study, preferably not in the same term. These independent study courses under individual faculty supervision are ordinarily in subjects at an advanced level that cover material not available in the regular curriculum. Students wishing to take more than two courses by directed study must have permission from the academic dean in consultation with the student’s academic advisor and the instructor who agrees to direct that study. Certificate in Theology and Health Care students do not normally have access to directed studies, while DMin students do only in specific ways outlined in DMin policies.

Non-Divinity Courses/Interinstitutional Agreements

Students may, in consultation with their academic advisors, take up to two graduate level courses equivalent to Duke Divinity School courses (3.0 credit hours) in other departments of Duke University, at the University of North Carolina at Chapel Hill, or any other institution that is part of the interinstitutional enrollment agreement. Permission for more than two such cognate courses must be secured from the academic dean. Courses in Duke's Department of Religion do not count within this limit. DMin and Certificate in Theology and Health Care students normally take only Duke Divinity School courses.

Graduation with Distinction

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

Part-Time Students

Students taking less than three courses/units in any given term are considered part-time students and should consult with the Office of Financial Aid regarding eligibility.
Auditors

Full-time students paying for at least three courses/units are permitted to audit additional courses at no extra cost, if space permits, with the approval of the instructor of the class, and if it does not conflict with the student's existing course schedule. Special students, part-time students, or persons not candidates for degrees in the university are charged an audit fee for each such course.

Transfer Credits

Students in the MA, MDiv (residential and hybrid), MTS, and ThD programs are eligible to transfer courses into their degree program with approval. (ThM and DMin students may not transfer courses.) Transfer of graduate credit to Duke Divinity School, leading to candidacy for the degree of master of divinity, will normally be limited to four courses. For the MA and MTS programs, two courses may be considered for transfer; three courses may be considered for the ThD program. 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 unit for each course taken. Courses taken online or mostly online will also not be accepted; exceptions have been made for issues related to COVID-19 for courses taken Spring 2020–Summer 2021. Duke Divinity will only accept courses completed at an ATS-accredited school or APCE-accredited CPE program, unless an exception is granted by the academic dean. Courses completed more than five years prior to the intended date of enrollment will not be considered for transfer credit. Courses taken and counted toward a conferred degree cannot be transferred. Credits cannot be transferred until after a student matriculates in the degree program at the Divinity School. Normally, students cannot use transfer credit to complete their program early. Petitions for consideration of additional transfer credit can be made to the academic dean. Study leave for up to one year (eight course credits) may be granted to students desiring to enroll at an accredited theological institution within their denominational tradition (e.g., Lutheran, Anglican/Episcopal, Presbyterian). Such leave is normally granted by the academic dean for students to complete ordination requirements. Study leave for up to year may also be granted to recognized student exchanges.

Clinical Pastoral Education (CPE)

Master of divinity students may use a basic unit of clinical pastoral education (CPE) to meet one field education placement requirement. CPE units may be taken during any term. Students may elect to receive academic course credit—one or two credits—for CPE. CPE Not Requesting Academic Credit

Field Education Requirement

Students seeking to fulfill the first or the second field education requirement through CPE should initially consult with the Office of Ministerial Formation. The student submits an application directly with a CPE program that is accredited by the Association for Clinical Pastoral Education, Inc. (ACPE) at acpe.edu. The student then arranges for an interview with the CPE staff, gains acceptance to the program, and then enrolls in the CPE program. The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit. If the student is in the master of divinity program, the Office of Field Education will pay tuition for CPE upon successful completion of the unit (up to $450; if the CPE program's fee is more than $450, the student is responsible for the difference.) The student is responsible for having the CPE center mail directly to the Office of Field Education the original or certified copy of the supervisor's final evaluation indicating the unit was successfully completed and a full unit of CPE credit was extended. Upon this notification, the Office of Field Education will record one unit of field education (residential MDiv) or 200 hours of credit (hybrid MDiv). A unit of field education for CPE is contingent upon the Office of Field Education's approval of both the program and experience. All student-pastors who are serving in settings that do not have appropriate mentoring and evaluation processes in place shall be required to do one unit of CPE during the academic year (either parish-based or extended unit) before graduating from the MDiv program.

Conference/Judicatory Requirement

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

Personal/Professional Growth

Students may enroll in a unit of Clinical Pastoral Education for the sole purpose of personal growth and professional/pastoral skills development (no judicatory and/or field education credits are needed/requested). The student is responsible for paying the CPE center directly for all fees related to enrollment in and completion of the unit. If the student is in the MDiv program and intends to use the experience as a field education milestone, the Office of Field Education will pay tuition for CPE upon successful completion of the unit and reception of the original or certified copy of the supervisor's final evaluation indicating the unit was successfully completed (up to $450; if the CPE program's fee is more than $450, the student is responsible for the difference.)

CPE Requesting Academic Credit

Academic Credit

In all cases above, if a student also desires academic credit (one or two course credits) for an accredited clinical pastoral education unit, then they must register for CPE 5100 during Duke Divinity School course registration period. The student should gain acceptance in the CPE program before registering for CPE 5100; registration is by permission from the office of field education. The student will be responsible for Divinity School tuition costs related to the CPE unit's two-course equivalency. The Divinity School tuition charge for these two course credits will be at the current school's tuition rate at the time the academic credit is officially recorded on the student's record. If the student is in the MDiv program, the Office of Field Education will pay tuition for CPE upon successful completion of the unit (up to $450; if the CPE program's fee is more than $450, the student is responsible for the difference.) The student is also responsible for having the CPE center mail directly to the Office of Field Education the original or certified copy of the supervisor's final evaluation indicating the unit was successfully completed and a full unit of CPE credit extended.

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

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

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

Parish-Based CPE

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

International Field Education

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

Duke Divinity School is gifted with faculty, staff, and alumni who are committed to coordinating international field education opportunities. Because of their high level of commitment, the Divinity School offers funding for selected international field education placements coordinated by these faculty, staff, and alumni. An interview/selection process for these placements is coordinated through the Office of Field Education. The Divinity School's summer internships in international field education place theological
Field Education Program for Ministerial Formation

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

Field Education Credit Requirements

Residential MDiv Degree

Residential MDiv degree program students must complete two units of approved field education placement are required for graduation in the master of divinity degree program. Each student is required to complete one unit in a church (congregation/parish-based) setting, unless permitted by the Field Education Committee to do otherwise.

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

Credit for one unit of field education is extended according to the following processes: (1) the student submits (by the published deadline) an application and formally interviews with the Office of Field Education; (2) receives approval for placement; (3) attends orientation; and (4) completes all requirements as outlined in the FIELDedu syllabus, including final evaluations from the student, supervisor-mentor, and mentoring team by the assigned deadline. The director of field education will review the evaluations and, in consultation with the senior director of Ministerial Formation and Student Life, and/or the field education committee, determine if credit is appropriate. Residential MDiv students may count a completed unit of Clinical Pastoral Education (CPE) as one unit of field education by submitted a supervisor-signed copy of their CPE evaluation to the Office of Field Education.

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

Residential MDiv students may alternately fulfill Duke Divinity School's field education requirements for graduation by serving as a student-pastor of a congregation during their period of study. See the bulletin section titled Student-Pastor Program below for more information.

Hybrid MDiv Degree

Hybrid MDiv degree program students must complete at least 400 hours of field education through one or two field education placements consisting of no fewer than 200 hours each. Students who are working in a ministry setting while completing their degree may use that setting for one unit of field education (up to 400 hours to complete field education requirements for the MDiv). Hybrid MDiv
students choosing to pursue Clinical Pastoral Education (CPE) may count it as one of the two units, but it cannot by itself fulfill the field education requirement for the hybrid MDiv. In this instance, it may be that the student completes 200 hours in a church setting and a unit of CPE. In doing so, they will fulfill the field education requirements for the hybrid MDiv degree program.

All field education placements for hybrid MDiv students are student-initiated placements. That is, hybrid MDiv student are expected to identify their own field education placements and will receive whatever funding is available through the placement setting. Placements for the hybrid MDiv are not funded through the Office of Field Education.

Hybrid MDiv students who need assistance locating an appropriate and formative placement can seek guidance from the Office of Field Education.

As with the residential MDiv degree, credit for one unit of field education is extended according to the following processes: (1) the student submits (by the published deadline) an application in the form of a proposed learning-serving covenant and formally interviews with the Office of Field Education for placement approval; (2) receives approval for placement; (3) attends orientation; and (4) completes all requirements as outlined in the FIELDEDU syllabus including final evaluations from the student, supervisor-mentor, and mentoring team by the assigned deadline.

Qualifications and Prerequisites for Student Placement

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

- Complete the student’s application and interview during the time frame set by the Office of Field Education. If an application is submitted after the posted deadline, the Office of Field Education cannot guarantee that the student will receive a placement for that placement period.
- Be a full-time residential or hybrid MDiv student as defined by the Divinity School at the time of application and throughout the placement period. The only exception to this policy is the pre-enrollment ministry discernment program (eligible only to residential MDiv students).
- Have completed at least six courses within the residential or hybrid MDiv degree program. Students who wish to participate in a Field Education placement prior to completing six courses may make a written appeal to the Field Education Committee. This does not apply to the Pre-Enrollment Ministry Discernment Program.
- Have access to personal transportation, i.e., an automobile.
- Complete and pass a background check (for both funded and unfunded placements).
- Be in good academic standing at the time of application/interview and remain in good academic standing through the duration of the placement period, i.e., have at least a 2.0 cumulative grade point average and carry no more than one incomplete. Failure to maintain good academic standing will result in the loss of eligibility for a Field Education placement. If a student has more than one incomplete going into a summer placement period, the student must have all assignments submitted and the grade(s) posted, bringing them into good academic standing, by the Monday following Baccalaureate in order to participate in summer field education.
- All required paperwork for one Field Education placement must be completed and turned in before a student is eligible for another placement.
- If the student is considering transferring within Duke Divinity School to the MDiv program (from the MTS or other degree program), this transfer must be completed by the time of application.
- A student intending to receive a summer placement developed and/or funded by the Divinity School must be registered as a full-time student for the previous spring term and subsequent fall term. However, this policy can be waived if a student must attend another seminary due to judicatory requirements, and the student intends to return to Duke Divinity School as a full-time student following the completion of the required judicatory term(s) at another seminary.
- If a residential MDiv student is planning to take a leave of absence or is planning to withdraw from the MDiv program in the upcoming academic year, then that student cannot receive a funded summer Field Education placement. (Should an enrolled student encounter unforeseen circumstances requiring academic leave or withdrawal following a summer Field Education experience, the tuition portion of the summer Field Education stipend will be forfeited.)
- If a student is a dual degree student (MDiv and Master of Social Work, for example), then the student must complete the two required units of Field Education while in residence as a full-time Duke student in the standard four-year MDiv/MSW dual degree paradigm (which begins with two years in residence at Duke), placement opportunities would include Summer I, Academic Year II, or Summer II. Dual-degree students applying for a Field Education placement during Summer II are not eligible to receive a work study-funded placement. Dual degree students will be allowed to participate in Duke Endowment funded field education placements between year 3 and year 4 of their program (in order to receive a third funded placement opportunity); this gives dual degree program students four possible placement periods for field education, the same as residential MDiv students.
Students intending to complete the entire MDiv degree on a part-time basis (due to a documented/registered disability or some other reason) are still required to complete two Field Education placements in order to graduate. How these requirements are met will be determined on a case by case basis, in consultation with the student, the Office of Field Education, and the senior director of Ministerial Formation and Student Life.

Students participating in academic year Field Education are not allowed to overload for course credit without permission of both the director of Field Education and the dean of academic programs. Over the summer, residential MDiv students are permitted to take one hybrid course designated to be synchronous with Field Education for credit toward their MDiv while enrolled in Summer Field Education.

Guiding Ministerial Formation

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

Field Settings for Ministerial Formation

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

- **Student-Initiated Placements** (unfunded or funded by the congregation/ministry setting—applicable to both residential and all hybrid MDiv field education placements). Students may request credit for service at a congregation or agency where the student has initiated an internship or staff position. Students, with the direction of the Office of Field Education, have latitude in selecting their student-initiated settings. Residential students must invest a minimum of 300 hours in preparation and presence, a minimum of ten weeks (summer placement), and a minimum of thirty weeks (academic year placement) in the setting, and comply with the requirements specified by the Divinity School. Hybrid MDiv students must invest a minimum of 200 hours in preparation and presence, a minimum of ten weeks (summer placement) or thirty weeks (academic year placement) in the setting, and comply with the requirements specified by the Divinity School.

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

- **Clinical Pastoral Education (CPE)** (hybrid and residential MDiv). Students may participate in a unit of Clinical Pastoral Education at a program accredited by the Association for Clinical Pastoral Education (ACPE) and submit a copy of their final evaluation signed by their supervisor to the Office of Field Education in order to receive one unit of field education credit (residential MDiv) or 200 hours of field education credit (hybrid MDiv).

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

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

When placed in funded settings, each student receives a portion of the award as stipend (paid directly to each student through the Duke Payroll Office) and a portion of the award as a tuition grant (credited to the bursar account of each student).
Pre-Enrollment Ministry Discernment Program for Contextual Learning

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

The Office of Field Education cannot arrange student-pastor appointments or calls, although it seeks to facilitate the appointment process. Once a student has been appointed or called as a pastor by the appropriate jurisdictional, denominational, or congregational authorities, Duke Divinity School may recognize this arrangement and award appropriate field education credit for this ministerial service. The Divinity School requires that students wishing to fulfill their field education requirements through student-pastor service consult with the Office of Field Education and apply for the student-pastor paradigm. Students serving in staff roles of churches, other than the role of sole-pastor, should follow the MDiv paradigm, including field education requirements.

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

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

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

The spiritual formation programs at Duke Divinity School, which are coordinated by the Director of Spiritual Formation, provide intentional focus on spiritual disciplines and practices, which are essential for developing and maintaining a holistic spiritual life. The spiritual wellbeing of ministry leaders has significant impact on the spiritual development and wellbeing of the congregations, parishes, ministries, and organizations they lead. The mission of spiritual formation is to encourage and guide the embodiment of spiritual practices that cultivate a love for God and neighbor and sustain service the church and the world. This mission is achieved through student participation in small reflection groups, seminar learning sessions, and by providing opportunities for further student engagement with spiritual formation topics in advance spiritual formation courses.

Spiritual Formation Groups

Among of the primary goals of theological education is for the training and sanctification of the mind. At Duke Divinity the sharpening of the mind is coupled with a commitment to spiritual nurture and discipline. The school’s curriculum seeks to cultivate both intellect and spirit in a unified reality—calling students to a life of study, prayer, and service. Central to this cultivation is the spiritual formation program.

Master of Divinity Residential (MDiv-R) Spiritual Formation

First-year MDiv-R students (optional for MTS students) have several options for how to complete their spiritual formation requirement. The majority of students use the small group option. The options include:

- Spiritual Formation Covenant Group Option: Led by clergy and spiritual directors, students who select this option will be placed in a small group of about ten students who meet weekly throughout the academic year to share and to nurture spiritual practices including Lectio Divina, praying the Psalms, contemplative prayer, holy listening, and solitude. The groups provide space for diverse students to reflect theologically and spiritually together. It is an opportunity to discover rich spiritual friendships and practices, even in the midst of diverse perspectives and leanings. Students are required to take the Church Ministry 700/701 courses to fulfill spiritual formation requirements in the first two terms of the program.

- Curricular Option (when offered): Students may take two-course sequence: Spirituality 760 and Spirit 701. In the first term, students take a one-credit course (Spirituality 760 Introduction to Christian Spirituality). The course includes both academic work and spiritual practice in small groups. In the second term, students enroll in Spirit 701. Both courses are required to fulfill the spiritual formation requirement.

- House of Study Option: The Anglican Episcopal House of Studies (AEHS) offers spiritual formation programs for residential students. Some Houses of Study/certificate programs may offer advanced spiritual formation programs suited to their particular tradition.

After the first year, MDiv-R students may participate in advanced spiritual formation offerings.

Master of Divinity Hybrid (MDiv-H) Spiritual Formation

MDiv-H students are required to participate in spiritual formation every term. In the first two terms, students enroll in Christian Practice 702 and Christian Practice 703 sequence. In this sequence, students participate in spiritual formation small groups, led by clergy and spiritual directors, in order to deepen Christian spirituality through engagement in spiritual and devotional practices, cultivation of attentiveness through self-reflection and private meditation, commitment to practices of worship, Sabbath, rest, and self-care. During the third term and each term thereafter, students are required to take a Formation for Ministry course (Christian Practice 704) to continue their spiritual, vocational, intellectual, and human formation.

Master of Arts in Christian Practice (MACP) Spiritual Formation

Spiritual formation courses are required during each term of the MACP program. The spiritual formation courses are led by experience clergy, spiritual instructors, and directors. In Christian Practice 701 each term, students participate in spiritual formation small groups, led by clergy and spiritual directors, where they engage spiritual practices and disciplines that enrich their Christian service to the church and the world.

Doctor of Ministry (DMin) Spiritual Formation

Spiritual formation courses are required during each of the academic terms of the DMin program. The spiritual formation courses are led by experienced clergy, spiritual instructors, and directors. In the Doctor of Ministry 900 course, students are encouraged to deepen their spiritual life through discussion and reflection on topics of spiritual nurture, spiritual maturity, discernment, and direction.
Students are also invited to reflect on the implementation of practices that support pastoral/ministerial self-care and development of spiritual formation leadership guidelines for congregations and organizations.

**Advanced Spiritual Formation**

Many students will continue to pursue spiritual formation through advanced spiritual formation groups. For more information, visit divinity.duke.edu/formation/spiritual-formation.
All Programs

D-ANGLIC-C - Anglican Studies Certificate

Program Summary

Title
Anglican Studies Certificate

Degree Designation
CER - Certificate

Type
Certificate

Overview
The certificate in Anglican studies is designed to serve the academic and formational requirements of students preparing for Anglican/Episcopal ministry, lay and especially ordained. Duke Divinity School students can earn their certificate in Anglican studies in one, two, or three years in conjunction with the MDiv, MTS, or ThM degrees.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/anglican

Requirements

Free Form Requirements

Requirements for Residential MDiv Students
- Completion of the core course in Anglican studies (Care of Parish 750A: The Anglican Tradition)
- Completion of Care of Parish 784 (The Book of Common Prayer and the Principles of Anglican Worship). At the discretion of the director, an alternative course may be substituted when it is vocationally appropriate;
- Completion of a third course in Anglican studies, to be approved by the director;
- A minimum of two years of participation in the Anglican Spiritual Formation program;
- Completion of at least one field education placement in an Episcopal/Anglican setting; and
- Satisfactory fulfillment of the middler and senior reviews of the student portfolio with the student's faculty advisor and including the AEHS director or designated staff.

Requirements for MTS Students
- Completion of the core course in Anglican studies (Care of Parish 750A: The Anglican Tradition);
- Completion of at least two more courses in Anglican studies, to be approved by the director;
- A minimum of three semesters of participation in the Anglican Spiritual Formation program; and
- An advisory meeting with the AEHS director, associate director, or designated staff member once annually.

Requirements for ThM Students or Anglican Year
- Completion of three courses in Anglican studies, to be approved by the director;
- One year of participation in the Anglican Spiritual Formation program;
- An advisory meeting once per semester with the AEHS director, associate director, or designated staff; and
- Depending on diocesan requirements, a field education placement in an Episcopal/Anglican setting may also be encouraged.
### Recommended Anglican Paradigm—Residential MDiv

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

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<th>SECOND YEAR</th>
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<td><strong>Fall Semester</strong></td>
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<td>Anglican Tradition (Care of Parish 750A)</td>
<td>Introduction to Christian Preaching (Preaching 758)</td>
<td>Anglican Studies Elective/Elective</td>
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<td>Anglican Worship and BCP (Care of Parish 784)</td>
<td>Anglican Studies Elective/Elective</td>
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**Recommended Anglican Paradigm—MTS**

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

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**Approved Electives (Others may be added)**

- Church History 762 (The English Reformation)
- Care of Parish 764 (1979 BCP and the Principle of Anglican Theology)
- Care of Parish 773 (The Anglican Tradition: History of the Protestant Episcopal Church in America)
- Care of Parish 774 (Episcopal Church and Anglican Communion)
- Care of Parish 776 (Local Church in Mission to God’s World)
- Care of Parish 784 (1979 Book of Common Prayer and the Principles of Anglican Worship)
- Care of Parish 785 (Anglican Spiritual Thought)
- Care of Parish 814 (Modern Voices from the Anglican Tradition)
- Liturgical Studies 731 (The Church Year)
- Preaching 760 (Preaching Church Year)
- Christian Theology 815 (Theology and Music)
- Christian Theology 819 (Readings in Lesslie Newbigin’s Theology)
- Christian Theology 847 (Theology of Rowan Williams)
- Christian Theology 953 (John Henry Newman: Life and Thought)
D-BAPTST-C - Baptist Studies Certificate

Program Summary

Title
Baptist Studies Certificate

Degree Designation Type
CER - Certificate

Overview
Students in the residential MDiv program interested in a certificate in Baptist studies should declare that interest, on matriculation, to the director of Baptist studies and/or the academic dean. They will be assigned a Baptist academic advisor.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/baptist

Requirements

Free Form Requirements
- Completion of two courses in Baptist studies—Christian Theology 760 (The Free Church) and Christian Theology 761 (Free Church Theology);
- Completion of a third component, which may include a third course (either a special topic course in free church studies or another elective approved by the director of the Baptist House) or participation in a second or third year spiritual formation group on topics of Baptist identity and formation; and
- Middler or senior review of the student portfolio by a Baptist faculty member or advisor. It is also preferable that at least one field education placement be in a Baptist setting.

Approved electives (others may be added):
- Black Church Studies 760 (Theology in the Black Church Traditions)
- Black Church Studies 763 (The Life and Thought of Martin Luther King, Jr.)
- Black Church Studies 766 (Deep River: Howard Thurman, Spirituality, and the Prophetic Life)
- Liturgical Studies 730 (Introduction to Christian Worship)
- History of Theology 951/Christian Theology 951 (Roger Williams: Life and Thought)
- World Christianity820 (History and Theology of Integral Mission)

D-BLACK-C - Black Church Studies Certificate

Program Summary

Title
Black Church Studies Certificate

Degree Designation Type
CER - Certificate

Overview
The certificate in Black Church studies aims to help strengthen the body of Christ through critical reflection, dialogue, and practice for those who are interested in the intersection of race, faith, and Christian witness, particularly in the tradition of Black Churches.

Black Church studies is an intensely interdisciplinary, ecumenical, and intellectually inclusive endeavor. The certificate in Black Church studies enables students to engage theological, historical, and cultural aspects of Black Christian expressions toward deeper understanding and broader mastery of the life and thought of this complex community of people. It helps to equip leaders to develop capacities of contextualization and construction from Black Church life, thought, work, and witness.

The certificate can be earned as part of a residential master’s degree program (MDiv, MTS, and ThM) and the MA and hybrid MDiv. Students seeking this certificate have specific coursework requirements as well as opportunities to engage with preaching and teaching from prominent leaders in the Black Church and in the field of Black Church studies. MDiv students also have a field education
All Black Church Studies (BCS) courses count for the certificate, along with other courses which are listed on the certificate website (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/black-church

Requirements
Free Form Requirements

Requirements for MDiv Students (Residential and Hybrid)
- Completion of three Black Church studies electives;
- Completion of one field education placement in a Black Church or African American nonprofit site (MDVH – Field Education within Formation for Ministry); and
- Participation in four Black Church studies lecture events.

Alternative Requirements for MDiv Students
- Completion of two Black Church studies electives;
- Completion of one course related to African/African American issues in another school or department in Duke University (e.g., history, sociology, public policy, health, etc.) (MDVH – Field Education within Formation for Ministry);
- Completion of one field education placement in a Black Church or African American nonprofit site; and
- Participation in four Black Church studies lecture events.

Requirements for MTS Students
- Completion of three Black Church studies electives;
- Completion of a thesis related to the Black Church; and
- Participation in four Black Church studies lecture events.

Alternative Requirements for MTS Students
- Completion of two Black Church studies electives;
- Completion of one course related to African/African American issues in another school or department in Duke University (e.g., history, sociology, public policy, health, etc.);
- Completion of a thesis related to the Black Church; and
- Participation in four Black Church studies lecture events.

Requirements for ThM Students
- Completion of two Black Church studies electives;
- Completion of one course related to African/African American issues in another school or department in Duke University (e.g., history, sociology, public policy, health, etc.);
- Completion of a thesis related to the Black Church; and
- Participation in four Black Church studies lecture events.

Requirements for MA Students
- Completion of two Black Church Studies electives (hybrid or residential);
- Completion of one assignment related to Black Church Studies for a non-BCS course, with permission from instructor;
- Submission to the Office of Black Church Studies director a satisfactory essay articulating how coursework integrates with current vocation, with specific reference to the BCS certificate; and
- Participation in Black Church Studies lecture events, when feasible.

Approved Electives (others may be added)
- All BCS courses
- American Christianity 811 (Pentecostalism)
Duke University

- Church History 825/Black Church Studies 825 (Christianity and the Civil Rights Movement)
- Care of Parish 802 (Prophetic Ministry: Shaping Communities of Justice)
- Preaching 807 (Balm in Gilead)
- Christian Theology 842 (Womanist Theological Ethics)

D-CMI-C - Missional Innovation Certificate

Program Summary
Title
Missional Innovation Certificate

Degree Designation
CER - Certificate

Type
Certificate

Overview
The certificate in missional innovation can be earned within the hybrid and residential MDiv and MA degrees and is intended to provide a context in which a calling to church planting can be discerned, and suitable training in some of the most important skills needed for that task can be acquired. The model of church planting followed is shaped above all by the practices of the apostle Paul, who was a highly sophisticated and successful, bi-vocational missionary to a pagan society. Students are invited to become conversant with their own modern context, developing an awareness of the successes and failures of past approaches to doing church in the US, especially those informed by commodification; of racial and racist dynamics; and of different points of view concerning sexual activity and gender construction. Students are also invited to acquire some of the key spiritual and formational skills that will sustain them through the challenges of church planting, and enable them to catechize new converts effectively. Some of the key practical questions attending church planting are also addressed like how to start things up, and the role and significance of money.

The certificate comprises three courses, a designated advanced spiritual formation group, an appropriate field education placement, and participation in a relevant church-planting and -equipping event or network.

The certificate can be pursued along a Methodist/Wesleyan track and an ecumenical track.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/missional-innovation

Requirements
Free Form Requirements

Requirements for MDiv (hybrid and residential) – Ecumenical track

- Completion of New Testament 808 (The Life of Paul)
- Completion of two courses selected from the following categories which include courses in American Christianity, mission, and community:
  - American Christianity 756 (American Christianity)
  - American Christianity 801 (Donald Trump, TV Preachers, and the American Prosperity Gospel)
  - Liturgical Studies 836/Preaching 809 (Preaching on the Sacraments: Patristic Imitation)
  - Spirituality 800 (The Spirituality of the Eastern Church)
  - World Christianity 817 (The Missions Theology of the Orthodox Church)
  - Christian Theology 819 (Readings in Lesslie Newbigin’s Theology)
  - Christian Theology 817 (Spirit, Worship, and Mission)
  - Old Testament 764 (Old Testament and Missional Theology)
  - Care of Parish 759 (Missio Ecclesia: God’s Mission of Empowerment)
  - Care of Parish 792 (Cultivating Thriving Communities)
- MDVR - Participation in a dedicated year-long advanced spiritual formation group Church Ministry 709 (Sustaining Practices at the Margins)
Duke University

- Completion of a field education placement under the close supervision of a recognized church planter or pioneer currently gathering, converting, and discipling (MDVH – Field Education and Formation within Formation for Ministry)
- Attendance at an annual event where practitioners discuss mission and evangelism, or attendance at an equivalent intensive and relevant course of instruction as approved by the directors

Requirements for MDiv (hybrid and residential) – Methodist/Wesleyan track
- Completion of New Testament 808 (The Life of Paul)
- Completion of a Methodist/Wesleyan course:
  - Care of Parish 770 (Disciples in the Wesleyan Tradition)
  - Care of Parish 780 (The Missional Church and Evangelism)
  - Care of Parish 759 (Missio Ecclesia: God’s Mission of Empowerment)
- Completion of two courses selected from the following categories which include courses in American Christianity, mission, and community
  - American Christianity 756 (American Christianity)
  - American Christianity 801 (Donald Trump, TV Preachers, and the American Prosperity Gospel)
  - Liturgical Studies 836/Preaching 809 (Preaching on the Sacraments: Patristic Imitation)
  - Spirituality 800 (The Spirituality of the Eastern Church)
  - World Christianity 817 (The Missions Theology of the Orthodox Church)
  - Christian Theology 819 (Readings in Lesslie Newbigin’s Theology)
  - Christian Theology 817 (Spirit, Worship, and Mission)
  - Old Testament 764 (Old Testament and Missional Theology)
  - Care of Parish 759 (Missio Ecclesia: God’s Mission of Empowerment)
  - Care of Parish 792 (Cultivating Thriving Communities)
- MDVR - Participation in a dedicated year-long advanced spiritual formation group Church Ministry 709 (Sustaining Practices at the Margins)
- Completion of a field education placement under the close supervision of a recognized church planter or pioneer currently gathering, converting, and discipling (MDVH – Field Education and Formation within Formation for Ministry)
- Attendance at an annual event where practitioners discuss mission and evangelism, or attendance at an equivalent intensive and relevant course of instruction as approved by the directors

Requirements for MA Students
- Completion of New Testament 808 (The Life of Paul)
- Completion of Care of Parish 705 (Mission and Ministry)
- Ecumenical track students should one additional course from the following:
  - American Christianity 801 (Donald Trump, TV Preachers, and the American Prosperity Gospel)
  - Care of Parish 792 (Cultivating Thriving Communities)
  - Care of Parish 802 (Shaping Communities of Justice)
  - Black Church Studies 760 (Theology of the Black Church)
  - Methodist/Wesleyan track students should choose one additional course from the following:
    - Care of Parish 780 (The Missional Church and Evangelism)
    - Care of Parish 759 (Missio Ecclesia: God’s Mission of Empowerment)
    - Care of Parish 770 (Disciples in the Wesleyan Tradition)
- Completion of one assessment/assignment related to MI for a non-MI course
- Completion of summary of how coursework integrates with current vocation/work with specific reference to the certificate in Missional Innovation
D-CRAFT-C - Certificate in Reflective and Faithful Teaching

Program Summary
Title
Certificate in Reflective and Faithful Teaching
Degree Designation
CER - Certificate
Type
Certificate
Overview
The certificate in reflective and faithful teaching (CRAFT) fosters the ongoing development of ThD students as theological educators. The objectives of the certificate include helping ThD students:

1. reflect theologically about the craft and vocation of teaching;
2. hone practical teaching skills with an eye toward different contexts of teaching, including online instruction;
3. develop a thoughtful, theologically grounded philosophy of teaching; and
4. improve their teaching in response to oral and written feedback from peers and professors.

Responsibility for administering the CRAFT program rests with the director of ThD studies or that individual’s designee. This certificate is only available for ThD students.
Website: divinity.duke.edu/academics/certificates/certificate-reflective-and-faithful-teaching

Requirements
Free Form Requirements
- Completion of the ThD Seminar course and attendance at six learning sessions;
- Completion of a supervised teaching session; and
- Creation of a digital teaching portfolio.

D-DIV-DMN - Doctor of Ministry

Program Summary
Title
Doctor of Ministry
Degree Designation
DMN - Doctor of Ministry
Type
Primary
Overview
The DMin offers theological education on scripture, engagement with the living Christian tradition, and attention to and reflection on contemporary contexts in order to provide formation for leaders of faithful Christian ministries. Because the degree is designed to promote rigorous and imaginative reflection on the practice of ministry and to enhance the critical skills of persons engaged in the leadership of congregations or church-related institutions, a central feature of the degree is its integration of practical ministerial experience with structured theological reflection.
Website: divinity.duke.edu/academics/dmin

Requirements
Free Form Requirements
The requirements for the degree of doctor of ministry are:

- fifteen courses completed in no less than two academic years (the DMin degree is not eligible for credit transfer);
- the completion and committee approval of a substantial written thesis;
- compilation of a portfolio to be reviewed by an academic advisor;
- the maintenance of a cumulative grade point average of at least 3.0; and
completion of all requirements for the degree within a four-year period.

Administration
The DMin degree is structured on a cohort model that organizes learning around short-term (generally one-week) intensive residential seminars in conjunction with ongoing group interaction facilitated by online tools. Each residential seminar will be followed by a period utilizing structured synchronous and asynchronous classrooms during which students will engage one another and faculty on a weekly basis. The structured character of the synchronous and asynchronous classrooms includes assignments that require students both to integrate course material with the ecclesial practices that are part of their daily work, and to do so in conversation with the community of peers formed during the residential intensives and sustained through online communication. The five terms of coursework span approximately two academic years; tuition payments are distributed across six terms. With one exception (Thesis Seminar), DMin students will take all courses for a letter grade. DMin study concludes with a period of independent research and writing, one to two years in length, culminating in the production of a substantial written thesis. As a means to exhibit growth and understanding of theological reflection, every DMin student will compile a student portfolio that a faculty member will review in the student’s fourth semester. Both the portfolio and the faculty member’s final evaluation are submitted to the academic dean.

After their first year of study, Doctor of Ministry students may elect to substitute one Directed Study class for a cohort course. This may be an enhanced class within the Duke Divinity School Curriculum or a directed study with a regular rank faculty member. Students must apply to the Director of the Program for permission no later than two months before the upcoming Intensive Week. Student may only register with permission of the instructor. Electives are expected to involve reading and study that are congruent with the level of study required by other courses in the Doctor of Ministry Program. This course cannot replace the required Formation Seminar (DMINISTRY 900).

Recommended DMin Curricular Paradigm

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<thead>
<tr>
<th>Term 1 (Fall)</th>
<th>Term 2 (Spring)</th>
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<tbody>
<tr>
<td>Cohort Course</td>
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<tr>
<td>Doctor of Ministry 900 (Formation Seminar)</td>
<td>Doctor of Ministry 900 (Formation Seminar)</td>
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<tr>
<th>Term 3 (Summer)</th>
<th>Term 4 (Fall)</th>
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<tr>
<td>Church History 903 (Church History)</td>
<td>Christian Theology 904 (Christian Theology)</td>
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<td>Cohort Course</td>
<td>Cohort Course</td>
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<td>Doctor of Ministry 900 (Formation Seminar)</td>
<td>Doctor of Ministry 900 (Formation Seminar)</td>
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<th>Term 5 (Spring)</th>
<th>Term 6 (Summer)</th>
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<tr>
<td>Doctor of Ministry 901 (Thesis Seminar)</td>
<td>CONTDIV 502</td>
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<tr>
<td>Cohort Course</td>
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<tr>
<td>Doctor of Ministry 900 (Formation Seminar)</td>
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Continuation Requirements
The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for the DMin degree program:

- The student must maintain a cumulative grade point average of 3.0. A student who falls below this level is dismissed.
- The student must demonstrate progress in the program by completing courses. A student who has three or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.
- DMin students who have registered for the required courses and have completed all coursework except the thesis must register for course continuation (CONTDIV 503) each term until they complete all the requirements for the program.
- Except for extenuating circumstances, students who have completed the course requirements but have failed to complete the thesis by the end of the fourth year will be administratively withdrawn from the doctoral program. A student may request to have the ThM awarded within one year of the withdrawal term.
D-DIV-MACP - Master of Arts in Christian Practice

Program Summary

Title
Master of Arts in Christian Practice

Degree Designation
MACP - Master of Arts in Christian Practice

Type
Primary

Overview
Grounded in central elements of Christian thought and practice, the MA degree is designed to introduce students to disciplined theological reflection as a means for enriching their Christian service in both the church and the world. The degree offers students the opportunity to reflect theologically upon practices of ministry or other Christian service. The degree is provided primarily for those seeking to enhance vocations while remaining in a full-time ministry context or other professional position. The MA operates on a hybrid pedagogy of intensive residencies and online synchronous and asynchronous engagements. Course requirements include a core sequence that will deepen students’ knowledge and appreciation of the Bible and the Christian theological tradition. Courses specific to concentrations of study will build upon that core, engaging practices of ministry in today’s world. A third element is the ongoing seminar in Christian formation that seeks to integrate learning with spiritual practice. A cornerstone and capstone course sequence offered in the first and final terms offers resources to introduce and integrate theology and practice over the two-year program.

Website: divinity.duke.edu/academics/macp

Requirements

Free Form Requirements
The requirements for the MA degree are:

- eighteen courses (units) completed in no less than two academic years;
- compilation of a portfolio to be reviewed by an academic advisor;
- the maintenance of a cumulative grade point average of at least 2.0; and
- completion of all requirements for the degree within a four-year period.

Administration
The MA offers a hybrid pedagogy of intensive residencies and online synchronous and asynchronous engagements via two tracks: Track One (Foundations) and Track Two (Congregations). All students will have course requirements. Track One (Foundations) students will have a six core-course sequence designed to deepen students’ knowledge and appreciation of the Bible and the Christian theological tradition. Included in that sequence are the following: Christian Studies 705 and 706 (Cultivating Christian Imagination I and II), Parish 705 (Introduction to Mission and Ministry), Liturgical Studies 730 (Introduction to Christian Worship), and two additional core courses (either Old Testament 706 or New Testament 707; and either Church History 708 or Christian Theology 705). Track Two (Congregations) students (including United Methodist Church deacon candidates) will have at least six core courses: Parish 705 (Introduction to Mission and Ministry), Old Testament 706 (Introduction to Old Testament), New Testament 707 (Introduction to New Testament), Church History 708 (Introduction to Church History), Liturgical Studies 730 (Introduction to Christian Worship), and Christian Theology 705 (Introduction to Christian Theology). United Methodist students should complete Parish 707 (Wesleyan Foundations), and Parish 708 (UMC Practices). The two tracks enable flexibility for students to pursue the MA either as a general theological degree or as one tailored to a specific interest (e.g., as a UMC Deacon, a certificate in Christian Education, or a certificate in Missional Innovation). In the first term, all MA students will take a cornerstone course, Care of Parish 705 (Mission and Ministry), to introduce the theology and practice of ministry. After completing the core sequence in the first year of study, MA students will complete a series of elective courses in the second year that will build upon the core courses and focus reflection on particular areas of Christian practice in church and in the world. Students will also participate in an ongoing seminar in Christian formation that will serve to integrate academics with spiritual practice. In the final term, students will take a capstone course, Christian Practice 701 (Practicing Ministry), bringing to bear insights and experience from all components of the program. As a means to exhibit growth and understanding of theological reflection, every MA in student will compile a student portfolio that their academic advisor will review in the student’s fifth term. Both the portfolio and the faculty member’s final evaluation are submitted to the academic dean.

Recommended MA Curricular Paradigm
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<tr>
<th>TRACK ONE (FOUNDATIONS)</th>
<th>TRACK TWO (CONGREGATIONS)</th>
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<tr>
<td><strong>Fall</strong></td>
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<tr>
<td>Care of Parish 705</td>
<td>Care of Parish 705</td>
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<tr>
<td>(Mission and Ministry)</td>
<td>(Mission and Ministry)</td>
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<td>(Cornerstone)</td>
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<tr>
<td>Christian Studies 705</td>
<td>Old Testament 706</td>
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<td>(Cultivating Christian</td>
<td>(Intro to Old Testament)</td>
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<td>Imagination I)</td>
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<td>Christian Practice 701</td>
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<td>(Spiritual Formation)</td>
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<td>Ministry Integration</td>
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<td>First Year Writing</td>
<td>First Year Writing</td>
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<td>Assessment</td>
<td>Assessment</td>
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<td><strong>Spring</strong></td>
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<tr>
<td>Christian Studies 706</td>
<td>New Testament 707</td>
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<tr>
<td>(Cultivating Christian</td>
<td>(Intro to New Testament)</td>
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<tr>
<td>Imagination II)</td>
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<tr>
<td>Elective (or Additional</td>
<td>Church History 708</td>
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<td>Core Course – New</td>
<td>(Intro to Church History)</td>
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<tr>
<td>Testament 707 or Church</td>
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<td>History 708</td>
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<td>Christian Practice 701</td>
<td>Christian Practice 701</td>
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<td>(Spiritual Formation)</td>
<td>(Spiritual Formation)</td>
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<td>Ministry Integration</td>
<td>Ministry Integration</td>
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<td><strong>Summer</strong></td>
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<td>Liturgical Studies 730</td>
<td>Liturgical Studies 730</td>
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<td>(Intro to Christian</td>
<td>(Intro to Christian Worship)</td>
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<td>Elective</td>
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<td>Christian Practice 701</td>
<td>Christian Practice 701</td>
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<td>(Spiritual Formation)</td>
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<td>Ministry Integration</td>
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<td><strong>Fall</strong></td>
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<tr>
<td>Elective (or Additional</td>
<td>Christian Theology 705</td>
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<td>Core Course – Old</td>
<td>(Intro to Christian Theology)</td>
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<td>Testament 706 or Christian</td>
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<td>Theology 705</td>
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<td>Christian Practice 701</td>
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<td>(Capstone Course)</td>
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*In Terms 2 and 4, Track 1 students may elect to take an additional core course, either New Testament or Old Testament, and either Church History or Christian Theology.

**Continuation Requirements**

The progress of all students is reviewed at the end of every term by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the MA degree program:

- The student must maintain a cumulative grade point average of 2.0. If a student falls below this level, the student may, at the discretion of the academic dean be dismissed or placed on an involuntary leave of absence.

- At the end of the second term the student on limited program who does not attain a cumulative GPA of 2.0 is dismissed. In exceptional cases a student who shows substantial improvement the second term but does not quite attain a GPA of 2.0 may be given a third term to do so.
D-DIV-MDV - Master of Divinity (Residential)

Program Summary

Title
Master of Divinity (Residential)

Degree Designation
MDV - Master of Divinity

Type
Primary

Overview
The faculty of Duke Divinity School views the curriculum as not static but dynamic; constantly endeavors to review the curriculum as a whole and to tailor individual courses to meet the needs of a rapidly changing world; and periodically commits itself to overall curricular change. Major curricular revisions were instituted in 1948, 1959, 1967, 1987, 2005, and 2020.

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

Aims of the Curriculum

The aims of the basic degree program are to instill in students a specific set of skills, which should be strongly advanced during the seminary years, including the ability to:

- read scripture and the great texts of Christian traditions with attentiveness, nuanced understanding, humility, and a lively imagination;
- think theologically, in a way that is both faithful to these traditions and responsive to the challenges of our time;
- think critically, both about the practices of the church and about the world in which the church finds itself—and to be agents of transformation in both;
- think ecumenically and globally, with sensitivity to insights that churches in the wider world can share with churches in North America;
- teach and preach the gospel with clarity, power, and reverence;
- minister in context—to act with compassion and effectiveness in order to provide leadership for the church's ministry of worship, service, and transformation in the world; and
- sustain a commitment to living a life ordered toward holiness, justice, peace, and reconciliation.

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

The aims of Duke Divinity School may also be narrated in response to the four areas of the MDiv degree program described by the Association of Theological Schools: religious heritage, cultural context, personal and spiritual formation, and capacity for ministerial and public leadership as follows:

- read and exegize scripture and the great texts of Christian traditions for the purpose of preaching and teaching the gospel with clarity, power, and reverence;
- think theologically about the doctrines and practices of the church and about the world in which the church finds itself, in a way that is both faithful historically to the tradition and responsive to the challenges of our time;
- cultivate habits of spiritual disciplines to sustain a Christian life ordered toward holiness, justice, peace, and reconciliation; and
- act with compassion and effectiveness in leading the church's ministries of worship and preaching, education and formation, service, and transformation in the world.

The Master of Divinity and Master of Social Work Dual Degree Program

For full-time students, the program can be completed in four continuous years of full-time study (instead of five years) and leads to a master of divinity degree conferred by Duke University and a master of social work degree conferred by The University of North Carolina at Chapel Hill. For distance education students at the School of Social Work, the program can be completed in five years.
instead of six. Completion of the dual degree requires strict adherence to course sequence and curriculum design. The program cannot be shortened significantly by taking courses in summer session at either school.

A customized course of study allows students to start the program at either school, with slightly different paradigms governing the course of study in each case. The core curriculum of each degree must be completed at each institution. Students will be expected to be full-time during this program. Students may not transfer credits from other seminaries toward the master of divinity portion of this program. Students who are enrolled in either program may apply to the dual degree program after they have started at either school.

MDiv students interested in pursuing the MDiv/MSW dual degree after matriculating into the MDiv program must make application, receive acceptance, and declare their participation in the MDiv/MSW dual degree program by April 1 of their first year.

The program is designed to prepare individuals for positions of leadership and service in the social agencies of the church and the community at large. The program equips graduates for various forms of ministry and service in which clinical and administrative skills in social work and theology are critical.

Two integrative seminars (Pastoral Care 761 and 809) offered at Duke Divinity School are taken in the first and final year of study. The capstone course in the final year is co-led by a member of the University of North Carolina Social Work faculty and a member of the Duke Divinity School faculty. These seminars enable the student to integrate theological, biblical, theoretical, ethical, pastoral, social justice, empirical, and practical dimensions of social work. Additionally, students receive intentional formation in MDiv/MSW group gatherings multiple times throughout the academic year.

Academic Advisors
A dual degree student is assigned an academic advisor in each school who also serves as a program advisor for academic/administrative needs of the program. It is expected that on-going collaboration will occur between academic advisors in the two schools.

To that end, students will sign a FERPA release form to allow the sharing of educational records between Duke University and the University of North Carolina at Chapel Hill.

Accreditation
Duke Divinity School is accredited by the Commission on Accrediting of the Association of Theological Schools. The UNC School of Social Work is accredited by the Council on Social Work Education.

The Master of Divinity and Master of Public Policy Dual Degree Program
The MDiv/MPP degree is designed to prepare individuals for positions of leadership, service, and advocacy in nonprofit organizations, government, and in the wider community. The program equips graduates to serve as influencers of positive change on pressing issues around the globe. The MDiv/MPP program can be completed in four continuous years of full-time study (instead of five years) and leads to a master of divinity degree from Duke Divinity School and a master of public policy degree at Duke’s Sanford School of Public Policy. Those interested in dual-degree programs are required to pursue admission to each school independently, and upon successful admission to both programs, are enrolled as dual-degree students. The core curriculum of each degree must be completed at each institution. Students spend the first two years at Duke Divinity School and the third year at the Sanford School of Public Policy. The final year is a blended year at both schools.

Website: divinity.duke.edu/academics/mdiv

Requirements
Free Form Requirements

The Basic Curriculum General Description
Graduation requirements for the master of divinity degree consist of satisfactory completion of twenty-four courses (units), with an overall grade point average of C (2.0) or better: eight foundational courses or their equivalent; five limited electives; eleven electives; two units of approved field education; and three evaluations.

The basic curriculum provides for core courses in biblical, historical, theological, and ministerial studies representative of the tradition and regarded as indispensable background for subsequent elective work and individual program information. These required courses total eight of the twenty-four courses necessary for graduation. They are Old Testament 752 and 753, New Testament 754, Church
History 750 and 751, Christian Theology 755, Christian Ethics 757, and Preaching 758. The opportunity of advanced standing adds further variability to the academic program, depending on the nature and quality of the student’s undergraduate academic work. At least one course must be elected from each of five designated lists of offerings in advanced Church Ministry, Black Church Studies, World Christianity, New Testament exegesis, and Practicing Theology in Ministry. Eleven courses are available for working out an individualized program of studies leading to specialized preparation in academic depth and to professional ministerial competence. Required courses may be staffed by one or more instructors and are planned to treat subject matter both in scope and depth at the graduate level.

The formulation of the student’s course of studies is guided by certain broad but normative recommendations for area distribution of courses and by the advice and counsel of appointed academic advisors or authorized directors. Students and advisors are directed to read diligently the paragraphs on elective studies and professional aims and distribution of elective studies in the section on Administration of the Curriculum.

All academic programs are subject to review and emendation by the dean and the academic dean for the fulfillment of the aims of the curriculum. The declared vocational and professional objective of the student is of central importance both to the student and to the academic advisor in planning the student’s comprehensive study program.

Six semesters of residential study are ordinarily required for the completion of the degree. With permission of the academic dean, certified nonresidential study, generally not exceeding the equivalent of four courses, may be permitted to a candidate for the basic degree. The normal academic load is four courses (units) per semester. A student with demonstrated competence may, with the consent of the academic advisor and the academic dean, enroll for an additional course as an overload. To be eligible for an overload, typically a student must have completed one semester, have a cumulative GPA of at least 3.0 or higher, and not be in an academic year field education placement. Students are allowed three course overloads. No student may have more than three course overloads.

General Features of the Basic Curriculum

The following is a brief summary of the basic curriculum:

- Twenty-four courses (units) and six or more semesters of residency are required for graduation. A normal academic load is four courses per semester.
- Students who have any employment, family, or other commitments may seek a flexible pathway to complete their degree over four years. Students should elect this at application or can seek it anytime during their academic career via consultation with the Office of Academic Programs.
- Each student is required to complete two approved assignments in field education (with or without remuneration) under supervision. Such assignments might include an internship, a summer of full-time work, two semesters of part-time work, or involvement in church or community service. The essential criteria for graduation credits are that the amount and quality of supervision be approved by the Office of Field Education, and that the student be required to evaluate and correlate the experience directly.
- Each student is required to attend and participate in an approved spiritual formation program during their first year of study; and the completion of assessment portfolios to be reviewed by academic advisors at the mid-point of study and just before graduation.

Admission to candidacy for the master of divinity degree is admission to the regular program of studies. The recommended paradigm defines the normal sequence of the student’s developing program. Students enrolled for less than three courses (units) are considered part-time and are not eligible for institutional financial aid.

Evaluation/Self-Evaluation

The successful completion of the residential MDiv degree program rests upon four components: (1) grades; (2) spiritual formation; (3) field education; and (4) advisor evaluations of the student portfolio. Grades are assigned for each course credit and are explained in more detail in an earlier section. Evaluation of spiritual formation and field education begin with self-evaluations by each student. A self-evaluation prepared by the student is considered by the spiritual formation leader and field education supervisor/lay committee. An evaluation of the student’s learning is then completed by the spiritual formation leader and field education supervisor and lay supervision committee. The self-evaluations and evaluations are included in the fourth component of the evaluation process.

The fourth component of the evaluation process, academic advisor evaluations of the student portfolio, occurs twice during the MDiv degree program. The middler review of the student portfolio follows the first year of study (or completion of eight course credits, spiritual formation, and at least one field education unit). The senior review of the student portfolio occurs during the winter of the third year (or completion of sixteen to twenty course credits, spiritual formation, and two field education units). The advisor evaluations...
consider the student’s portfolio in light of the curricular aims. The student’s portfolio is compiled over the duration of the degree program and includes self-evaluations, sample writing assignments and evaluations from spiritual formation, field education, and coursework.

Sample student portfolios along with other direct and indirect means of discernment are considered annually by the curriculum committee and faculty of Duke Divinity School for the purpose of assessing and revising degree programs. For further information and guidelines related to the plans for assessment of degree programs, see the website at divinity.duke.edu/academics.

Information from the portfolio is protected by the statutes concerning privacy and confidentiality. Only aggregate and summarized information is shared by the Divinity School to any extra-university party. The evaluation is a graduation requirement that must be satisfied as any other requirement. Students who require significant additional work as judged by the evaluator will have to complete that work prior to graduation.

Student Pastors (MDV4)

Students in candidacy for the master of divinity degree who serve as full-time pastors or who have a comparable workload or commitments outside the Divinity School and are approved as a student pastor are advised that their degree program will require a fourth academic term. They are classified in Duke Hub as MDV4 with a SP subplan.

For student pastors, modification of a four-year schedule requires the approval of the academic dean on recommendation of the director of field education. The following are policies and procedures pertaining to student pastors:

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

Continuation Requirements

The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the residential MDiv degree program:

- The student must maintain a cumulative grade point average of 2.0. If a student falls below this level, the student may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence, or asked to participate in a limited program. This means that the student may enroll in no more than three courses.
- At the end of the second semester the student on limited program who does not attain a cumulative GPA of 2.0 is dismissed. In exceptional cases a student who shows substantial improvement the second semester but does not quite attain a GPA of 2.0 may be given a third semester to do so.
- The student must demonstrate progress in the program by completing courses. A student who has three or more unresolved incompletes or a pattern of multiple withdrawals or leave may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.

The residential MDiv degree must be completed within six years (twelve semesters). The minimum time in which a degree can be completed is three years (six semesters).

To be classified as full-time, a student must be enrolled in three or more courses in a semester.

Study Abroad

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

**Ordination Requirements**

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

United Methodist students must fulfill educational requirements in the discipline by completing the year-long course on Methodist doctrine, history, and polity (Care of Parish 707 and 708); one course in worship (Liturical Studies 730); plus one course in evangelism and one course in mission. Some annual conferences also require one or more courses in preaching, pastoral care, and/or clinical pastoral education.

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

**Recommended Curricular Paradigms**

Although tailored to meet the needs and requirements of residential MDiv students with different trajectories (e.g., Methodists and student pastors), the following paradigms all share the same core requirements (listed in bold): Old Testament 752, Old Testament 753, New Testament 754, Church History 750, Church History 751, Christian Theology 755, Christian Ethics 757, and Preaching 758; and the same limited electives (listed in italics): one church ministry course, one Black Church studies course, one New Testament exegesis course, one world Christianity course, and one practicing theology in ministry course (courses offered under the rubric of this elective will focus on the practice of theology in today’s contemporary setting; i.e., on the reflective application or embodiment of theology in shaping communities of faith).

Although it is not required, students are encouraged to take the Greek and Hebrew language sequences (New Testament 760, 761; Old Testament 760, 761) and a Greek or Hebrew exegesis course.

All MDiv students are also required to complete Spiritual Formation requirements in their first year, as well as two units of approved field education either during the academic year or in the summer. (For student pastors this requirement is satisfied in student pastorates.)

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<tr>
<th>Recommended MDiv Curricular Paradigm</th>
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<tbody>
<tr>
<td>(Required core courses in <strong>bold</strong>; required limited electives in <em>italics</em>.)</td>
</tr>
<tr>
<td><strong>JUNIOR YEAR</strong></td>
</tr>
<tr>
<td><strong>Fall Semester</strong></td>
</tr>
<tr>
<td>Old Testament 752</td>
</tr>
<tr>
<td>Church History 750</td>
</tr>
<tr>
<td>Church Ministry (LE)</td>
</tr>
<tr>
<td>Biblical language or Black Church Studies (LE) or World Christianity (LE)</td>
</tr>
<tr>
<td>Spiritual Formation</td>
</tr>
<tr>
<td><strong>Spring Semester</strong></td>
</tr>
<tr>
<td>Old Testament 753</td>
</tr>
<tr>
<td>Church History 751</td>
</tr>
<tr>
<td>New Testament 754</td>
</tr>
<tr>
<td>Biblical language or Black Church Studies (LE) or World Christianity (LE)</td>
</tr>
<tr>
<td>Spiritual Formation</td>
</tr>
<tr>
<td>First Year Writing Assessment</td>
</tr>
<tr>
<td>Summer: Field Education 1</td>
</tr>
</tbody>
</table>

| **MIDDLER YEAR**                    |
| **Fall Semester**                   |
| Christian Theology 755              |
| Biblical language or Black Church Studies (LE) or World Christianity (LE) |
| Preaching 758/NT Exegesis (LE)      |
| Elective                            |
| **Spring Semester**                 |
| Christian Ethics 757                |
| Biblical language or Black Church Studies (LE) or World Christianity (LE) |
| Preaching 758/NT Exegesis (LE)      |
| Elective                            |
Recommended Four-Year MDiv Curricular Paradigm for Student Pastors (classified in DukeHub as MDV4)
(Required core courses in **bold**, required limited electives in *italics.*)

<table>
<thead>
<tr>
<th><strong>FIRST YEAR</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fall Semester</strong></td>
<td><strong>Spring Semester</strong></td>
</tr>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751/Black Church Studies (LE) or World Christianity (LE)</td>
</tr>
<tr>
<td>Church Ministry (LE)*</td>
<td>New Testament 754</td>
</tr>
<tr>
<td>Spiritual Formation</td>
<td>Spiritual Formation</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Mentoring Group</td>
</tr>
<tr>
<td>First Year Writing Assessment</td>
<td></td>
</tr>
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<table>
<thead>
<tr>
<th><strong>SECOND YEAR</strong></th>
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<tbody>
<tr>
<td><strong>Fall Semester</strong></td>
<td><strong>Spring Semester</strong></td>
</tr>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td>Black Church Studies (LE) or World Christianity (LE) or Biblical language</td>
<td>Church History 751/Black Church Studies (LE) or World Christianity (LE)</td>
</tr>
<tr>
<td>NT Exegesis (LE)</td>
<td>Biblical language or Elective</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Mentoring Group</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>THIRD YEAR</strong></th>
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</thead>
<tbody>
<tr>
<td><strong>Fall Semester</strong></td>
<td><strong>Spring Semester</strong></td>
</tr>
<tr>
<td>Preaching 758*</td>
<td>Elective</td>
</tr>
<tr>
<td>World Christianity (LE) or Black Church Studies (LE) or Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Mentoring Group</td>
</tr>
<tr>
<td>Middler Review of Student Portfolio</td>
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</table>

<table>
<thead>
<tr>
<th><strong>FOURTH YEAR</strong></th>
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</thead>
<tbody>
<tr>
<td><strong>Fall Semester</strong></td>
<td><strong>Spring Semester</strong></td>
</tr>
<tr>
<td>Practicing Theology in Ministry (LE)</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Student Pastor Mentoring Group</td>
</tr>
<tr>
<td>Senior Review of Student Portfolio</td>
<td></td>
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</table>
### Recommended Four-Year MDiv Curricular Paradigm: Flexible Pathway

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

#### FIRST YEAR

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>Church History 750</td>
<td><strong>Church History 751</strong>/<em>Black Church Studies (LE)</em> or <strong>World Christianity (LE)</strong></td>
</tr>
<tr>
<td><em>Church Ministry (LE)</em></td>
<td><strong>New Testament 754</strong></td>
</tr>
<tr>
<td><strong>Spiritual Formation</strong></td>
<td><strong>Spiritual Formation</strong></td>
</tr>
<tr>
<td><strong>First Year Writing Assessment</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Summer: Field Education 1</strong></td>
<td></td>
</tr>
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</table>

#### SECOND YEAR

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Christian Theology 755</strong></td>
<td><strong>Christian Ethics 757</strong></td>
</tr>
<tr>
<td><em>Black Church Studies (LE)</em> or <em>World Christianity (LE)</em> or Biblical language</td>
<td><strong>Church History 751</strong>/<em>Black Church Studies (LE)</em> or <strong>World Christianity (LE)</strong></td>
</tr>
<tr>
<td><strong>NT Exegesis (LE)</strong></td>
<td>Bibliical language or Elective</td>
</tr>
<tr>
<td><strong>Summer: Field Education 2</strong></td>
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#### THIRD YEAR

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preaching 758</strong></td>
<td>Elective</td>
</tr>
<tr>
<td><em>World Christianity (LE)</em> or <em>Black Church Studies (LE)</em></td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td><strong>Middler Review of Student Portfolio</strong></td>
<td></td>
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</tbody>
</table>

#### FOURTH YEAR

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practicing Theology in Ministry (LE)</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td><strong>Senior Review of Student Portfolio</strong></td>
<td></td>
</tr>
</tbody>
</table>

### Recommended MDiv Curricular Paradigm for United Methodist Students

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

#### JUNIOR YEAR

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td><strong>Church History 750</strong></td>
<td><strong>Church History 751</strong></td>
</tr>
<tr>
<td><strong>Church Ministry (LE)</strong></td>
<td><strong>New Testament 754</strong></td>
</tr>
<tr>
<td>Biblical language/<em>Black Church Studies (LE)</em> or *<em>World Christianity (LE)</em></td>
<td>Biblical language/<em>Black Church Studies (LE)</em> or *<em>World Christianity (LE)</em></td>
</tr>
<tr>
<td><strong>Spiritual Formation</strong></td>
<td><strong>Spiritual Formation</strong></td>
</tr>
</tbody>
</table>
### Recommended Four-Year MDiv Curricular Paradigm for United Methodist Student Pastors

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

**First Year**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751/Black Church Studies (LE) or World Christianity (LE)</td>
</tr>
<tr>
<td>Church Ministry (LE)*</td>
<td>New Testament 754</td>
</tr>
<tr>
<td>First Year Writing Assessment</td>
<td>Spiritual Formation</td>
</tr>
</tbody>
</table>

**Second Year**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td>Elective (Worship – Liturgical Studies 730**) or NT Exegesis (LE)</td>
<td>Church History 751/Black Church Studies (LE) or World Christianity (LE)</td>
</tr>
<tr>
<td>Biblical language or Black Church Studies (LE) or World Christianity (LE)</td>
<td>Biblical language or Black Church Studies (LE) or World Christianity (LE) or Elective</td>
</tr>
<tr>
<td>Student Pastor Mentoring Group</td>
<td>Middler Review of Student Portfolio</td>
</tr>
</tbody>
</table>

**Third Year**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
</table>

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*UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take the mission of the church, worship, and evangelism required electives.

** Liturgical Studies 730 counts as Practicing Theology in Ministry Limited Elective.
Elective (Worship – Liturgical Studies 730**) or NT Exegesis (LE)

Preaching 758*

Elective (Mission or Evangelism)

Elective (Mission or Evangelism)***

Black Church Studies (LE) or World Christianity (LE) or Elective

Student Pastor Mentoring Group

Elective (UMC-Care of Parish 707)***

Elective (UMC-Care of Parish 708)***

FOURTH YEAR

Student Pastor Mentoring Group

Middler Review of Student Portfolio

Elective

Elective

Elective

Senior Review of Student Portfolio

Student Pastor Evaluations are required in the first and third year that students serve in Student Pastor appointments (note: this may be 2nd and 4th year for a student who becomes a Student Pastor after their first year of school).

*CHURMIN 760 is a limited elective open primarily for student pastors. Students may take CHURMIN 760 plus a preaching elective to fulfill PREACHING 758 requirement.

**Liturgical Studies 730 counts as Practicing Theology in Ministry Limited Elective.

***UM students are encouraged to consider the area in which they are most likely to desire further advanced coursework when deciding the order in which to take the World Christianity, worship, and evangelism required electives.

The Master of Divinity and Master of Social Work Dual Degree Program

Requirements for the MDiv

In the dual degree program, four courses (twelve credit hours) are shared between the two degrees, reducing the number of courses required for the master of divinity degree from twenty-four to twenty (sixty credit hours)—nineteen for the advanced standing program. Because of these reduced required hours and the addition of two integrative electives unique to the dual degree, the dual degree allows for only six true MDiv electives (and only one or none for Methodists). Students who are seeking ordination must receive permission from their respective judicatories to enroll in the dual degree program. The core requirements for the MDiv portion of the dual degree are the same as those for the regular MDiv degree, with the following exception: the MDiv/MSW integrative capstone elective serves as the required practicing theology in ministry limited elective. Also, one of the two required field education placements must be in a congregational setting. More detailed information regarding requirements for the MDiv/MSW degree is available on the Duke Divinity School website, under Forms and Paradigms.

Requirements for the MSW

For information related to the requirements of the MSW degree at the University of North Carolina at Chapel Hill, interested dual degree students should contact the University of North Carolina School of Social Work. More detailed information is available at ssw.unc.edu/academics/dual-degree-programs/dual-degree-program-divinity.

MDiv/MSW Curricular Paradigm

Efficiency of the dual degree requires strict adherence to course sequence and the curriculum as designed. The program cannot be shortened significantly by taking courses in summer session at either school. If students wish to pursue a biblical language as part of their MDiv degree, they must take the language in the summer.

Dual Degree for individuals who begin their work at Duke Divinity School.

(Required core courses in bold; required limited electives in italics.) (Additional requirements for Methodists are indicated in parentheses.)

FIRST YEAR

<table>
<thead>
<tr>
<th>Fall Semester – Duke Divinity</th>
<th>Spring Semester – Duke Divinity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Formation (non-credit)</td>
<td>Spiritual Formation (non-credit)</td>
</tr>
<tr>
<td>Church History 750</td>
<td>Church History 751</td>
</tr>
</tbody>
</table>
### Duke University

<table>
<thead>
<tr>
<th>Old Testament 752</th>
<th>Old Testament 753</th>
</tr>
</thead>
<tbody>
<tr>
<td>MDiv/MSW Integrative Elective–Pastoral Care 761 (Fulfills Church Ministry LE)</td>
<td>New Testament 754</td>
</tr>
<tr>
<td>Black Church Studies (LE)/World Christianity (LE)</td>
<td>Elective</td>
</tr>
</tbody>
</table>

#### First Year Divinity Writing Assessment
- Academic Year Field Education Placement 1
- Summer: Optional Field Education Placement 1

### SECOND YEAR

<table>
<thead>
<tr>
<th>Fall Semester – Duke Divinity</th>
<th>Spring Semester – Duke Divinity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
</tr>
<tr>
<td>Elective (UMC Care of Parish 707)</td>
<td>Elective (UMC–Care of Parish 708)</td>
</tr>
<tr>
<td>Elective (UMC–Worship Liturgical Studies 730) or Preaching 758</td>
<td>Preaching 758 or NT Exegesis (LE) or Elective</td>
</tr>
<tr>
<td>NT Exegesis (LE) (or UMC–Mission or Evangelism)</td>
<td>Black Church Studies (LE)/World Christianity (LE)</td>
</tr>
<tr>
<td>Middler Review of Student Portfolio</td>
<td>Middler Review of Student Portfolio</td>
</tr>
</tbody>
</table>
- Academic Year Field Education Placement 2
- Summer: Optional Field Education Placement 2

### THIRD YEAR

<table>
<thead>
<tr>
<th>Fall Semester – UNC School of Social Work</th>
<th>Spring Semester – UNC School of Social Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Work 500 Human Development in Context: Infancy to Adolescence (HBSE) (3)</td>
<td>Social Work 505 Human Development in Context: Adulthood to Older Adulthood (HBSE) (3)</td>
</tr>
<tr>
<td>Social Work 570 SW Practice with Organizations &amp; Communities (Practice) (3)</td>
<td>Social Work 740 Evidence-Informed Practice with Individuals, Families, and Groups (3) or Social Work 770 Evidence-Informed Practice with Organizations and Communities (3)</td>
</tr>
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</table>

### FOURTH YEAR

<table>
<thead>
<tr>
<th>Fall Semester – Both Schools</th>
<th>Spring Semester – Both Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Work–Advanced Human Behavior in the Social Environment/Practice (3) or SoWo xxx Advanced theory/Practice (3)</td>
<td>MDiv/MSW Capstone Pastoral Care 809 (Fulfills PTM LE)</td>
</tr>
<tr>
<td>MDiv Elective or NT Exegesis (LE)</td>
<td>Social Work 810 (Research) (3)</td>
</tr>
<tr>
<td>MDiv Elective (UMC–Mission or Evangelism)</td>
<td>MDiv Elective</td>
</tr>
<tr>
<td>Social Work 820 Practicum III (6)</td>
<td>Social Work 821 Practicum IV (6)</td>
</tr>
<tr>
<td>MDiv Senior Review of Student Portfolio</td>
<td>MDiv Senior Review of Student Portfolio</td>
</tr>
</tbody>
</table>

#### Dual Degree for individuals who begin their work at UNC School of Social Work.

Students who begin at the School of Social Work and then apply and enter the dual-degree program will complete their first year at UNC-Chapel Hill, then enter and complete two years at Duke, and return for the fourth and final year at UNC-Chapel Hill. (Required core courses in **bold**; required limited electives in *italics*.)

#### FIRST YEAR

<table>
<thead>
<tr>
<th>Fall Semester – UNC School of Social Work</th>
<th>Spring Semester – UNC School of Social Work</th>
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</table>
# Duke University

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<thead>
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<th>Credits</th>
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<td>Social Work 505</td>
<td>Human Development in Context: Adulthood to Older Adulthood (HBSE)</td>
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<tr>
<td>Social Work 501</td>
<td>Confronting Oppression and Institutional Discrimination (HBSE)</td>
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<tr>
<td>Social Work 510</td>
<td>Foundations for Evidence-Based Practice &amp; Program Evaluation (Research)</td>
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<td>Social Work 540</td>
<td>SW Practice with Individuals, Families, and Groups (Practice)</td>
<td>(3)</td>
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<tr>
<td>Social Work 530</td>
<td>Foundations of Social Welfare Policy (Policy)</td>
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<td>Social Work 570</td>
<td>Practice with Organizations &amp; Communities (Practice)</td>
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<tr>
<td>Social Work 540</td>
<td>Evidence-Informed Practice with Individuals, Families, and Groups</td>
<td>(3)</td>
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<tr>
<td>Social Work 570</td>
<td>Evidence-Informed Practice with Organizations and Communities</td>
<td>(3)</td>
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<tr>
<td>Social Work 520 and Social Work 523</td>
<td>Practicum I and Foundation Field Seminar I</td>
<td>(4)</td>
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<tr>
<td>Social Work 521 and Social Work 524</td>
<td>Social Work Practicum II and Field Seminar II</td>
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## SECOND YEAR

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<thead>
<tr>
<th>Semester</th>
<th>Course Code</th>
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<tbody>
<tr>
<td>Fall – Duke Divinity</td>
<td>Spiritual Formation (non-credit)</td>
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<td>Spring – Duke Divinity</td>
<td>Spiritual Formation (non-credit)</td>
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</tr>
<tr>
<td>Fall</td>
<td>Church History 750</td>
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<tr>
<td>Spring</td>
<td>Church History 751</td>
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<td>Old Testament 752</td>
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<td>MDiv/MSW Integrative-Pastoral Care 761</td>
<td>New Testament 754</td>
<td>Fulfills Church Ministry LE</td>
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<tr>
<td>Black Church Studies (LE) / World Christianity (LE)</td>
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<tr>
<td>First Year Divinity Writing Assessment</td>
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<td></td>
</tr>
<tr>
<td>Academic Year Field Education Placement 1</td>
<td>Academic Year Field Education Placement 1</td>
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</tr>
<tr>
<td>Summer: Optional Field Education Placement 1</td>
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## THIRD YEAR

<table>
<thead>
<tr>
<th>Semester</th>
<th>Course Code</th>
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<tbody>
<tr>
<td>Fall – Duke Divinity</td>
<td>Christian Theology 755</td>
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<td>Spring – Duke Divinity</td>
<td>Christian Ethics 757</td>
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<td>Elective (UMC–Mission or Evangelism)</td>
<td>Elective (UMC–Mission or Evangelism)</td>
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</tr>
<tr>
<td>Middler Review of Student Portfolio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Academic Year Field Education Placement 2</td>
<td>Academic Year Field Education Placement 2</td>
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</tr>
<tr>
<td>Summer: Optional Field Education Placement 2</td>
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## FOURTH YEAR

<table>
<thead>
<tr>
<th>Semester</th>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall – Both Schools</td>
<td>Social Work XXX Advanced Theory/Practice</td>
<td>(3)</td>
</tr>
<tr>
<td>Spring – Both Schools</td>
<td>MDiv/MSW Capstone Pastoral Care 809</td>
<td>Fulfills PTM LE</td>
</tr>
<tr>
<td>NT Exegesis (LE) / World Christianity (LE)</td>
<td>Social Work 810</td>
<td>(Research) (3)</td>
</tr>
<tr>
<td>MDiv Elective (UMC–Mission or Evangelism)</td>
<td>NT Exegesis (LE) or MDiv Elective</td>
<td></td>
</tr>
<tr>
<td>Social Work 820 Practicum III</td>
<td>Social Work 821 Practicum IV</td>
<td>(6)</td>
</tr>
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</tr>
</tbody>
</table>

## MDiv/MSW for 12-Month Advanced Standing Students

Students begin in May at UNC-Chapel Hill at the completion of the second year at Duke. Students complete a total of 37 credits for UNC School of Social Work and 19 credits for Duke Divinity School. (Required core courses in **bold**, required limited electives in *italics.*) (Additional requirements for Methodists are indicated in parentheses.)

## FIRST YEAR

115 / 268
## D-DIV-MDVH - Master of Divinity (Hybrid)

### Program Summary

**Title**
Master of Divinity (Hybrid)

**Degree Designation**
MDV - Master of Divinity  
Type: Primary

**Overview**
The faculty of Duke Divinity School views the curriculum as not static but dynamic; constantly endeavors to review the curriculum as a whole and to tailor individual courses to meet the needs of a rapidly changing world; and periodically commits itself to overall curricular change. Major curricular revisions were instituted in 1948, 1959, 1967, 1987, 2005, and 2020.

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

### Second Year

#### Fall Semester

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<thead>
<tr>
<th>Course</th>
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<tbody>
<tr>
<td>Spiritual Formation (non-credit)</td>
</tr>
<tr>
<td>Church History 750</td>
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<tr>
<td>Old Testament 752</td>
</tr>
<tr>
<td>MDiv/MSW Integrative Elective Pastoral Care 761 (Fulfills Church Ministry LE)</td>
</tr>
<tr>
<td>World Christianity LE/Black Church Studies (LE)</td>
</tr>
<tr>
<td>Christian Theology 755</td>
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<tr>
<td>Elective (UMC–Care of Parish 707)</td>
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<tr>
<td>Elective (UMC–Worship Liturgical Studies 730)</td>
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<td>Elective (UMC–Mission or Evangelism)</td>
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#### Spring Semester

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<thead>
<tr>
<th>Course</th>
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<tbody>
<tr>
<td>Spiritual Formation (non-credit)</td>
</tr>
<tr>
<td>Church History 751</td>
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<tr>
<td>Old Testament 753</td>
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<tr>
<td>New Testament 754</td>
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<tr>
<td>Preaching 758</td>
</tr>
<tr>
<td>Black Church (LE)/World Christianity (LE)</td>
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<tr>
<td>Middler Review of Student Portfolio</td>
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### Third Year

#### Fall Semester

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<th>Course</th>
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<tbody>
<tr>
<td>Social Work xxx Advanced Theory/Practice (3)</td>
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<tr>
<td>Social Work xxx Elective (3)</td>
</tr>
<tr>
<td>MDiv Elective</td>
</tr>
<tr>
<td>MDiv Senior Review of Student Portfolio</td>
</tr>
<tr>
<td>Social Work 820 Social Work Practicum III (6)</td>
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</table>

#### Spring Semester

<table>
<thead>
<tr>
<th>Course</th>
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<tbody>
<tr>
<td>MDiv/MSW Capstone Pastoral Care 809 (Fulfills PTM LE)</td>
</tr>
<tr>
<td>MDiv New Testament Exegesis (LE)</td>
</tr>
<tr>
<td>Social Work 810 Advanced Research (3)</td>
</tr>
<tr>
<td>Social Work xxx Elective (3)</td>
</tr>
<tr>
<td>Social Work 821 Social Work Practicum IV (6)</td>
</tr>
<tr>
<td>(Integrative Field Placement – continues from the Summer Session)</td>
</tr>
</tbody>
</table>

Advanced standing students may want to consider taking five classes in one semester of their first or second years at Duke Divinity to avoid needing to take a class at Duke Divinity in the fall of their third year.
Aims of the Curriculum

The aims of the basic degree program are to instill in students a specific set of skills, which should be strongly advanced during the seminary years, including the ability to:

- read scripture and the great texts of Christian traditions with attentiveness, nuanced understanding, humility, and a lively imagination;
- think theologically, in a way that is both faithful to these traditions and responsive to the challenges of our time;
- think critically, both about the practices of the church and about the world in which the church finds itself—and to be agents of transformation in both;
- think ecumenically and globally, with sensitivity to insights that churches in the wider world can share with churches in North America;
- teach and preach the gospel with clarity, power, and reverence;
- minister in context—to act with compassion and effectiveness in order to provide leadership for the church's ministry of worship, service, and transformation in the world; and
- sustain a commitment to living a life ordered toward holiness, justice, peace, and reconciliation.

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

The aims of Duke Divinity School may also be narrated in response to the four areas of the MDiv degree program described by the Association of Theological Schools: religious heritage, cultural context, personal and spiritual formation, and capacity for ministerial and public leadership as follows:

- read and exegete scripture and the great texts of Christian traditions for the purpose of preaching and teaching the gospel with clarity, power, and reverence;
- think theologically about the doctrines and practices of the church and about the world in which the church finds itself, in a way that is both faithful historically to the tradition and responsive to the challenges of our time;
- cultivate habits of spiritual disciplines to sustain a Christian life ordered toward holiness, justice, peace, and reconciliation; and
- act with compassion and effectiveness in leading the church’s ministries of worship and preaching, education and formation, service, and transformation in the world.

Website: divinity.duke.edu/academics/hybrid-mdiv

Requirements

Free Form Requirements

The Basic Curriculum General Description

Graduation requirements for the master of divinity degree consist of satisfactory completion of twenty-four courses (units), with an overall grade point average of C (2.0) or better: eight foundational courses or their equivalent; five limited electives; eleven electives; approved field education; and three evaluations.

The basic curriculum provides for core courses in biblical, historical, theological, and ministerial studies representative of the tradition and regarded as indispensable background for subsequent elective work and individual program information. These required courses total eight of the twenty-four courses necessary for graduation. They are Old Testament 752 and 753, New Testament 754, Church History 750 and 751, Christian Theology 755, Christian Ethics 757, and Preaching 758. The opportunity of advanced standing adds further variability to the academic program, depending on the nature and quality of the student's undergraduate academic work.

Additional to the hybrid MDiv are two units of Spiritual Formation for credit (Christian Practice 702 and 703) and Formation for Ministry milestone each term (Christian Practice 704).

Field Education in the hybrid MDiv will be fulfilled through one or more self-initiated experiences totaling a minimum of 400 contact hours across the degree program.
At least one course must be selected from each of five designated lists of offerings in Church Ministry, Black Church Studies, World Christianity, New Testament exegesis, and Practicing Theology in Ministry. Eleven courses are available for working out an individualized program of studies leading to specialized preparation in academic depth and professional ministerial competence.

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

The formulation of the student’s course of studies is guided by certain broad but normative recommendations for area distribution of courses and by the advice and counsel of appointed academic advisors or authorized directors. Students and advisors are directed to read diligently the paragraphs on elective studies and professional aims and distribution of elective studies.

All academic programs are subject to review and emendation by the dean and the academic dean for the fulfillment of the aims of the curriculum. The declared vocational and professional objective of the student is of central importance both to the student and to the academic advisor in planning the student’s comprehensive study program.

Hybrid MDiv students will be assigned academic advisors who teach in the hybrid program with a focus on supporting remote learners. Eleven terms of synchronous learning in person and online are ordinarily required for the completion of the degree. With permission of the academic dean, certified non-Duke study, generally not exceeding the equivalent of four courses, may be permitted to a candidate for the basic degree.

The normal academic load is three courses per term for the first two terms and then two courses per term thereafter, with the Formation for Ministry milestone (Christian Practice 704). A student with demonstrated competence may, with the consent of the academic advisor and the academic dean, enroll for an additional course as an overload. To be eligible for an overload, typically a student must have completed one term and have a cumulative GPA of at least 3.0. Students are allowed three course overloads. No student may have more than three course overloads.

General Features of the Basic Curriculum

The following is a brief summary of the basic curriculum:

- Twenty-four courses and eleven terms are required for graduation. A normal academic load is two courses per term plus spiritual formation.
- Field Education in the hybrid MDiv will be fulfilled through one or more self-initiated experiences totaling a minimum of 400 contact hours across the degree program.
- Each student is required to attend and participate in an approved spiritual formation program.
- The completion status of assessment portfolios will be reviewed by academic advisors at the mid-point of study and just before graduation.

Admission to candidacy for the hybrid master of divinity degree is admission to the regular program of studies. The recommended paradigm defines the normal sequence of the student’s developing program. Students enrolled for less than three units are considered part-time and are not eligible for institutional financial aid.

Evaluation/Self-Evaluation

The successful completion of the hybrid MDiv degree program rests upon four components: (1) grades; (2) spiritual formation; (3) field education; and (4) advisor evaluations of the student portfolio. Grades are assigned for each course credit and are explained in more detail in an earlier section. Evaluation of spiritual formation and field education begin with self-evaluations by each student. A self-evaluation prepared by the student is considered by the spiritual formation leader and field education supervisor. An evaluation of the student’s learning is then completed by the spiritual formation leader and field education supervisor. The self-evaluations and evaluations are included in the fourth component of the evaluation process.

The fourth component of the evaluation process, academic advisor evaluations of the student portfolio, occurs twice during the hybrid MDiv degree program. The middler review of the student portfolio follows the first year of study. The senior review of the student portfolio occurs during the student’s third year. The advisor evaluations consider the student’s portfolio in light of the curricular aims. The student’s portfolio is compiled over the duration of the degree program and includes self-evaluations, sample writing assignments and evaluations from spiritual formation, field education, and coursework.

Sample student portfolios along with other direct and indirect means of discernment are considered annually by the curriculum committee and faculty of Duke Divinity School for the purpose of assessing and revising degree programs. For further information and guidelines related to the plans for assessment of degree programs, see the website at divinity.duke.edu/academics.

Information from the portfolio is protected by the statutes concerning privacy and confidentiality. Only aggregate and summarized
Continuation Requirements

The progress of all students is reviewed at the end of every term by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the hybrid MDiv degree program:

- The student must maintain a cumulative grade point average of 2.0. If a student falls below this level, the student may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence, or asked to participate in a limited program. This means that the student may enroll in fewer courses than the recommended degree paradigm.
- At the end of the second term, the student on limited program who does not attain a cumulative GPA of 2.0 is dismissed. In exceptional cases a student who shows substantial improvement the second term but does not quite attain a GPA of 2.0 may be given a third term to do so.
- The student must demonstrate progress in the program by completing courses. A student who has three or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.
- The hybrid MDiv degree must be completed within eight years. The minimum time in which a degree can be completed is three years.
- To be classified as full-time, a student must be enrolled in two courses in a term plus the Spiritual Formation course or milestone.

Study Abroad

Study abroad, with transferable credit toward graduation, may be allowed for a candidate for the master of divinity degree by approval of the academic dean. A strong academic record is a prerequisite. Ordinarily, permission for such study may be granted to students who have completed the work of the midler year. Both the institution abroad and a specific course of study proposed must have the prior approval of the academic dean. Required courses and field education should usually be completed at Duke or in the student’s local setting.

Ordination Requirements

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

United Methodist students must fulfill educational requirements in the discipline by completing the year-long course on Methodist doctrine, history, and polity (Care of Parish 707 and 708); one course in worship (Liturgical Studies 730); plus one course in evangelism and one course in mission. Some annual conferences also require one or more courses in preaching, pastoral care, and/or clinical pastoral education.

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

Recommended Curricular Paradigms

Although tailored to meet the needs and requirements of hybrid MDiv students with different trajectories, the following paradigms all share the same core requirements (listed in bold below): Old Testament 752, Old Testament 753, New Testament 754, Church History 750, Church History 751, Christian Theology 755, Christian Ethics 757, and Preaching 758; and the same limited electives (listed in italics): one church ministry course, one Black Church Studies course, one New Testament exegesis course, one World Christianity course, and one practicing theology in ministry course (courses offered under the rubric of this elective will focus on the practice of theology in today’s contemporary setting: i.e., on the reflective application or embodiment of theology in shaping communities of faith).

Although it is not required, students may take the Greek and Hebrew language sequences (New Testament 760, 761; Old Testament 760, 761) and a Greek or Hebrew exegesis course, if offered.

Cross-enrollments between Residential MDiv and Hybrid MDiv

For facilitation of course planning, projections, and viability, students will be limited to no more than two courses taken across alternate plans of study. If a student plans to switch tracks permanently, the student may petition to change starting in the Office of Academic Programs. A number of courses will remain for a single audience to facilitate cohort learning communities: Care of the Parish 705 for the
The Recommended Hybrid Master of Divinity Curricular Paradigm
(Required core courses in **bold**; required limited electives in *italics*.)

<table>
<thead>
<tr>
<th>FIRST YEAR</th>
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<tr>
<td><strong>Fall</strong></td>
<td><strong>Spring</strong></td>
<td><strong>Summer</strong></td>
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<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
<td>Black Church Studies (LE) or World Christianity (LE)</td>
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<tr>
<td>Church Ministry (LE)*</td>
<td>New Testament 754</td>
<td>NT Exegesis (LE)</td>
</tr>
<tr>
<td>Christian Practice 702 (Spiritual Formation as credit)</td>
<td>Christian Practice 703 (Spiritual Formation as credit)</td>
<td>Formation for Ministry (Milestone)</td>
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<tr>
<td><strong>First Year Writing Assessment</strong></td>
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<td><strong>Fall</strong></td>
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<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
<td>Church History 751</td>
</tr>
<tr>
<td>Black Church Studies (LE) or World Christianity (LE)</td>
<td>Church History 750</td>
<td>Elective</td>
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<td>Formation for Ministry (Milestone)</td>
<td>Formation for Ministry (Milestone)</td>
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<td>Elective</td>
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<td>Elective</td>
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<tr>
<td><strong>Preaching 758</strong></td>
<td>Practicing Theology in Ministry (LE)</td>
<td>Elective</td>
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<td><strong>Summer</strong></td>
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<tr>
<td>Practicing Theology in Ministry (LE)</td>
<td>Elective</td>
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<tr>
<td>Elective (or Preaching 758)</td>
<td>Practicing Theology in Ministry (LE)</td>
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<tr>
<td>Formation for Ministry (Milestone)</td>
<td>Formation for Ministry (Milestone)</td>
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Middler Review of Student Portfolio in Spring of second year (or fifth term). Senior Review of Student Portfolio in Spring of fourth year (or tenth term).

CHURMIN 760 is a limited elective open primarily for student pastors. Students may take CHURMIN 760 plus a preaching elective to fulfill PREACHING 758 requirement.

The Recommended Hybrid Master of Divinity Curricular Paradigm (UMC)
(Required core courses in **bold**; required limited electives in *italics*.)
### FIRST YEAR

<table>
<thead>
<tr>
<th>Fall</th>
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<tbody>
<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
<td>Black Church Studies (LE) or World Christianity (LE)</td>
</tr>
<tr>
<td>Church Ministry (LE) (UMC – Care of Parish 770 that will count as Church Ministry LE)</td>
<td>New Testament 754</td>
<td>NT Exegesis (LE)</td>
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<tr>
<td>Christian Practice 702 (Spiritual Formation as credit)</td>
<td>Christian Practice 703 (Spiritual Formation as credit)</td>
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### SECOND YEAR

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<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
<td>Church History 751</td>
</tr>
<tr>
<td>Black Church Studies (LE) or World Christianity (LE)</td>
<td>Church History 750</td>
<td>Elective (UMC – Liturgical Studies 730)</td>
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<td>Formation for Ministry (Milestone)</td>
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### THIRD YEAR

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<tr>
<th>Fall</th>
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<th>Summer</th>
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<tr>
<td>Elective (UMC – Care of Parish 707)</td>
<td>Elective (UMC – Care of Parish 708)</td>
<td>Elective</td>
</tr>
<tr>
<td>Preaching 758</td>
<td>Elective</td>
<td>Practicing Theology in Ministry (LE) (UMC – Care of Parish 759)</td>
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<td>Formation for Ministry (Milestone)</td>
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### FOURTH YEAR

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<tr>
<td>Elective (UMC – Care of Parish 707)</td>
<td>Elective (or UMC – Care of Parish 708)</td>
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<tr>
<td>Elective (or Preaching 758)</td>
<td>Elective</td>
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<tr>
<td>Formation for Ministry (Milestone)</td>
<td>Formation for Ministry (Milestone)</td>
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</table>

Middler Review of Student Portfolio in Spring of second year (or fifth term). Senior Review of Student Portfolio in Spring of fourth year (or tenth term).

### UMC Courses

- Care of Parish 770 (Forming Disciples in the Wesleyan Tradition)–counts as evangelism course
- Liturgical Studies 730 (Introduction to Christian Worship)
- Care of Parish 707 (Wesleyan Foundations for Mission, Practice, Belief)
- Care of Parish 708 (United Methodism: Mission, Practice, and Belief)
- Care of Parish 759 (Missio Ecclesiae: God’s Mission of Evangelism)–or equivalent, counts as mission course

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**D-DIV-THD - Doctor of Theology**

**Program Summary**

**Title**

Doctor of Theology

**Degree Designation**

DTH - Doctor of Theology

**Type**

Primary

**Overview**

The doctor of theology (ThD) program provides students with academically rigorous doctoral training for theological engagement with the faith and practices of Christian communities. The program was initiated, in part, to extend doctoral training at Duke to areas of study...
outside of the scope of most PhD programs. The ThD also allows concentration in any of the theological disciplines, as they attend to
the faith and practices of Christian communities. Creative interdisciplinary study with this focus is particularly encouraged.

Concentrations
The ThD program is designed to enable interdisciplinary and integrative study. Students work with their principal advisor to craft a
primary concentration (of at least six courses) and a secondary concentration (of at least three courses) that embody their research
interests and provide coherence to their study. These areas of concentration, which are expected to draw upon core areas of the
theological curriculum, will be shaped to enable critical and constructive reflection on particular practices of Christian life and
community.

Website: divinity.duke.edu/academics/thd

Requirements
Free Form Requirements
The program requirements for the degree of doctor of theology are:

- ordinarily, at least two academic years of full-time (three courses per semester) residency. Continuous registration in a
  continuation status from completion of coursework to completion of dissertation;
- twelve courses: ordinarily, at least six courses related to a primary concentration and at least three courses related to a
  secondary concentration;
- ThD students normally take Divinity School courses numbered at the 800 or 900 levels. With approval of the ThD director, they
  may enroll in Divinity courses at the 700 level. (Note: Doctoral-level courses offered by other schools of the university such as
  Law or Business may follow a different numbering system. ThD students do not need to seek the director’s permission to enroll
  in such courses.) All courses must be taken for a letter grade;
  - Students may normally take no more than three courses in schools or departments outside of Duke Divinity School. These
    courses must be congruent with the student’s general program of study.
  - A student taking an overload (more than three courses for credit) should inform ThD director.
  - Students may audit courses or take undergraduate courses that do not give graduate course credit (examples include
    recreational courses or foreign languages) while in coursework or continuation.
  - Students may not take courses for credit while in continuation without approval of the THD director.
- a core seminar that may count as one of the primary or secondary concentration courses;
- the student must maintain a cumulative grade point average of 3.0. A student who falls below this level may be dismissed from
  the program;
- demonstrated competence in two modern research languages other than English; additional proficiencies may be required in
  light of the student’s particular research interests. Students whose work focuses on scripture will also be required to
  demonstrate proficiency in Hebrew and Greek;
- written preliminary examinations (including at least one in the primary area, one in the secondary area, and a dissertation exam);
- an oral preliminary examination in which members of the student’s preliminary examination committee will ask the student to
  discuss the issues treated in the written examinations; and
- completion and defense of an academic dissertation that demonstrates the student’s ability to contribute to scholarly discourse
  and to bring that discourse to bear on the ministries and practices of Christian communities.

Students may transfer in a maximum of three courses taken prior to matriculation if the following conditions are met in addition to the
Transfer Credit Policy:

- These courses have been taken after receiving the MDiv, MTS, or other degree that qualified the student for application to the
  ThD program;
- These courses have not been used to complete a previous degree;
- These courses have been offered at an appropriate graduate level (normally at an ATS-accredited school) and are congruent
  with the student’s program of study in the ThD;
- Decisions on transfer of courses must be confirmed around first-year registration into the ThD program at Duke Divinity School;
  and
- If students transfer in the maximum of three courses, their required full-time enrollment (and any corresponding tuition award)
  will be reduced by one semester.
D-FFEJ-C - Faith, Food, and Environmental Justice Certificate

Program Summary
Title
Faith, Food, and Environmental Justice Certificate
Degree Designation
CER - Certificate
Type
Certificate

Overview
The certificate is for students seeking training in and preparation for engaging faithfully in environmental justice work, agricultural production, healthy food access and food systems, creation care ministries, land use issues, policy advocacy, and environmental management. The context of such work might be a congregational ministry, working in not-for-profit organizations, farming, triple-bottom-line enterprises, or governmental agencies. Or it may be that students have a more general interest in addressing the array of urgent challenges related to the ecological crisis, rural precariousness, resource conflicts, the anthropocene, animal suffering, climate change, environmental racism, and industrial agriculture.

Alongside access to some of the leading environmental theologians in the world, the certificate provides opportunities for learning from and engaging with the broader university and the surrounding community. The certificate provides opportunities to take courses at the Nicholas School of the Environment at Duke University, Duke Farm, and the World Food Policy Center (Sanford School of Public Policy at Duke). North Carolina is an ideal location to undertake this kind of formation. Not only is it a vibrant center of the food and faith movement, with numerous farms connected to the Divinity School, it is also the birthplace of the environmental justice movement, with its roots in the rural Black Church.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/food-faith

Requirements
Free Form Requirements

Requirements for Residential MDiv Students
- Completion of one core course, chosen from one of the following (more may be added):
  - Care of Parish 760 (Food, Eating, and the Life of Faith);
  - Care of Parish 806 (Caring for Creation);
  - Care of Parish 807 (The Theology and Spirituality of Place);
  - Care of Parish 808 (Agrarian Theology for an Urban World);
  - Care of Parish 820 (U.S. Food Policy); or
  - Christian Theology 812 (The Doctrine of Creation and Theological Anthropology);
- Completion of one approved elective course in the Divinity School centered on topics of related issues or a second course selected from those listed above;
- Completion of one approved elective course outside the Divinity School drawn from the Nicholas School of the Environment, Kenan Institute for Ethics, Duke Campus Farm, Sanford World Food Policy Center, Cultural Anthropology, or other subject areas that have a clear and identifiable focus on some aspect of environmental, food, or political-ecological theory, policy, and practice and be taught at a master’s level;
- Participation in either an independent environmental engagement/action project or appropriate field education placement that involves some aspect of environmental or socio-ecological witness; and
- Attendance at either the North Carolina Environmental Justice Network’s annual EJ Summit or the Carolina Farm Stewardship Association’s annual Sustainable Agriculture Conference at least once over the duration of the student’s program, or an equivalent gathering to be agreed on in advance; as well as participation in at least one action organized by the North Carolina Chapter of the Farm Labor Organizing Committee.

Requirements for MTS Students
MTS students must take three courses as listed above and focus the MTS thesis on a topic related to the certificate as negotiated with faculty directors. Attendance at one of the specified gatherings in the last bullet point above is also required.
Duke University

**D-FOAST-C - Faith-based Organising, Advocacy, and Social Transformation Certificate**

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### Program Summary

**Title**

Faith-based Organising, Advocacy, and Social Transformation Certificate

**Degree Designation**

CER - Certificate

**Type**

Certificate

**Overview**

The certificate in faith-based organizing, advocacy, and social transformation is for students seeking a Christian basis for involvement in either campaigning and advocacy work, community organizing, community development, conflict transformation, solidarity economy, or related forms of social, political, and economic witness. Such involvement can be a constitutive element of congregational ministry, work in not-for profit organizations (whether local, national, or international in reach), social justice activism, or part of involvement in the delivery and governance of public education, health, welfare, or housing. The certificate provides a pathway to the kinds of learning and formation needed for such endeavors. It will also connect students to others with a similar sense of vocation and direct them to expertise and learning opportunities in the Divinity School, the Center for Reconciliation, the Ormond Center, the broader university, the surrounding community, and to alumni beyond the Triangle area. In short, the certificate provides a framework for students seeking to learn how to cultivate thriving communities and a just and generous common life.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

**Website:** divinity.duke.edu/academics/certificates/faith-organizing

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### Requirements

**Free Form Requirements**

**Requirements for Residential MDiv Students**

- Completion of one core course, chosen from one of the following (more may be added)
  - Christian Ethics 813 (Listen, Organize, Act! Churches, Politics, and Community Transformation)
  - Parish 792 (Cultivating Thriving Communities)
  - World Christianity 845 (Foundations of Conflict Transformation: Theology, Theory and Practice)
  - Care of Parish 802 (Prophetic Ministry: Shaping Communities of Justice)
- Completion of one elective course in the Divinity School from the below list (see below)
- Completion of one elective course focused on an area of policy or practice (e.g., healthcare, public health, environment, energy, food systems, schooling, prisons, housing, social work, social movements, public administration). This can be from courses offered either inside or outside the Divinity School as agreed with the certificate faculty directors (preference is given to courses external to the Divinity School).
- Participation in one independent civic engagement or social action project or appropriate field education placement that...
Participation in one independent civic engagement or social action project or appropriate field education placement that involves some aspect of social, political, or economic witness as agreed in collaboration with the Office of Field Education and the faculty directors.

Listen to all episodes of the first series of the "Listen, Organize, Act!" podcast (available from the Ormond Center website) and write a 1000-word reflection of key points of learning from the podcast.

Participation in designated spiritual formation group and leadership training. This will typically entail participation in either Church Ministry 709: Sustaining Practices for Work on the Margins or Church Ministry 708 (Berean Cohort) spiritual formation group for at least one year.

It is recommended, but not required that the student undertake a version of the Industrial Areas Foundation's 2 or 5 day training (or equivalent with parallel networks such as Faith in Action). Access to this training can be arranged via a church or organization in membership with an organizing network.

It is recommended but not required that students undertake the Summer Institute for Reconciliation.

Requirements for Hybrid MDiv Students

- Completion of one core course, chosen from one of the following (more may be added)
  - Christian Ethics 813 (Listen, Organize, Act! Churches, Politics, and Community Transformation)
  - Parish 792 (Cultivating Thriving Communities)
  - World Christianity 845 (Conflict Transformation: Theology, Theory and Practice)
  - Care of Parish 802 (Prophetic Ministry: Shaping Communities of Justice)
- Completion of two elective courses in the Divinity School as agreed with the certificate faculty directors (see below)
- Participation/volunteer in either one independent civic engagement initiative, social action project, initiative in your vocational sector, campaign for social justice, or community related church ministry that involves some aspect of social, political, or economic witness as agreed in collaboration with the faculty directors within Formation for Ministry.
- Listen to all episodes of the first series of the "Listen, Organize, Act!" podcast (available from the Ormond Center website) and write a 1500-word reflection of key points of learning from the podcast in dialogue with and as they relate to the civic engagement/social action/ministry project participated in.
- It is recommended, but not required, that the student undertake a version of the Industrial Areas Foundation's 2 or 5 day training (or equivalent with parallel networks such as Faith in Action). Access to this training can be arranged via a church or organization in membership with an organizing network.
- It is recommended but not required, that students undertake the Summer Institute for Reconciliation.

Requirements for MTS Students

- Completion of one core course, chosen from one of the following (more may be added)
  - Christian Ethics 813 (Listen, Organize, Act! Churches, Politics, and Community Transformation)
  - Parish 792 (Cultivating Thriving Communities)
  - World Christianity 845 (Conflict Transformation: Theology, Theory and Practice)
  - Care of Parish 802 (Prophetic Ministry: Shaping Communities of Justice)
- Completion of two elective courses in the Divinity School as agreed with the certificate faculty directors (see below)
- Write a thesis on a topic related to the certificate, as negotiated with faculty directors.
- Listen to all episodes of the first series of the "Listen, Organize, Act!" podcast (available from the Ormond Center website) and write a 1500-word reflection of key points of learning from the podcast, ideally as these points of reflection relate to some experience/involvement in civic or community engagement.
- It is recommended, but not required, that the student participate/volunteer in one independent civic engagement or social action project or appropriate church placement that involves some aspect of social, political, or economic witness.

Requirements for MA Students

- Complete at least 2 courses in the certificate area. Relevant MA courses include the following
  - Christian Ethics 813 (Listen, Organize, Act!)
  - Care of Parish 792 (Cultivating Thriving Communities)
  - World Christianity 845 (Foundations of Conflict Transformation: Theology, Theory and Practice)
  - Care of Parish 802 (Prophetic Ministry: Shaping Communities of Justice)
- Complete an assignment related to the aims and objectives of the certificate in a third course (arranged with instructor)
Duke University

- Participation/volunteer in either one independent civic engagement initiative, social action project, initiative in your vocational sector, campaign for social justice, or community related church ministry that involves some aspect of social, political, or economic witness as agreed in collaboration with the faculty directors.
- Listen to all episodes of the first series of the "Listen, Organize, Act!" podcast (available from the Ormond Center website) and write a 1500-word reflection of key points of learning from the podcast that relate to and in dialogue with the civic engagement/social action/ministry project participated in.
- Complete a 1000-word summary about how the student’s current vocational work integrates with the specific concerns and focus of the certificate.

Approved Electives (More may be added)

- Black Church Studies 763 (The Life and Thought of Martin Luther King, Jr.)
- Care of Parish 792 (Cultivating Thriving Communities)
- Care of Parish 802 (Prophetic Ministry: Shaping Communities of Justice)
- Care of Parish 807 (The Theology and Spirituality of Place)
- Care of Parish 809 (Restorative Justice, Prison Ministry, and the Church)
- Pastoral Care 761 (Introduction to the Ministry of Social Work)
- World Christianity 845 (Conflict Transformation: Theology, Theory and Practice)
- Christian Ethics 813 (Listen, Organize, Act! Churches, Politics, and Community Transformation)
- Christian Ethics 814 (Christianity and Capitalism: A Theological Exploration)
- Christian Theology 779 (Introduction to Latinx Theology)
- Christian Theology 841 (Political Theology)
- Christian Theology 842 (Womanist Theological Ethics)
- Christian Humanism in the Black Atlantic (new course)
- World Christianity 820 (History and Theology of Integral Mission)

D-GTM-C - Gender, Sexuality, Theology, and Ministry Certificate

Program Summary

Title
Gender, Sexuality, Theology, and Ministry Certificate

Degree Designation                                   Type
CER - Certificate                                    Certificate

Overview
The certificate in gender, sexuality, theology, and ministry (GSTM) can be earned within the MDiv (residential and hybrid), MTS, and ThD degrees and enables students to make the study of gender, sexuality, theology, and ministry a core component of their theological education. It fosters a collaborative environment for teaching, research, service learning, and dialogue.

The GSTM program creates a network, community of discourse, and intellectual space—at Duke Divinity School and beyond—where questions of gender and sexuality are privileged in the academic study and practices of theology, ministry, and lived religion. The program examines intersections of gender with race, ethnicity, class, and sexuality, and asks what these questions mean for the church and for the common work.

Students in the certificate program take elective courses in the Divinity School or Department of Religious Studies and in Duke’s Program in Gender, Sexuality, and Feminist Studies that use gender and sexuality as primary lenses. They also design and execute an independent research or contextual learning project and present their work in a senior colloquium.

The work of the GTSM program also extends beyond the certificate into developing new courses that use the study of gender and sexuality as a primary analytical lens, fostering scholarship and academic dialogue across fields and positions, bringing guest lecturers to the Divinity School, sponsoring training in pastoral responses to domestic violence, and encouraging the community to engage with students’ work at the senior colloquia.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/gender
Requirements for MDiv (Residential and Hybrid), MTS, and ThD Students

- Completion of three courses in gender studies: a graduate level course in the Program in Gender, Sexuality, and Feminist Studies or an approved alternative; and two courses within the Divinity School or Duke University Department of Religion with a clear focus on gender studies;
- Completion of a contextual learning or research project in the area of gender, sexuality, theology, and ministry. The project may be conducted in one of four ways:
  - within a course (but not within any of the three courses that fulfill the previous requirement)
  - within a directed study
  - as an independent community service project
  - within the context of a field education placement (Note: The field education office is not responsible for facilitating or evaluating this project in any way); and
- Participation in a colloquium by students to discuss their contextual learning projects and/or to share the results of their research. Affiliated faculty members will be responsible for directing the colloquium.

Requirements for MA Students

- Completion of two courses in gender studies within the Divinity School or the Duke University Department of Religion (hybrid or residential), or an approved alternative, with a clear focus on gender studies;
- Completion of one assignment related to Gender, Sexuality, Theology, and Ministry for a non-GSTM course, with permission from instructor;
- If feasible, students will participate in a colloquium to discuss their contextual learning projects and/or to share the results of their research; and
- Completion of a 500-word summary of how coursework integrates with current vocation, with specific reference to the GSTM certificate.

Approved electives (others may be added)

- Christian Theology 842 (Womanist Theological Ethics)
- Care of Parish 800 (Women and Spiritual Autobiography)
- Christian Ethics 805: (Sex, Gender, and Discipleship)
- Church Ministry 762 (Love of God and Neighbor)
- Christian Ethics 856 (Theology through Visual Art and the Theology of Art)
- Christian Theology 857 (Doctrine of God: Love and Desire)
- Old Testament 973/New Testament 973 (Divine Embodiment)
- Preaching 774 (Women Preaching)
- Preaching 781 (Overshadowed Preacher)

D-LATINX-C - Latinx Studies Certificate

Program Summary

Title
Latinx Studies Certificate

Degree Designation
CER - Certificate

Type
Certificate

Overview
The certificate in Latinx studies is designed to provide theological and ministerial formation to students preparing for ministry with Hispanic/Latinx churches and communities in the United States. Students in the certificate program will take courses in Latinx theology, participate in the Caminantes advanced spiritual formation program, and, in the case of MDiv students, have at least one field education placement in a Hispanic/Latinx (H/L) ministry context or the equivalent in the form of a contextual engagement project.

Through the certificate program, the students will achieve the following goals:
Be part of a group of fellow sojourners who seek to encounter Christ on the roads connecting Duke Divinity School to the world, while practicing and honing skills for ministry with H/L communities;

Be part of a learning community that seeks to learn from H/L Christian traditions and cultures; and

Be part of a learning community that is committed to the H/L community and dedicated to becoming self-aware leaders who can thrive in a diverse context.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/latinx

Requirements
Free Form Requirements

Requirements for MDiv (Residential and Hybrid) and MTS Students

- Two courses in Latinx Studies:
  - Christian Theology 779 (Introduction to Latinx Theology), also offered in the hybrid format as needed;
  - At least one course in the Hispanic Summer Program or its equivalent;
- One course from a list of approved electives;
- A minimum of one year participation in Caminantes (also offered in hybrid format, as needed); and
- (MDiv only) At least one field education placement in a Hispanic-Latinx context or the equivalent in the form of a contextual engagement project.

Requirements for MA Students

- Two courses in Latinx Studies:
  - Christian Theology 779 (Introduction to Latinx Theology), or approved equivalent;
  - One course in the Hispanic Summer Program or one course from a list of approved electives;
- A written self-evaluation of the student’s grasp of Latinx theology completed in the second year of the program and submitted before graduation to the administrative team. This submission can either be written in fulfillment of the requirements of any course at Duke Divinity School or apart from a course; and
- A minimum of one year participation in Caminantes (also offered in hybrid format, as needed).

Elective Courses

- Christian Theology 780 (Recent Catholic Theology)
- Christian Theology 849 (Pneumatology: Global Perspectives on the Holy Spirit)
- Christian Theology 890 (Thinking Theologically; Thinking Queerly)
- Christian Theology 822 (Theology of Las Casas)
- Christian Theology 890 (Oscar Romero: Defender of the Poor)
- Black Church Studies 762 (Christian Identity and the Formation of the Racial World)
- Black Church Studies 767 (Christianity, Race, and the American Nation)
- Black Church Studies 802 (Race, Modernity, and Theology)
- World Christianity 803 (Beyond Borders: Latin American, Latino, and Hispanic Theologies)
- World Christianity 845 (Conflict Transformation: Theology, Theory and Practice)
- World Christianity 802 (Popular Revivals in 21st Century World Christianity)
- World Christianity 820 (History and Theology of Integral Mission)
Duke University

D-PREACH-C - Preaching Certificate

Program Summary

Title
Preaching Certificate

Degree Designation
CER - Certificate

Type
Certificate

Overview

Through this certificate in preaching, which can be earned alongside the residential MDiv degree, students will engage deeply with both the theory and practice of preaching. The goal is to prepare students to be more faithful and effective preachers, as well as to equip students for ongoing critical reflection and growth in their preaching ministry.

Through advanced work in homiletics, the certificate is designed to help students grow in their ability to:

- read and preach the gospel with passion and faithfulness;
- prepare and preach sermons that have biblical, theological, contextual, and formal integrity;
- perform sermons that embody a theologically rich relation between preacher, congregation, and proclaimed gospel;
- reflect theologically and critically on the practice of preaching; and
- identify and explore issues that will enable their continued growth as preachers.

The certificate will not only be valuable for students planning to enter parish ministry, but also for students considering advanced work in homiletics.

Website: divinity.duke.edu/academics/certificates/preaching

Requirements

Free Form Requirements

Requirements for Residential MDiv Students

- Introduction to Christian Preaching (Preaching 758)
- Three (3) preaching electives

- or -

- Introduction to the Ministry of Preaching (Church Ministry 760)
- Four (4) preaching electives
D-PRISON-C - Prison Studies Certificate

Program Summary

Title
Prison Studies Certificate

Degree Designation
CER - Certificate

Type
Certificate

Overview
The certificate in prison studies provides students with the opportunity to engage specifically with people in prison and the system that imprisons them in the context of theological education and formation for the ministry (see Matthew 25:36). This certificate can normally be earned within the MDiv, MTS, and ThD degree programs. Students interested in the certificate in prison studies should declare intent to the program director as well as to the Office of Academic Formation and Programs.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/prison

Requirements

Free Form Requirements

Requirements for residential MDiv Students
- Completion of Parish 809 (Restorative Justice, Prison Ministry, and the Church)
- Participation in a Project TURN course taught on-site in a local prison. Recent courses include:
  - Church History 790/History 714 (The Politics of Christ) – Fall 2022
  - Care of Parish 800 (Women and Spiritual Autobiography) – Fall 2022
  - Liturgical Studies 831 (Songwriting and Theology) – Fall 2021
- Completion of one additional course approved by the director that addresses questions relevant to prison studies (for example, treating approaches to justice, atonement, race, gender, conflict, or contextual ministry). An appropriate course or directed study approved by the certificate director may be substituted for this requirement. Examples of such courses include:
  - Black Church Studies 763 (The Life and Thought of MLK)
  - Christian Theology 804 (Theology, Justice and the Intellectual Life)
  - Christian Theology 812 (Doctrine of Creation and Theological Anthropology)
  - Christian Theology 952 (Slavery and Obedience)
  - Christian Ethics 804 (Theological Dimensions of American Law and Politics)
  - Christian Ethics 806 (Masculinity and Ministry)
  - Church Ministry 762 (The Love of God and Neighbor)Parish 780 (The Missional Church and Evangelism)
  - Pastoral Care 806 (Naming the Powers)
  - Preaching 802 (Preaching the Powers)
- Completion of a suitable field education placement
- Participation in a designated prison-oriented spiritual formation group, or, on petition, completing an approved research project

Requirements for MTS Students
- Completion of Parish 809 (Restorative Justice, Prison Ministry, and the Church)
- Participation in a Project TURN course taught on-site in a local prison
- Completion of one additional course approved by the director that addresses questions relevant to prison studies (for example, treating approaches to justice, atonement, race, gender, conflict, or contextual ministry). An appropriate directed study approved by the certificate director may be substituted for this requirement. Examples of such courses named above. An appropriate directed study approved by the certificate director may be substituted for this requirement.
- Completion of an MTS thesis that focuses on some aspect of prison studies that (1) takes the voices of incarcerated people (past or present) seriously and (2) views the prison as a site of significant learning and investigation

Requirements for THD Students
Negotiated with certificate director.
D-TA-C - Certificate in Theology and the Arts

Program Summary

Title
Certificate in Theology and the Arts

Degree Designation
CER - Certificate

Type
Certificate

Overview
The certificate in theology and the arts aims to provide Duke Divinity School students a firm grounding in the biblical resources, key theological loci, and practices of art making and reception relevant to a lifetime’s engagement with the arts in the church, the university, and beyond. The certificate is open to students in the MDiv, hybrid MDiv, MTS, MA, and ThM degree programs.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/certificate-theology-and-arts

Requirements

Free Form Requirements

Requirements for MDiv (Residential and Hybrid), MTS, and ThM Students

- Completion of three courses in theology and the arts, including the following:
  - required core course: Christian Theology 773 (Introduction to Theology and the Arts)
  - two approved courses in theology and the arts (usually one of these will be a course offered outside of the Divinity School)
- Completion of a research or service-learning project in theology and the arts. The project may be conducted in one of the following ways:
  - within a course (but not within any of the three courses that fulfill the previous requirement)
  - within a directed study
  - as an internship with a director of music or arts pastor at a church
  - as an independent community-building project
  - within the context of a field education placement (MDVH - within Formation for Ministry)
- Regular participation in bimonthly certificate colloquies and events sponsored by Duke Initiatives in Theology and the Arts

Requirements for MA Students

- Completion of two courses in theology and the arts:
  - required core course: Christian Theology 773 (Introduction to Theology and the Arts) or approved equivalent
  - an approved elective course in theology and the arts
- Completion of one assignment related to theology and the arts for a non-theology and the arts course, with permission from instructor
- Completion of 500-word summary of how coursework integrates with current vocation, with specific reference to the certificate in theology and the arts
- Regular participation, if feasible, in bimonthly CTA colloquies and DITA-sponsored events

Approved Divinity Electives

- Black Church Studies 768 (Religion, Race, & Relationship in Film)
- Black Church Studies 769 (Popular Apocalypse: Religion, Race, Popular Culture, and the Eschatological Imagination)
- Historical Theology 790 (Images of God)
- Liturgical Studies 804 (The Role and Function of Music in Corporate Worship)
- Liturgical Studies 830 (Survey of Christian Hymnody)
- New Testament 803 (The Passion Narratives)
- Old Testament 861 (Classical Hebrew Poetry)
- Old Testament 972 (The Psalms, Theology, and the Arts in Jewish and Christian Traditions)
Duke University

- Care of Parish 762 (Christianity and Contemporary Literature)
- Care of Parish 764 (The Poetic Imagination)
- Care of Parish 800 (Women and Spiritual Autobiography)
- Care of Parish 807 (Theology of Spirituality of Place)
- Spirituality 802 (Spiritual Writing Workshop)
- Christian Theology 781 (Modern Catholic Writing: Faith, Witness, Ecology)
- Christian Theology 812 (The Doctrine of Creation and Theological Anthropology)
- Christian Theology 815/LTS 875 (Theology and Music)
- Christian Theology 852 (Modern Theological Anthropology I: Pascal)
- Christian Theology 856: Theology Visual Art/Theology of Art
- Christian Theology 857 (Love and Desire)
- Christian Theology 968 (The Theological Aesthetics of the Image)
- Christian Theology 970 (Beauty, Suffering and the Arts)
- Christian Theology 782 (Poetry and/as Theology I)
- Christian Theology 783 (Poetry and/as Theology II)
- Christian Theology 859 (Christianity and Western Literature)
- Christian Theology 972 (Advanced Studies in Theology and the Arts)
- Christian Theology 860 (Theology and Film)
- Other arts courses at Duke Divinity offered as Special Topics courses.
D-THC-H-C - Theology and Health Care Certificate (Hybrid)

Program Summary
Title
Theology and Health Care Certificate (Hybrid)
Degree Designation
CER - Certificate
Type
Certificate
Overview
This certificate is available to students who are not enrolled in a degree program at the Divinity School. Students enrolled in the MDiv (residential or hybrid), MTS, MA, or ThM degree programs may pursue the certificate in theology, medicine, and culture instead.

The certificate in theology and health care prepares Duke Divinity School students for robust theological and practical engagement with contemporary practices in medicine and health care. The certificate in theology and health care will be of special interest to those with vocations in health care (e.g., trainees or practitioners of medicine, nursing, and other health care professions) who seek theological formation and further confidence engaging questions of suffering, illness, and the place of health care in a faithful life. There are two pathways for certificate completion: residential or hybrid.

The hybrid certificate is completed in one year of study at the Divinity School, consisting of both residential and online components.

Pathways for C-THC to Degree Programs
A C-THC student may apply for matriculation in Fall to MTS, MA, MDiv (residential or hybrid) degree programs. While most do this for the academic year post the C-THC, students are eligible to come back to the Divinity School within the parameters of the Transfer Credit Policy, namely that a possible return is initiated within five years of the C-THC. The student can transfer no more than 10 units of C-THC courses to the degree program, thus more than allowed in the Transfer Credit Policy. Students who took Cultivating Christian Imagination Courses may apply for advanced placement for one or both of the CCI course. Some C-THC courses may count as Limited Electives for the residential MDiv and hybrid MDiv program. Students must complete degree requirements for each program. C-THC students who wish to apply for a degree program should start by contacting the Office of Admissions. A streamlined application process will be available, and C-THC applicants will need to follow stated admission deadlines.

Website: divinity.duke.edu/academics/certificate-theology-and-health-care

Requirements
Free Form Requirements
Requirements for Hybrid Students
- Completion of Christian Studies 705 and 706 (Cultivating Christian Imagination), a two-term course that combines scripture, history, and theology in a sweeping tour of Christian tradition and the practices of Christian communities;
- Completion of Christian Ethics 761 and 763 (Health Care in Theological Context), a two-term course focused on the intersection of theology and medicine;
- Completion of Christian Studies 708 (Spiritual Formation and Vocation in Health Care), a two-term course that combines best practices of scripture reflection, Christian spirituality, and Christian spiritual formation and disciplines, and mentoring as students discern what faithful practices look like in their own contexts; and
- Optional completion of two (or more) elective courses offered within the Divinity School, at least one of which must be approved and listed as a TMC elective.

Approved Electives
For a list of approved electives, see the TMC certificate bulletin page at divinity.bulletins.duke.edu/programs/D-TMC-C.
Duke University

D-THC-R-C - Theology and Health Care Certificate

Program Summary

Title
Theology and Health Care Certificate

Degree Designation
CER - Certificate

Type
Certificate

Overview
This certificate is available to students who are not enrolled in a degree program at the Divinity School. Students enrolled in the MDiv (residential or hybrid), MTS, MA, or ThM degree programs may pursue the certificate in theology, medicine, and culture instead.

The certificate in theology and health care prepares Duke Divinity School students for robust theological and practical engagement with contemporary practices in medicine and health care. The certificate in theology and health care will be of special interest to those with vocations in health care (e.g., trainees or practitioners of medicine, nursing, and other health care professions) who seek theological formation and further confidence engaging questions of suffering, illness, and the place of health care in a faithful life. There are two pathways for certificate completion: residential or hybrid.

The residential certificate is typically completed in one year of full-time residential study and formation at Duke Divinity School. Six classes must be completed to earn the certificate, though many students will choose to enroll in additional courses.

Pathways for C-THC to Degree Programs

A C-THC student may apply for matriculation in Fall to MTS, MA, MDiv (residential or hybrid) degree programs. While most do this for the academic year post the C-THC, students are eligible to come back to the Divinity School within the parameters of the Transfer Credit Policy, namely that a possible return is initiated within five years of the C-THC. The student can transfer no more than 10 units of C-THC courses to the degree program, thus more than allowed in the Transfer Credit Policy. Students who took Cultivating Christian Imagination Courses may apply for advanced placement for one or both of the CCI course. Some C-THC courses may count as Limited Electives for the residential MDiv and hybrid MDiv program. Students must complete degree requirements for each program. C-THC students who wish to apply for a degree program should start by contacting the Office of Admissions. A streamlined application process will be available, and C-THC applicants will need to follow stated admission deadlines.

Website: divinity.duke.edu/academics/certificate-theology-and-health-care

Requirements

Free Form Requirements

Requirements for Residential Students

- Completion of two core courses focused on scripture, Christian theology, and/or church history
- Completion of Christian Ethics 761 and 763 (Health Care in Theological Context), a two-semester course focused on the intersection of theology and medicine
- Completion of Christian Studies 707 (Spiritual Formation and Community Engagement for Theology, Medicine and Culture), a two-semester course that combines best practices of scripture reflection, Christian spiritual formation and disciplines, and mentoring as students discern what faithful practices look like in their own contexts (TMC Fellows participate together in a dedicated section of this course)
- Optional completion of two (or more) elective courses offered within the Divinity School, at least one of which must be approved and listed by the Office of Academic Programs as fulfilling the elective requirement for the certificate in theology and health care

Approved Electives

For a list of approved electives, see the TMC certificate bulletin page at divinity.bulletins.duke.edu/programs/D-TMC-C.

D-THM-THM - Master of Theology

Program Summary

Title
Duke University

Master of Theology

Degree Designation
THM - Master of Theology

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

Website: divinity.duke.edu/academics/thm

Requirements

Free Form Requirements
The general requirements for the degree of master of theology are:

- Eight course units total. At least four of these classes must be taken at the 800 or 900 level with an average grade of B (3.0 average on a 4.0 scale). Normally, no more than two of the students’ courses will be directed studies, including the directed study in which the thesis is written. Students seeking to take an additional directed study must seek the permission of the ThM director and academic dean;
- Superior performance (at least a B-) in a comprehensive examination covering the student’s area of study. The exam consists of four questions formulated by the student’s advisor, in consultation with the ThM director. The questions are designed to require of the student a summary of the issues raised in the student’s coursework. Students may take this exam in an in-class setting or as a take-home exam. The answers to each question are normally 3,000 to 4,000 words, for a total of 12,000 to 16,000 words. The examination will be given at the close of the course of study for the degree, ordinarily in November or April;
- As an alternative to the examination, the student may elect to write a thesis, if approved by the ThM director. The thesis must be well researched, clearly written, represent a significant act of intellectual engagement, and normally be 12,000 to 20,000 words (fifty to seventy-five pages), although some projects will necessitate greater length. Artistic projects may be proposed in place of a traditional research paper. However, an artistic project must still include a written description of the theoretical basis for the creative work the student does in another medium. This written description will normally take the same form as the traditional ThM thesis and be at least 10,000 words (forty pages) in length;
- Students must submit to the Office of Academic Programs a one-page thesis proposal (a form is available on the Divinity School website) that includes the thesis title, a brief description of the topic, and a brief preliminary bibliography. This proposal must be submitted no later than October 15 (for a thesis to be completed in the fall) or February 15 (for a thesis to be completed in the spring) and must be digitally signed by the thesis supervisor and the ThM director;
- The ThM thesis must be written as a continuation of a directed study. Normally, the thesis is written in the student’s final semester of enrollment. The director of the directed study will ordinarily serve as the thesis supervisor and will grade the thesis. A second reader is required and should be acquired by the beginning of the student’s final semester of enrollment. A final draft of the thesis will be due to the thesis supervisor and second reader no later than noon on the first day of reading week in the semester which the student will graduate;
- The ThM thesis defense should take place after the thesis has been submitted (Monday of student’s final reading week) and before the end of final exam week for the semester in question. If the student is graduating in the summer, the thesis defense should take place prior to August 1. It will typically last about one hour. Those present should include the ThM student, the thesis supervisor, and the second reader. Individuals may participate remotely using video conference or conference calling if needed. The defense may take place on campus or, if agreeable to the student and faculty, may take place at a coffee shop or similar location near campus. Students may invite others to attend the defense if desired. To avoid scheduling difficulties, setting a defense date with the advisor and reader as soon as possible prior to the submission of the thesis is recommended;
- Prior to the defense, the supervisor and second reader should provide students with written feedback on the thesis;
- During the defense, students have an opportunity to respond to written feedback they have received regarding the thesis. Faculty may pose further critical questions regarding the thesis. In addition, faculty and students should discuss the implications of the thesis for the wider field of study and for the student’s vocation. For example, if a student plans to pursue doctoral work, what are further, related questions the students might explore? How might they build on this research in their doctoral program? If a student is entering or returning to the practice of ministry, how will the work they have done in the thesis shape that ministry?
How might they translate this research for a lay audience? What questions remain to be answered/addressed? The tone of the defense should be constructive and not harrowing. Finally, the defense is an occasion to acknowledge the student’s accomplishment. For many ThM students, the thesis is the most significant piece of research they have completed to date. The defense allows an opportunity to celebrate student achievement:

- Once the student has defended the thesis, the thesis supervisor should submit by email a one paragraph narrative summary of the defense to the student and the Office of Academic Programs (divinity.duke.edu/academics). This summary will be included in the student’s record;
- ThM students must take all of their enrolled courses for a letter grade. Pass/Fail grading is not available to students in this program;
- Residence for one academic year or the equivalent. (Equivalency to be determined by the academic dean); and
- There are no general language requirements. However, classical or modern languages may be required for certain programs (for example, in biblical studies, Hebrew or Greek may be required).

The Program of Study

At least four of the required eight courses must be taken in one of the basic theological disciplines (biblical, historical, theological, or ministerial) that will be designated as the candidate’s major. The directed study may count toward fulfilling the major requirement. Students enrolled in the ThM may take the elementary biblical languages; however, these courses may not count as fulfilling the major requirement for biblical studies.

THM students seeking a concentration in pastoral care may reach out to the Office of Ministerial Formation for information on Clinical Pastoral Education.

A maximum of three course credits may be granted for Clinical Pastoral Education (CPE) residency or supervisory CPE.

Continuation Requirements

- The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for the ThM degree program:
  - The student must maintain a cumulative grade point average of 3.0. A student who falls below this level is dismissed;
  - The student must demonstrate progress in the program by completing courses. A student who has two or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program;
  - The minimum time in which the degree can be completed is one academic year (two semesters); a student may take a full calendar year and use the summer to complete degree requirements. However, these requirements must be completed by early August of the summer the student wishes to graduate. The specific date for completion is set in conjunction with the ThM director and the Academic Programs Office based on timelines established annually by the Office of the University Registrar at Duke. Students completing course work in August will be considered a September graduate. September graduates (those who completed course work in August) do not have to pay for ThM continuation. Students needing more than twelve months to complete the degree must seek the permission of the ThM director and the academic dean. All other ThM students must complete the degree within two years (four semesters). To be classified as full-time, a student must be enrolled in three or more courses in a semester. To be classified as part-time, a student must be enrolled in two courses in a semester; and
  - ThM students who have registered for the eight required courses and have completed all coursework except the exam or the thesis must register for course continuation (CONTDIV 500) each fall and spring semester until they complete all the requirements for the program (and pay accompanying continuation fee).

D-TMC-C - Theology, Medicine, and Culture Certificate

Program Summary

<table>
<thead>
<tr>
<th>Title</th>
<th>Degree Designation</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theology, Medicine, and Culture Certificate</td>
<td>CER - Certificate</td>
<td>Certificate</td>
</tr>
</tbody>
</table>
The certificate in theology, medicine, and culture will prepare Divinity School students for robust theological and practical engagement with contemporary practices in medicine and health care. The certificate can be pursued by students in the MDiv (residential and hybrid), MTS, ThM, or ThD degree programs.

It will be of special interest to students who will be working in parish-based settings and who wish to develop further competence and confidence engaging questions of suffering, illness, and the role of medicine; who are interested in serving as chaplains in a health care setting; who are trained or are pursuing training in the clinical disciplines (e.g., medicine, psychology, nursing, and social work); and/or who intend further study in bioethics or in pastoral theology.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/medicine

Requirements
Free Form Requirements

Requirements for MDiv (Residential and Hybrid), MTS, and ThM Students

- Completion of at least three courses that explore the intersections of theology, medicine, and culture; one of these courses must be one semester of the two-course sequence Christian Ethics 761 and 763 (Health Care in Theological Context). The other two courses must be listed by the Office of Academic Programs as fulfilling the certificate in theology, medicine, and culture. If approved by the program director, directed study courses may count toward this requirement.
- Participation in a program, elective, or professional service that offers practical ministry-related experience in a health care setting.
- Completion of a research paper that directly engages the intersection of theology, medicine, and culture. This paper may be done as part of a class and will ordinarily be presented publicly near the conclusion of the student’s degree program.
- Regular participation in the semi-monthly TMC seminar. The schedule of these informal seminars is available from the TMC website and on the school’s calendar of events. Candidates for the certificate are expected to attend as many of these events as possible.

For students specifically interested in chaplaincy, the directors of the certificate will work with students on an individual basis to craft an approach to study and practical experience aimed at enhancing their preparation for chaplaincy.

Requirements for MA Students

- Completion of at least two courses that explore the intersections of theology, medicine, and culture; one of these courses must be one semester of the two-course sequence Christian Ethics 761 and 763 (Health Care in Theological Context). The other course must be listed by the Office of Academic Programs as fulfilling the certificate in theology, medicine, and culture. If approved by the program director, directed study courses may count toward this requirement.
- Completion of a research paper that directly engages the intersection of theology, medicine, and culture. This paper may be done as part of a class and, if feasible, may be presented publicly at a TMC seminar or year-end symposium.
- If feasible, regular participation in the semi-monthly TMC seminar. The schedule of these informal seminars is available from the TMC website and on the school’s calendar of events.

Approved Electives

- Church History 790 (History of Medicine/Christianity)
- Church History 810 (Death, Grief & Consolation)
- Church History 819 (The Body in Early Christian Thought and Practice)
- Church History 954 (Death and Dying in Antiquity)
- Church History 762 (Love of God and Neighbor)
- Clinical Pastoral Education 500 (Parish-Based CPE – Duke Hospital)
- Clinical Pastoral Education 5100 (Level One CPE)
- Clinical Pastoral Education 550 (Level One Clinical Pastoral Education, Transferred)
- Clinical Pastoral Education 575 (Level Two Clinical Pastoral Education in Pastoral Care and Counseling)
- Clinical Pastoral Education 580 (Level Two Clinical Pastoral Education, Transferred)
Duke University

- New Testament 813 (Paul and the Person)
- Old Testament 769 (Prophecy in the Body)
- Old Testament 770Z/870Z (Ezekiel: Trauma, Exile, and Vision)
- Old Testament 806 (Biblical Bodies)
- Care of Parish 760 (Food, Eating, Life of Faith)
- Care of Parish 786 (Organized Compassion: History and Ethics of Humanitarianism)
- Care of Parish 806 (Caring for Creation)
- Care of Parish 817 (Theology and Social Science)
- Care of Parish 820 (U.S. Food Policy)
- Care of Parish 821 (Global Food Policy)
- Care of Parish 822 (Charitable Foods)
- Pastoral Care 760 (Introduction to Pastoral Theology and Care)
- Pastoral Care 761 (Introduction to the Ministry of Social Work)
- Pastoral Care 762 (Issues in Cross Cultural Pastoral Care and Counseling)
- Pastoral Care 765 (Pastoral Care for Depression/Anxiety)
- Pastoral Care 766 (Responding to Loss and Displacement in Pastoral Ministry)
- Pastoral Care 790 (Death, Dying, Bereavement)
- Pastoral Care 804 (Theology and Trauma)
- Pastoral Care 806 (Naming the Powers: Pastoral Care and the Spirit World)
- Pastoral Care 810 (Theology, Mental Health, and Human Flourishing)
- Pastoral Care 812/Christian Theology 812 (Discipleship and Disability)
- Pastoral Care 890 (Church's Care of the Bereaved)
- Preaching 807 (Balm in Gilead)
- Christian Ethics 763 (Introduction to Medical, Ethics, and Theology)
- Christian Ethics 764 (Health and Holiness)
- Christian Ethics 765 (Attending to Persons in Pain)
- Christian Ethics 783/Pastoral Care 777 (The Care of Souls and Ethics of War)
- Christian Ethics 807 (Advanced Theological Bioethics)
- Christian Ethics 811 (Happiness, the Life of Virtue and Friendship)
- Christian Ethics 813 (Listen, Organize, Act)
- Christian Ethics 815 (End of Life Care and Theological Ethics)
- Christian Ethics 816 (Health Care, Inequities, and Theological Ethics)
- Christian Ethics 817 (Womanist Bioethics)
- Christian Studies 705 (Cultivating Christian Imagination)
- Christian Studies 707 (Spiritual Formation and Community Engagement For Theology, Medicine and Culture)
- Christian Studies 708 (Spiritual Formation and Vocation in Healthcare)
- Christian Ethics 783/Pastoral Care 777 (Care of Souls: Ethics of War)
- Christian Theology 809 (Theology of Death and Martyrdom)
- Christian Theology 812 (The Christian Doctrine of Creation and Theological Anthropology)
- Christian Theology 842 (Womanist Theological Ethics)
- Christian Theology 845 (Beauty, Suffering and the Cross)
- Christian Theology 851 (Transhumanism, Theology and Embodiment)

**D-TS-MTS - Master of Theological Studies**

**Program Summary**

**Title**
Master of Theological Studies

**Degree Designation**
MTS - Master of Theological Studies

**Type**
Primary

**Overview**
This two-year (four semesters) general academic degree is designed to provide an introduction to the theological disciplines as:

1. foundation for a graduate research degree (PhD);
2. preparation for lay religious careers;
3. grounding for teaching, research, or practice in another field (e.g., history, psychology, music);
4. enhancement of institutional leadership roles; or
5. personal enrichment.

There are two curricular tracks available to students. MTS Core is for those considering a wide variety of applications for their degree (including further academic study, lay ministry, deacon's orders, nonprofit work, and secondary teaching) and who are seeking an all-around theological education in Church History, Biblical Studies, and Theology. MTS Focus, which allows greater curricular flexibility and requires the naming of a concentration, is for students who have extensive, prior theological preparation in their undergraduate coursework and who intend to apply for further academic study after completion of the MTS. Students matriculate into either MTS Core or MTS Focus or can request to enter the Focus program no later than the third semester of study. Students pursuing a dual degree with the MTS are eligible for the MTS Core program only.

Website: divinity.duke.edu/academics/mts

Requirements
Free Form Requirements
The requirements for the degree of master of theological studies are:

- sixteen courses and four or more semesters of residency (transfer credit is limited to two courses), with no more than two courses outside of the Divinity School;
- a normal load of four courses per semester;
- Old Testament 752 and 753, New Testament 754, Church History 750 and 751, Christian Theology 755, and Christian Ethics 757 for those in MTS Core;
- four core courses total, including one course from each of the following areas as determined by the MTS director: History (Church History 750 or 751); Bible (Old Testament 752 and New Testament 754); and Theology and Ethics (Christian Theology 755 or Christian Ethics 757) for those in MTS Focus;
- the maintenance of a cumulative grade point average of 2.5;
- submission of a well-researched, clearly written final thesis. This thesis may build upon and elaborate work done in a previous paper in the program; it may be written in the context of a course, or as an independent study, or as an additional paper outside current course work. The writing is normally done in the final semester. A final draft of the thesis will be due to the thesis advisor no later than noon on the first day of reading week in the semester which the student will graduate;
- submission of a portfolio for review by a faculty member; and
- completion of all requirements for the degree within a four-year (eight-semester) period.

Administration
MTS students will draft program goals and project a four semester course plan with their academic advisor. At each registration conference, students and advisors will reassess program goals and the course plan adopted by the student. Required courses for the MTS Core are: Old Testament 752 and 753, New Testament 754, Church History 750 and 751, Christian Theology 755, Christian Ethics 757, and nine open electives. Required courses for the MTS Focus are determined by the MTS director in consultation with the student. At minimum an MTS Focus student will complete four core courses (Church History 750 or 751; Old Testament 752; New Testament 754; and Christian Theology 755 or Christian Ethics 757). One of the four core courses may be satisfied by Advanced Placement, though students may petition to the academic dean and MTS director for an additional advanced placement. The MTS Focus requires a concentration in Bible, History, or Theology & Ethics. Specific requirements are outlined on the Duke Divinity School website. The normal academic load is four courses per semester. A student with demonstrated competence may, with the consent of the academic advisor and the academic dean, enroll for an additional course in the second semester of the first year and/or senior year. To be eligible for an overload, typically a student must have a cumulative GPA of at least 3.0 or higher. Students are allowed two course overloads. No student may have more than three course overloads, and course overloads may not allow a student to graduate early.

By either October 15 or February 15 of the second year (depending on whether the student intends to submit the thesis at the close of the fall or spring semester, respectively), the student must submit a thesis proposal to the Office of Academic Programs. Proposal
forms can be found on the academic portion of the Divinity School website; before submission, the forms must be signed by the academic advisor and a second reader (if the student chooses to use one). The proposal must also include a tentative title and a brief description of the topic. The thesis itself is due upon the date the student sets in agreement with the academic advisor, but no later than noon on the Monday of the final reading period of the semester in which it is submitted.

Before graduation, there will be a final evaluation of the student’s portfolio. Both the portfolio and the academic advisor’s final evaluation are submitted to the academic dean.

**Recommended MTS Curricular Paradigm for MTS Core**

(Required core courses in **bold**)

<table>
<thead>
<tr>
<th>FIRST YEAR</th>
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<tbody>
<tr>
<td><strong>Fall Semester</strong></td>
<td><strong>Spring Semester</strong></td>
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<tr>
<td>Church History 750</td>
<td>Church History 751</td>
<td></td>
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<tr>
<td>Old Testament 752</td>
<td>Old Testament 753</td>
<td></td>
</tr>
<tr>
<td>Elective</td>
<td>New Testament 754</td>
<td></td>
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<tr>
<td>Elective or biblical language</td>
<td>Elective or biblical language</td>
<td></td>
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<tr>
<td>Spiritual Formation optional</td>
<td>Spiritual Formation optional</td>
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<tr>
<td>First Year Writing Assessment</td>
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<table>
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<tr>
<th>SECOND YEAR</th>
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<tbody>
<tr>
<td><strong>Fall Semester</strong></td>
<td><strong>Spring Semester</strong></td>
<td></td>
</tr>
<tr>
<td>Christian Theology 755</td>
<td>Christian Ethics 757</td>
<td></td>
</tr>
<tr>
<td>Elective</td>
<td>Elective (or optional directed study on thesis)</td>
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<tr>
<td>Elective</td>
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<tr>
<td>Elective</td>
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<tr>
<td>MTS Portfolio Review</td>
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</table>

**Recommended MTS Curricular Paradigm for MTS Focus**

The MTS Focus paradigm provides flexibility in curricular enrollment. Students should refer to the Administration section above to determine the required courses for the MTS Focus. Additionally, there is greater detail about the MTS Focus paradigm available on the Duke Divinity School website.

**Continuation Requirements**

The progress of all students is reviewed at the end of every semester by the Academic Policies Committee. The following are the continuation requirements for students enrolled in the MTS degree program:

- The student must maintain a cumulative grade point average of 2.5. If a student falls below this level, the student may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence, or asked to participate in a limited program. This means that the student may enroll in no more than three courses.
- At the end of the second semester the student on limited program who does not attain a cumulative GPA of 2.5 is dismissed. In exceptional cases a student who shows substantial improvement the second semester but does not quite attain a GPA of 2.5 may be given a third semester to do so.
- The student must demonstrate progress in the program by completing courses. A student who has three or more unresolved incompletes or a pattern of multiple withdrawals may, at the discretion of the academic dean, be dismissed, placed on an involuntary leave of absence until the incomplete work is resolved, or asked to participate in a limited program.

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

Duke Divinity School and Duke Law School have established a combined four-year program in law and theological studies. Acceptance into this program requires applying separately for admission to each school. The students in the MTS/JD program may enroll the first year in either Duke Divinity School or Duke Law School. If the student begins in the former, the first-year curriculum is the same as that of
other Divinity School students; if the student begins in the latter, the first-year curriculum is the same as that of other law students. The student’s second year consists of the full first-year program of the other school. In the third and fourth years of the program, the student takes courses in both schools. Approximately two-thirds of these courses are taken in Duke Law School.

**TMC Fellows Condensed MTS**

A TMC Fellow in the MTS program has the option to petition for MTS Focus paradigm. Most TMC Fellows seek the Theology and Ethics paradigm. The Divinity School accepts some credits earned in the School of Medicine toward MTS Focus requirements. TMC Fellows in Duke School of Medicine complete 12 units within the Divinity School, while TMC Fellows in UNC School of Medicine complete 14 units within the Divinity School. Students must graduate with MTS and medicine degree at the same time. Enrollment verifications from Registrar’s office at non-Duke schools is required. A student who has completed all units before their last term may take a leave from the Duke program (if approved) or register for continuation (and pay the continuation fee) in order to have access to campus services.

### Possible Paradigm

<table>
<thead>
<tr>
<th>FALL</th>
<th>SPRING</th>
<th>FALL</th>
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</thead>
<tbody>
<tr>
<td>Core course</td>
<td>Core course</td>
<td>Elective in Concentration</td>
</tr>
<tr>
<td>Core course</td>
<td>Core course</td>
<td>Elective in Concentration</td>
</tr>
<tr>
<td>Christian Ethics 761 (Health Care in Theological Context I)*</td>
<td>Christian Ethics 763 (Health Care in Theological Context II)*</td>
<td>Directed study for thesis</td>
</tr>
<tr>
<td>Spiritual Formation (Christian Studies 707)</td>
<td>Spiritual Formation (Christian Studies 707)</td>
<td>Elective in Concentration</td>
</tr>
<tr>
<td>Possible overload</td>
<td>Possible overload</td>
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</table>

MTS students can apply to take an overload to 5 classes in the Spring or take a class in Summer. Students cannot overload in the first term. If a student does not want to take 4 classes in the second Fall, a TMC fellow can then spread the remaining units over Summer, Fall, and Spring. This may make them part-time students, which has financial aid and scholarship implications.

### Possible Paradigm #2

<table>
<thead>
<tr>
<th>FALL</th>
<th>SPRING</th>
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<tbody>
<tr>
<td>Core course</td>
<td>Core course</td>
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<tr>
<td>Core course</td>
<td>Core course</td>
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<tr>
<td>XTIANETH 761 (Health Care in Theological Context I)*</td>
<td>XTIANETH 763 (Health Care in Theological Context II)*</td>
</tr>
<tr>
<td>Spiritual Formation (XTIANSTU 707)</td>
<td>Spiritual Formation (XTIANSTU 707)</td>
</tr>
<tr>
<td>Possible overload (or Summer)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>FALL</th>
<th>SPRING</th>
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<tbody>
<tr>
<td>Elective in Concentration</td>
<td>Directed study for thesis</td>
</tr>
<tr>
<td>Elective in Concentration</td>
<td>Elective in Concentration</td>
</tr>
<tr>
<td>Possible overload</td>
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</table>

*Both paradigm presupposes a Theology and Ethics focus (and the two course Health Care courses as concentration courses). If a student selects a different focus, they may need more concentration courses.*

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**D-WES-C - Methodist Wesleyan Studies Certificate**

**Program Summary**

**Title**

Methodist Wesleyan Studies Certificate

**Degree Designation**

CER - Certificate

**Type**

Certificate

**Overview**

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141/268
The certificate in Methodist/Wesleyan studies is for pan-Methodist/Wesleyan students who wish to engage in robust and intentional training in Wesleyan theology and spiritual practice in preparation for leadership positions in Methodist and Wesleyan churches, including the United Methodist Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and Korean Methodist Church.

The certificate can be earned as part of the residential MDiv, hybrid MDiv, MTS, and MA degrees.

Duke Divinity School has rich resources in Methodist/Wesleyan studies, including renowned Methodist/Wesleyan scholars, vast primary sources in Methodism, the Center for Studies in the Wesleyan Tradition, seasoned Methodist pastors in Field Education and Spiritual Formation programs, and close partnership with Methodist churches. The certificate in Methodist/Wesleyan studies, administered by the Methodist House of Studies, will guide pan-Methodist/Wesleyan students to identify and engage in these resources and integrate them into their academic study and ministry.

The goal of the certificate is to nurture Christian leaders whose theology and practice are deeply embedded in the Methodist tradition of serving the marginalized and creating innovative practices to foster thriving communities. Through the certificate program, the students will better integrate their academic learning with ministerial practices in the Wesleyan tradition, learn and practice spiritual exercises (“the means of grace”) in the Wesleyan tradition, and receive mentoring for vocational discernment and leadership development in the Wesleyan tradition.

As part of an advanced spiritual formation learning community that seeks Wesleyan spiritual disciplines to sustain the life of study and ministry, students will build connections with other Methodist/Wesleyan students, faculty, and ecclesial leaders, crossing conventional cultural, racial, and ethnic boundaries.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

**Website:** divinity.duke.edu/academics/certificates/methodist-wesleyan

**Requirements**

**Free Form Requirements**

**Requirements for MA, MDiv (Residential and Hybrid), and MTS Students**

- Three courses in Methodist/Wesleyan Studies
  - Care of Parish 707 (Wesleyan Foundations for Mission, Practice, and Belief)
  - Two elective courses
- MDVR - A minimum of one year’s participation in Church Ministry 706 (Wesleyan Discipleship Group)
- At least one field education placement in a Methodist/Wesleyan setting; (MDVH – Field Education within Formation for Ministry)

**Approved Elective Courses**

- American Christianity 800 (Studies in American Methodism)
- Church History 809 (Life and Times of the Wesleys)
- Church Ministry 761 (Introduction to Christian Ministry: Ordained Leadership)
- History of Theology 950 (Theology of John Wesley)
- Liturgical Studies 730/760 (Introduction to Christian Worship) — fall semester only
- Care of Parish 708 (United Methodism: Mission, Practice, Belief)
- Care of Parish 759 (Missio Ecclesiae: God’s Mission of Empowerment)
- Care of Parish 768 (Preaching in the Wesleyan Theological Tradition)
- Care of Parish 770 (Forming Disciples in the Wesleyan Tradition)
- Care of Parish 779 (Women and Evangelism)
- Care of Parish 780 (The Missional Church and Evangelism)
- Care of Parish 801 (Evangelism and Leadership)
- Pastoral Care 760 (Introduction to Pastoral Theology and Care)
- Pastoral Care 765 (Pastoral Care through Depression and Anxiety)
- Pastoral Care 790 (Ministry through Death, Dying, and Bereavement)
Duke University

- Pastoral Care 766 (Ministry and Care in Contexts of Forced Displacement)
- Christian Theology 824 (John Wesley, Methodism, and Ecumenism)
- Christian Theology 854 (Contemporary Methodist Theology)
- Other forthcoming Methodist/Wesleyan courses
Duke University

D-WORSHIP-C - Worship Certificate

Program Summary

Title
Worship Certificate

Degree Designation
CER - Certificate

Type
Certificate

Overview
The certificate in worship prepares Duke Divinity students (hybrid MDiv, residential MDiv, and MA) to engage in practical formation and theoretical reflection on the worship of God in Christian congregations. The certificate serves a variety of students who carry the responsibility of weekly worship planning and leadership for their congregations (as church musicians, worship leaders, pastors, or in other roles) and students interested in the interdisciplinary academic study of worship. Through the courses offered within the certificate program, students will broaden their perspective on the history and theology of Christian worship, enhance their capacities to plan and lead worship, and reflect on the connection between worship and the broader life of the church. The approach in teaching is inclusive, not exclusive, and thus consideration is given to worship across a variety of styles, denominations, and liturgical traditions.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/worship

Requirements
Free Form Requirements

Requirements for MA, MDiv (Residential and Hybrid), and MTS Students

- Completion of three courses in Liturgical Studies (LTS) as follows:
  - One Liturgical Studies course whose course number ends in -00 through -29
  - One Liturgical Studies course whose course number ends in -30 through -59
  - One other Liturgical Studies course or any course chosen from the options found on the website and in Stellic (more may be added):
    - Old Testament 766 (Biblical Prayer)
    - New Testament 801 (Church and Ministry in the New Testament)
    - New Testament 809 (Imitation and Transformation in the Letters of Paul)
    - Christian Theology 725 (Christian Vocation)
    - Christian Theology 773 (Introduction to Theology and the Arts)
    - Christian Theology 801 (Theological Grounding for the Practice of Ministry)
    - Christian Theology 815 (Theology and Music)
    - Christian Theology 817 (Spirit, Worship, and Mission)
    - Christian Theology 846 (Music and Scripture)
    - Historical Theology 790 (Images of God)
    - Church Ministry 763 (The Holy Spirit and Ministry)
    - Care of Parish 781 (Leadership in the Ancient and Contemporary Church)
    - Care of Parish 803 (What’s “Christian” about Christian Leadership)
    - Christian Education 766 (Worship and Christian Formation)
    - Spirituality 760 (Introduction to Christian Spirituality)

- Attendance at one annual worship-focused ministry event each year after declaring for the certificate (minimum of one attendance at an event), approved by the faculty advisor for the certificate

- (MDivR only) A minimum of one year’s participation in an advanced spiritual formation group in worship, Church Ministry 714 (Lost in Wonder, Love, & Praise)

- (MDivR only) A field education component or contextual engagement project with an emphasis in worship

- (MDivH only) Field Education and other Formation within Formation for Ministry

- (MTS only) A thesis that is on a topic related to the certificate, as negotiated with faculty director
D-XTEDU-C - Christian Education Certificate

Program Summary

Title
Christian Education Certificate

Degree Designation
CER - Certificate

Type
Certificate

Overview

The Divinity School offers a certificate in Christian education within the master of divinity (residential and hybrid) and master of arts curriculum. This certificate benefits persons seeking to practice as church educators, teachers, college chaplains, youth workers, or health care workers. Since educational ministry is rightly understood as organic to the church’s ministries of outreach, worship, mission, and nurture, persons called to parish ministry will find the certificate equally beneficial in preparing them for congregational leadership.

Lists of electives that count for certificates can be found on certificate websites (divinity.duke.edu/academics/certificates) and in Stellic (duke.stellic.com).

Website: divinity.duke.edu/academics/certificates/christian-education

Requirements

Free Form Requirements

Requirements for MDiv Students (Residential and Hybrid)

- Christian Education 760 (Introduction to the Education of Christians). This course will count for the Church Ministry Limited Elective;
- Completion of three additional Christian Education electives (CE electives have “XTIANEDU” in the code). Students may petition the certificate director to apply non-educational electives toward the certificate. For approval, course instructors must agree to shape one graded assignment in the course for Christian educational purposes. If possible, master of divinity students should plan to satisfy their Practicing Theology in Ministry Limited Elective within these three choices; and
- Completion of one Christian Education-related field education placement (MDVH – Field Education within Formation for Ministry).

Requirements for MA Students (all MA certificates are subject to course availability)

- Christian Education 760 (Introduction to the Education of Christians);
- Completion of two additional approved Christian Education electives (CE electives have “XTIANEDU” in the code);
- Completion of one assignment related to Christian Education for a non-CE course, with permission from instructor; and
- Completion of 500-word summary of how coursework integrates with current vocation, with specific reference to the CE certificate.

Approved Christian Education electives (Others may be added)

- Liturgical Studies 808 (Teaching Worship)
- New Testament 800 (Bible Study Programs for the Local Church)
- New Testament 813 (Paul and the Person)
- Care of Parish 760 Food, (Eating and the Life of Faith)
- Pastoral Care 810 (Theology, Mental Health and Human Flourishing)
- Pastoral Care 812/Christian Theology 812 (Discipleship and Disability)
- Spirituality 760 (Introduction to Spirituality)
- Pastoral Care 810 (Theology, Mental Health and Human Flourishing)

All Courses
### AMXTIAN756 - American Christianity

**Subject** AMXTIAN  
**Catalog Number** 756  
**Title** American Christianity  

**Description**  
A consideration of the nature of Christianity in America and the history of its development.

### AMXTIAN790 - Topics in American Christianity

**Subject** AMXTIAN  
**Catalog Number** 790  
**Title** Topics in American Christianity  

**Description**  
Topics vary. May be repeated for credit.

### AMXTIAN800 - Studies in American Methodism

**Subject** AMXTIAN  
**Catalog Number** 800  
**Title** Studies in American Methodism  

**Description**  
Research seminar devoted to selected topics in the Wesleyan and Methodist traditions in America.

### AMXTIAN801 - Donald Trump, TV Preachers, and the American Prosperity Gospel

**Subject** AMXTIAN  
**Catalog Number** 801  
**Title** Donald Trump, TV Preachers, and the American Prosperity Gospel  

**Description**  
This course introduces students to the major figures and features of the twentieth-century American prosperity gospel. It traces its late-nineteenth-century metaphysical roots through Black and white Pentecostalism to post-war revivals where it took shape. We consider its effect on megachurches, televangelism, and uplift traditions as it spread across racial and economic divides. New Thought, New Age, self-help, Pentecostalism, and pop religion will be considered throughout.

### AMXTIAN802 - The Image of the Clergy in American Popular Culture

**Subject** AMXTIAN  
**Catalog Number** 802  
**Title** The Image of the Clergy in American Popular Culture  

**Description**  
This course will examine prevalent images of the American popular culture from the early colonial period to the present, with emphasis on the post-World War II era.

### AMXTIAN804 - Worship in the Wesleyan Tradition
AMXTIAN807 - The Social Organization of American Religion

Subject  
AMXTIAN  
Catalog Number  
807  
Title  
The Social Organization of American Religion

Description  
Focuses on social and institutional aspects of American religion. Topics include trends in American religion, social sources of religious variation, sociological knowledge about congregations and clergy, and religion’s place in American society.

AMXTIAN809 - Evangelical Traditions in America

Subject  
AMXTIAN  
Catalog Number  
809  
Title  
Evangelical Traditions in America

Description  
The first is to gain clarity about the meaning of the elusive and strangely elastic label evangelical, especially in the American context. The second objective is to evaluate the significance of historical context. The third objective is to assess the meaning of change over time. Obviously an evangelical in the year 1730 was different from an evangelical today. And finally, beside those substantive objectives stands a methodological one. How do we deal with a living religious tradition in a manner that is critical yet empathetically sensitive to the humanity of its adherents?

AMXTIAN810 - Jonathan Edwards and the Puritan Tradition

Subject  
AMXTIAN  
Catalog Number  
810  
Title  
Jonathan Edwards and the Puritan Tradition

Description  
This course’s primary goal is to examine the interaction between Jonathan Edwards and his age. Though we will pay attention both to the man and to the age, the focus will fall on the interaction between them and how Edwards drew on the intellectual and cultural resources of the times and how the times made his work possible. A closely related secondary goal is to sharpen our ability to read primary and secondary texts, both appreciatively and critically. What did the authors intend to convey? What did they leave out? What did their audiences hear then, over the years, and now? What difference does any or all of this make?

AMXTIAN811 - Pentecostalism
### AMXTIAN811 - Pentecostalism

**Description**
This course will study the history, theology, and practices of Pentecostalism—the fastest growing Christian movement in the world, encompassing perhaps one in every four Christians—from its origins among poor whites and recently freed African Americans to its phenomenal expansion in places like South America, Asia, and Africa. The course will explore Pentecostalism's theological and historical relationship to the Methodist, Holiness, Apostolic, and Charismatic movements, as well as Pentecostal belief in phenomena like speaking in tongues, healing, miracles, and prophecy. Finally, the course will use race, class, and gender analysis to evaluate the cultural influences of Pentecostalism.

### AMXTIAN812 - Women and Power in Modern American Churches

**Description**
This course examines the history of ordaining women for Christian ministry in the United States. The class explores a wide range of Christian responses to the changing social, cultural, economic, and political expectations for women in religious leadership. We will examine the ideas and experiences of a wide variety of women in ministry. We will grapple with questions of race and sexual orientation for women in the pulpit. We will draw examples from seasoned denominations like the Methodists and the Episcopalians to nondenominational churches, outsider traditions like the Seventh Day Adventists to modern televangelism.

### AMXTIAN813 - American Theodicy

**Description**
This course introduces students to major themes in American religious history that address the foundational question of pain and suffering. By drawing on major figures and features of American religious history from the Puritans to the present, it takes up various answers and the communities created around them. Is the problem of suffering simply one shrouded in mystery? Can it be conquered with special supplications and rituals? What is God never intended people to suffer at all, and it can be remedied? We consider its effect on congregations as it spread across racial and economic divides. We will also examine how expectations of preachers and pastoral care changed as a result.

### AMXTIAN814 - Christianity and Politics in American History

**Description**
This course explores some of the key ways that Christian and political leaders have interacted in the long sweep of American history, running from the colonial period to the present. Prerequisite: any course in Christian or religious or US history at the master's or graduate level. If an individual student does not have a required course in Christian or religious or US history, instructor will consider them on a case-by-case basis during registration by email of student to instructor for permission. Instructor consent required.

### AMXTIAN890 - Selected Topics in American Christianity
Duke University

AMXTIAN - American Religious Biography

AMXTIAN950 - American Religious Biography
Subject: AMXTIAN  
Catalog Number: 950  
Title: American Religious Biography
Description: A study of the leading biographers of American religious figures and of the qualities of a successful biography

AMXTIAN951 - Interpretations of American Religion
Subject: AMXTIAN  
Catalog Number: 951  
Title: Interpretations of American Religion
Description: An opportunity for advanced students in North American religious studies to deepen their understanding of some of the major questions in the field. Examination of how religious history is actually written, with special attention to the imaginative and moral motivations that enter into that process. Consent of instructor required

BCS - Theology in the Black Church Traditions

BCS760 - Theology in the Black Church Traditions
Subject: BCS  
Catalog Number: 760  
Title: Theology in the Black Church Traditions
Description: An introduction to Black theology emphasizing classical expressions, critical developments and implications for liberating ministries and public witness

BCS761 - The Black Church in America
Subject: BCS  
Catalog Number: 761  
Title: The Black Church in America
Description: A consideration of the historical and theological development of the separate Black Christian denominations in America with attention to some of the major leaders, Black worship, and Black preaching

BCS762 - Christian Identity and the Formation of the Racial World
Subject: BCS  
Catalog Number: 762  
Title: Christian Identity and the Formation of the Racial World
Description: This course seeks to establish a theological paradigm that addresses issues of racial identity and racism. This will be done centrally by examining the formation of growth of the modern racial world. Central to this examination will be the formation of Black Christian existence inside the rise of modern white Christianity
BCS763 - The Ethical and Political Thought of Martin Luther King, Jr.

Subject: BCS
Catalog Number: 763
Title: The Ethical and Political Thought of Martin Luther King, Jr.

Description:
An examination of the life of Martin Luther King, Jr., his theology, and his continuing influence on the church's ministry.

BCS764 - Contemporary Black Culture and Consciousness

Subject: BCS
Catalog Number: 764
Title: Contemporary Black Culture and Consciousness

Description:
A theological investigation of prevailing cultural, political, social, and economic motifs in Black cultural life and their relation to theology and the life of the church. Recommended prerequisite: Black Church Studies 761, Christian Theology 755, or equivalents.

BCS765 - African-American Spirituality

Subject: BCS
Catalog Number: 765
Title: African-American Spirituality

Description:
-

BCS766 - Deep River: Howard Thurman, Spirituality, and the Prophetic Life

Subject: BCS
Catalog Number: 766
Title: Deep River: Howard Thurman, Spirituality, and the Prophetic Life

Description:
This seminar course will examine the writings, sermons, meditations, and prayers of Howard Thurman as means to exploring the nature and content of the spiritual life in his thought. In particular, this seminar will probe how the spiritual life, as presented in Thurman's writings, funds the prophetic life to reveal the integration of the contemplative and active life. Salient themes to be explored include the inner life, outer life, prayer, silence, community, struggle, suffering, love, and Jesus.

BCS767 - Christianity, Race, and the American Nation

Subject: BCS
Catalog Number: 767
Title: Christianity, Race, and the American Nation

Description:
Religion is diffused throughout American life and culture; it is lived and practiced in complex— and sometimes contradictory— ways across the nation's many miles and demographics. Race as a concept is a constantly shifting chimera which nevertheless bestows or denies historic, economic, and social benefits to those it defines. Christianity, Race, and the American Nation will explore the major themes of African American religious history as people of African descent battled slavery, survived Jim Crow segregation, pushed for equality in the Civil Rights Movement, and eventually came to see a man of African elected President of the United States.
BCS768 - Religion, Race, & Relationship in Film

Subject: BCS
Catalog Number: 768
Title: Religion, Race, & Relationship in Film

Description:
This course will explore themes of religion, race, gender, and relationship to the religious or racial "other" in films from the silent era to the present and serve as an introduction to the interpretation of film, and to critical race studies for emerging ministers, scholars, and consumers of popular culture. It will consider film as a medium and engage students in analysis and discussion of cinematic images, themes, and tropes, with the goal of developing hermeneutic lenses through which these can be interpreted. The films selected all deal with issues of race, religion, gender, and/or relationship, and ask the ultimate question, "How should we treat one another?"

BCS769 - Popular Apocalypse: Religion, Race, Popular Culture, and the Eschatological Imagination

Subject: BCS
Catalog Number: 769
Title: Popular Apocalypse: Religion, Race, Popular Culture, and the Eschatological Imagination

Description:
As the world confronts political gridlock, newly-energized movements promoting Christian nationalism, white supremacy, and the alt-right in the US, expanding authoritarianism abroad, bloody terrorism, warfare, and economic and political uncertainty elsewhere in the world, human beings have also had to reckon with the dangers of global climate change, epidemic disease, famine, and overpopulation. These political, environmental, and epidemiological anxieties have found expression in a popular fascination with the end of the world. Movies, books, and television shows have given wide expression to these concerns. In this course, we will examine recent popular culture's fixation on the end of time in order to draw some conclusions about the ways that underlying religious convictions and racial anxieties play out in the cataclysms that we, as humans, have imagined. If we were to extrapolate the history of our epoch from the monsters—and the cataclysms—we have imagined, what could we learn about this contemporary moment?

BCS790 - Selected Topics in Black Church History

Subject: BCS
Catalog Number: 790
Title: Selected Topics in Black Church History

Description:
Topics vary. May be repeated for credit

BCS800 - Black Women, Womanist Thought and the Church

Subject: BCS
Catalog Number: 800
Title: Black Women, Womanist Thought and the Church

Description:
Recommended prerequisite: Christian Theology 755 or equivalent, and one BCS elective

BCS802 - Race, Modernity, and Theology
BCS805 - African Americans and the Bible

**Subject**  
BCS

**Catalog Number**  
805

**Title**  
African Americans and the Bible

**Description**

In this course, we will look at the ways African American scholars, clergy, laity, men, women, the free, and the enslaved, have read, interpreted, preached, and taught scripture. In examining these hermeneutics, we will also seek to sketch out a broader theology, history, and sociology of Black people as they used the tool at hand, the Bible, to argue for their own humanity, create their own cultures, and establish their own societies. We will also undertake the interpretive enterprise, seeking to find common ground for understanding the meaning of the biblical text in our own, and others' communities.

BCS806 - Segregated Sundays: Church, Race, Class, and Caste

**Subject**  
BCS

**Catalog Number**  
806

**Title**  
Segregated Sundays: Church, Race, Class, and Caste

**Description**

The Christian church remains the most segregated institution in America. It has been nearly sixty years since the historic 1954 Supreme Court decision in Brown vs. the Board of Education that began public school integration. And it has been almost fifty years since Martin Luther King’s I Have a Dream speech in 1963. Yet, most Protestant congregations still reflect the racial makeup of their pre-Civil Rights era counterparts. This course explores why this is so and asks how we can move forward toward a religious life that better reflects the diversity of the nation.

BCS807 - Religion, Race and Politics in American Life

**Subject**  
BCS

**Catalog Number**  
807

**Title**  
Religion, Race and Politics in American Life

**Description**

This course will examine the role of religion and race in politics in the US with an emphasis on presidential elections from the 1960s to 2020.

BCS825 - Religion and the Civil Rights Movement
Duke University

**Subject**

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<th>Subject</th>
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<tr>
<td>BCS</td>
<td>825</td>
<td>Religion and the Civil Rights Movement</td>
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**Description**

In this course, we will explore the religious dimensions of the Civil Rights Movement beginning in the Inter-War period through the rise of Black Power. By examining the interracial, interdenominational, and interfaith aspects of the movement we shall seek a better understanding of how religious cultures and creeds reformed the American social landscape. After examining the Civil Rights Movement in its historical context, we will turn our attention to contemporary American society to see to what extent the movement’s goals were achieved, and whether or not religion’s influence on American social movements has endured or outlived its usefulness.

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**CHURHST701 - Latin Reading**

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<tr>
<td>CHURHST</td>
<td>701</td>
<td>Latin Reading</td>
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**Description**

Focus on reading Latin texts with some consideration of grammar, syntax, and prose style of various classical texts.

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**CHURHST708 - Introduction to Church History**

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<tr>
<td>CHURHST</td>
<td>708</td>
<td>Introduction to Church History</td>
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**Description**

This course will introduce students to the church’s major historical “turning points,” significant moments that marked an event that has had a lasting impact on the history of Christianity. These events will include the Council of Nicaea, the Council of Chalcedon, the rise of monasticism, the rise of the Holy Roman Empire, the Great Schism, the Reformation, the Counter Reformation, Pietism, the missionary movement, and the rise of World Christianity. This class will be centered on a theme in examining such a wide swath of history, a theme perhaps better described as a tension. The tension is between the “pilgrim principle” and the “indigenization principle.”

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**CHURHST712 - 20th Century Worship Revolutions**

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<tr>
<td>CHURHST</td>
<td>712</td>
<td>20th Century Worship Revolutions</td>
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</table>

**Description**

Incredible—even revolutionary—change has characterized the history of worship in the Western Church since the mid-twentieth century. Yet some Christians might think that the current state of worship is the way it always has been. This history course will dispel that notion by exploring two main impulses for liturgical change in the twentieth century: the rise of Contemporary Praise and Worship and the Liturgical Movement. In the first, a drive toward popular forms of music making has brought global change to Pentecostalism, evangelicalism, and even some mainline denominations. Through the second impulse, a patristic-based vision of liturgy and sacraments has brought about nothing less than an overhaul of worship in Roman Catholicism and mainline Protestant Christianity. Through a historical examination of these developments students can gain better perspective on the presumptions current-day worshipers have about what they consider normal and standard.

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**CHURHST750 - Early and Medieval Christianity**

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<tr>
<td>CHURHST</td>
<td>750</td>
<td>Early and Medieval Christianity</td>
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**Description**

A survey of the history of Christianity from its beginnings through the fifteenth century.
### CHURHST751 - Early Modern, Modern, and American Christianity

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<tr>
<td>CHURHST</td>
<td>751</td>
<td>Early Modern, Modern, and American Christianity</td>
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**Description**
A survey of the history of Christianity from the Reformation to the present

### CHURHST760 - Introduction to Ecclesiastical Latin

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<tr>
<td>CHURHST</td>
<td>760</td>
<td>Introduction to Ecclesiastical Latin</td>
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</table>

**Description**
The class is an introduction to basic Latin grammar and the vocabulary, classical and theological, necessary for the reading of Patristic and Medieval Latin texts and non-Christian Latin sources of influence upon Christian thought

### CHURHST761 - Introduction to Ecclesiastical Latin

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<tr>
<td>CHURHST</td>
<td>761</td>
<td>Introduction to Ecclesiastical Latin</td>
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**Description**
Continuation of Church History 760

### CHURHST762 - The English Reformation

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<tr>
<td>CHURHST</td>
<td>762</td>
<td>The English Reformation</td>
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**Description**
The religious history of England from the accession of Henry VIII to the death of Elizabeth I. Extensive readings in the English reformers from Tyndale to Hooker

### CHURHST763 - History of the Crusades

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<tr>
<td>CHURHST</td>
<td>763</td>
<td>History of the Crusades</td>
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</table>

**Description**
This course will thoroughly examine the historical record of the Crusades and grapple with their legacy for Western Christians today

### CHURHST764 - Becoming Divine: A History of Eastern Orthodoxy
CHURHST765 - Greek Patristic Texts

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<tr>
<td>CHURHST</td>
<td>765</td>
<td>Greek Patristic Texts</td>
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</table>

**Description**
In this course we will study the Greek syntax and style of key patristic texts, e.g., Martyrdom of Polycarp, Letters of Ignatius of Antioch, Acts of Paul and Thecia, Origen's Preface to On First Principles, Nyssen's Life of Marina, and Nazianzen's Third Theological Oration. Class will include a review of Attic grammar not common in Koine Greek.

CHURHST782S - English Reformation II: Confessions in Conflicts in the Seventeenth Century

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<tr>
<td>CHURHST</td>
<td>782S</td>
<td>English Reformation II: Confessions in Conflicts in the Seventeenth Century</td>
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</table>

**Description**
The religious history of England in the seventeenth century surveys the construction of Anglican, Presbyterian, and Congregational confessional identities alongside religious radicalism, antiformalism, and heterodoxies that surfaced in the tumult of war and revolution.

CHURHST790 - Topics in Church History

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<tr>
<td>CHURHST</td>
<td>790</td>
<td>Topics in Church History</td>
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**Description**
Topics vary. May be repeated for credit.

CHURHST800 - The Christian Mystical Tradition in the Medieval Centuries

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<tbody>
<tr>
<td>CHURHST</td>
<td>800</td>
<td>The Christian Mystical Tradition in the Medieval Centuries</td>
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</table>

**Description**
Reading and discussion of the writings of medieval Christian mystics (in translation). Each year offers a special focus, such as: Women at Prayer; Fourteenth-Century Mystics; and Spanish Mystics. Less well-known writers (Hadewijch, Birgitta of Sweden, and Catherine of Genoa) as well as giants (Eckhart, Ruusbroec, Tauler, Suso, Teresa of Avila, Julian of Norwich, Catherine of Siena, and Bernard of Clairvaux) are included. Also offered as Medieval and Renaissance Studies 672 and Religion 742.
CHURHST803 - The History of Biblical Interpretation: From Medieval to Modern Times

Subject: CHURHST
Catalog Number: 803
Title: The History of Biblical Interpretation: From Medieval to Modern Times

Description:
This course aims to give an account of some of the key shifts in the history of biblical interpretation by tracing the collapse of the medieval fourfold sense and the changing understandings of the "literal sense" analyzing the Protestant reformers contribution to biblical exegesis, tracing the deconstruction of scripture and its authority, and suggesting some ways of reconstructing authority of scripture and the practices of reading scripture for Christian readers today.

CHURHST804 - Prophecy and Reformation: Prophecy in the Early Modern Era

Subject: CHURHST
Catalog Number: 804
Title: Prophecy and Reformation: Prophecy in the Early Modern Era

Description:
Prophecy is a very powerful theme and tool in the Early Modern era that informs the ways many of the key leaders of the Protestant Reformations were viewed by their contemporaries, strongly shapes the new vision of the Protestant pastor and his duties, and guides and informs the ways in which the church and church leaders can and should interact with and possibly challenge the state and state leaders. This course examines this theme of Prophecy and the Reformation from several different angles.

CHURHST807 - Women in the Medieval Church

Subject: CHURHST
Catalog Number: 807
Title: Women in the Medieval Church

Description:
The history of the Medieval Church told from its women figures. Attention to the life and writings of saints, heretics, abbesses, queens, mystics, recluses, virgins, bishops' wives, and reformers. Topic varies.

CHURHST810 - Death, Grief, and Consolation, Ancient and Modern

Subject: CHURHST
Catalog Number: 810
Title: Death, Grief, and Consolation, Ancient and Modern

Description:
This class will examine the theology of hope and the church's rhetoric of consolation expressed in treatises and funeral orations in early Christianity. The course is designed to function as a PTM Limited Elective that challenges students to consider how the church articulates a message of consolation to those who are grieving that is grounded in a distinctive Christian anthropology and Christology. In practical terms, how does Jesus' passion and resurrection make any difference in the way of ministering to people who are in the midst of suffering or have lost a loved one.

CHURHST814 - Baptism in the First Eight Centuries of the Church
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<tr>
<td>CHURHST</td>
<td>814</td>
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</table>

**Description**

This seminar, using entirely primary source material, will look at: 1. liturgical texts (sacramentaries, missals); 2. commentaries (explanations and interpretations of the mass); 3. archaeological and iconographic evidence; and 4. ecclesiastical legislation on the Eucharist (ecumenical and local councils, capitularies, and canon law collections). Students will write a final research paper on any aspect of the influence or role of Eucharist belief and Eucharistic celebration on the life of the church. Prerequisite: Church History 750 or equivalent.

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<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHURHST</td>
<td>817</td>
<td>The Celebration and Interpretation of the Eucharist in the First Eight Centuries of the Church</td>
</tr>
</tbody>
</table>

**Description**

This seminar, using entirely primary source material, will look at: 1) liturgical texts (sacramentaries, missals); 2) commentaries (explanations and interpretations of the mass); 3) archaeological and iconographic evidence; and 4) ecclesiastical legislation on the Eucharist (ecumenical and local councils, capitularies, and canon law collections). Students will write a final research paper on any aspect of the influence or role of Eucharist belief and Eucharistic celebration on the life of the church. Recommended prerequisite: Church History 750 or equivalent.

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<tbody>
<tr>
<td>CHURHST</td>
<td>819</td>
<td>The Body in Early Christian Thought and Practice</td>
</tr>
</tbody>
</table>

**Description**

The field of Early Christianity is frequently treated as the study of spiritual things. Yet early Christians, no less so than contemporary Americans, were convinced that their bodies mattered, and spent a great deal of time and text on them. Bodies were the locus for sin and salvation, required special treatment and training, and could become the signifiers of holiness as well as depravity. This course will explore the ways in which Christians from the second through sixth century C.E. thought about and treated their bodies: their own, those of saints and martyrs, and even that of Christ. Recommended prerequisite: Church History 750 or equivalent.

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</thead>
<tbody>
<tr>
<td>CHURHST</td>
<td>821</td>
<td>Worship History for Worship Renewal</td>
</tr>
</tbody>
</table>

**Description**

Using in-depth case studies of selected historical churches, this course explores different practices in and understandings of Christian worship over the past two millennia. The course is designed to come to grips with basic issues in worship as represented by different traditions and with options for approaching worship renewal today, with an eye to using Trinitarian theology as the evaluative key. How might we borrow with integrity from our Christian past to renew worship today? Doctoral students taking the course will focus, in addition, on developing facility with researching historic, liturgical primary material.
### CHURHST822 - Heresies and Heretics

**Description**
In this course, we will trace the church's attempts to enforce orthodoxy from the days of Constantine to the modern church's lingering conflicts. We will investigate how heresy is defined by historical context, specifically the ecumenical church councils, and how this definition has been refined and challenged throughout Christian history.

### CHURHST823 - Theological Assessment of Worship Song Lyrics

**Description**
One of the most fundamental, recurring tasks of pastoral activity is the vetting of congregational worship songs, including considering their theological content. To better equip future ministers for this task, this course seeks to increase the capacity of students to assess theologically various lyrical expressions of the Christian faith, ancient and modern. By weekly review of small bodies of worship songs, assessed by both the student's theology as well as the assumed perspective of a historical theologian, students will gain facility to address the potential and limitations of poetic articulations of theology.

### CHURHST824 - Biblical Interpretation in Early Christianity

**Description**
This course will examine Christian discourse surrounding scripture and the ways in which it spoke and could be made to speak to the church throughout the period from, roughly, the second through the sixth centuries C.E. We will address, inter alia, questions of what texts came to be regarded as scripture and by what processes this occurred; the formation and "closing" of the canon; the development of different schools and strategies for biblical interpretation; Christians' interactions with other interpretive communities, including particularly their Jewish neighbors, whose readings shaped Christian understandings of scripture; as well as regional, individual, and genre-specific differences.

### CHURHST825 - Religion and the Civil Rights Movement

**Description**
In this course, we will explore the religious dimensions of the Civil Rights Movement beginning in the Inter-War period through the rise of Black Power. By examining the interracial, interdenominational, and interfaith aspects of the movement we shall seek a better understanding of how religious cultures and creeds reformed the American social landscape. After examining the Civil Rights Movement in its historical context, we will turn our attention to contemporary American society to see to what extent the movement's goals were achieved, and whether or not religion's influence on American social movements has endured or outlived its usefulness.

### CHURHST890 - Topics in Church History
CHURHST891 - History of Biblical Interpretation in Modernity

Subject: CHURHST
Catalog Number: 891
Title: History of Biblical Interpretation in Modernity

Description:
A historical investigation into the roots and varieties of modern critical approaches to the Bible. Special attention will be given to the rise of historical criticism and its entanglements with secularism, nationalism, colonialism, racism, antisemitism, and sexism. Course readings will prioritize primary sources ranging from the seventeenth through the twenty-first centuries. The main goal of the course is to illuminate why the Bible is read as it is today, in both academic and non-academic contexts, and how current debates about biblical interpretation have assumed their contemporary framing.

CHURHST903 - Ecclesial Leadership: An Historical Perspective

Subject: CHURHST
Catalog Number: 903
Title: Ecclesial Leadership: An Historical Perspective

Description:
This class is the history component of the DMin curriculum. As the title suggests, the course is designed to give an historical perspective on the work of ecclesial leaders. Although the category of leader or dux is ancient, “leadership” is a relatively recent label for the study of the work of deacons, pastors, and bishops.

CHURHST950 - Readings in Latin Ecclesiastical Literature: Four Carolingian Debates

Subject: CHURHST
Catalog Number: 950
Title: Readings in Latin Ecclesiastical Literature: Four Carolingian Debates

Description:
Readings in Latin of pastoral, theological, and church-disciplinary literature from the late patristic and medieval period. Prerequisite: Church History 806 or equivalent, plus a fair reading knowledge of Latin.

CHURHST951 - The Radical Reformation

Subject: CHURHST
Catalog Number: 951
Title: The Radical Reformation

Description:
Protestant movements of dissent in the sixteenth and seventeenth centuries. Special attention will be devoted to the migration of ecclesiastical separation from the specter of schism to mainstream religiosity.

CHURHST952 - Jewish/Christian Encounter with Late Antiquity
Over the course of the past few decades, scholars of Early Christianity have widely recognized and affirmed not only Jesus’ own Jewish identity but the New Testament’s witness to the new religion’s Jewish origins. Such recognition nevertheless raises further questions for students of Christianity’s historical development: how, when, and for what reasons did the movements separate? What accounts for the virulent anti-Jewish tenor of many ancient Christian writings? What alternative models, if any, presented themselves as adherents of both traditions? This seminar will seek to explore these and related questions on the basis of primary source material.

The impulse towards asceticism - towards distinguishing oneself as a "spiritual athlete" - has been part of Christianity’s DNA since its very beginnings. Both the gospels and the Pauline epistles emphasize the benefits of self-denial, and the heavenly treasures that such self-denial would lay up for believers. By the fourth century, these ascetic beginnings flowered into a widespread, locally and regionally diverse set of monastic and ascetic practices, varying in kind as well as in degree, but all designed to draw Christians closer to God and, on occasion, to draw down the heavenly Jerusalem to the temporal plane.

Death, in antiquity as in the present era, sat at the intersection of a wide range of discourses. Medical doctors, for example, sought to avert it; jurists to mitigate its impact upon family relations and the flow of capital; philosophers and theologians to prescribe approaches to it; and bishops and other religious professionals to create rituals by which to assist the departed’s transition into the afterlife and to channel the grief of surviving loved ones. This seminar aims to locate death at the intersection of material and literary culture, liturgical practice and economic impact upon ancient Christian communities.

Topics vary. May be repeated for credit.

1: fall; 2: spring. Instructor consent required to drop course.
CHURMIN701 - Spiritual Formation Groups

Subject  
CHURMIN

Catalog Number  
701

Title  
Spiritual Formation Groups

Description  
1: fall; 2: spring

CHURMIN704 - Anglican Spiritual Formation

Subject  
CHURMIN

Catalog Number  
704

Title  
Anglican Spiritual Formation

Description  
A program offered through the Anglican Episcopal House of Studies. It represents a commitment (more than a course), for those working to bring together the different aspects of life under God in a context of mutual accountability; personal and professional, academic and practical, devotional and ecclesial. The aim is to help one another establish habits and develop character to underpin a lifetime of service (ordained or lay) within an Anglican/Episcopal setting. This is an on-going core program for those pursuing the Certificate in Anglican Studies. Some meetings will be open to welcome those not formally registered in the program.

CHURMIN705 - Advanced Spiritual Formation

Subject  
CHURMIN

Catalog Number  
705

Title  
Advanced Spiritual Formation

Description  
Advanced spiritual formation groups. Optional opportunity for 2nd and 3rd year students to participate in spiritual formation groups. Consent of instructor is required.

CHURMIN706 - Wesleyan Discipleship Groups

Subject  
CHURMIN

Catalog Number  
706

Title  
Wesleyan Discipleship Groups

Description  
Spiritual Formation Group of Wesleyan interest. Course fulfills Methodist/Wesleyan Studies certificate.

CHURMIN707 - Caminantes

Subject  
CHURMIN

Catalog Number  
707

Title  
Caminantes

Description  
Meeting of the Caminantes group.

CHURMIN708 - Center for Reconciliation: Berean Cohort

Subject  
CHURMIN

Catalog Number  
708

Title  
Center for Reconciliation: Berean Cohort

Description  
Center for Reconciliation Berean Cohort.
CHURMIN709 - Sustaining Practices: Ministry at the Margins
Subject: CHURMIN
Catalog Number: 709
Title: Sustaining Practices: Ministry at the Margins
Description: Spiritual Formation group.

CHURMIN710 - Writing as Spiritual Discipline
Subject: CHURMIN
Catalog Number: 710
Title: Writing as Spiritual Discipline
Description: Spiritual formation group.

CHURMIN711 - Orthodox Spirituality
Subject: CHURMIN
Catalog Number: 711
Title: Orthodox Spirituality
Description: Spiritual Formation.

CHURMIN712 - Reformed Spiritual Formation
Subject: CHURMIN
Catalog Number: 712
Title: Reformed Spiritual Formation
Description: Reformed spiritual formation.

CHURMIN713 - TMC Spiritual Formation MTS Second Years
Subject: CHURMIN
Catalog Number: 713
Title: TMC Spiritual Formation MTS Second Years
Description: Continuation of Spiritual Formation program for TMC after year 1.

CHURMIN714 - Lost In Wonder, Love, and Praise
Subject: CHURMIN
Catalog Number: 714
Title: Lost In Wonder, Love, and Praise
Description: Spiritual Formation that counts for Worship certificate.

CHURMIN760 - Introduction to the Ministry of Preaching
CHURMIN761 - Introduction to Christian Ministry: Ordained Leadership

Subject
CHURMIN

Catalog Number
761

Title
Introduction to Christian Ministry: Ordained Leadership

Description
A general introduction to critical reflection on the history, theology, and practice of ordained ministry in Christian communities.

CHURMIN762 - The Love of God and Neighbor

Subject
CHURMIN

Catalog Number
762

Title
The Love of God and Neighbor

Description
This course will survey a sample of primary sources, beginning with the biblical canon, within the Christian tradition demonstrating the relationship of personal and evangelical piety with activities of justice and service to neighbors. Students will reflect critically on historical and theological sources, integrating these reflections with their vocational journeys.

CHURMIN763 - The Holy Spirit and Ministry

Subject
CHURMIN

Catalog Number
763

Title
The Holy Spirit and Ministry

Description
Christian ministry is utterly dependent on the Holy Spirit. This course explores the work of the Spirit in the practice of ministry.

CHURMIN800 - Shaping Christian Institutions: Vocation, Community, and Innovation

Subject
CHURMIN

Catalog Number
800

Title
Shaping Christian Institutions: Vocation, Community, and Innovation

Description
This course will explore the broad landscape of Christian institutions and the geography of their mutual relationships. Drawing on multiple disciplinary lenses, it will explore: what institutions are; their importance for Christian life and the wider society; ways they shape our lives for both good and ill; conditions under which they are most likely to thrive and achieve their purposes; and how they can be created, sustained and appropriately re-shaped through innovation (particularly in contexts of significant social and cultural change).

CIF503A - Choir
Duke University

**CIF503B - Choir**

**Subject**  
CIF

**Catalog Number**  
503B

**Title**  
Choir

**Description**  
Continuation of Colloquia/Interfield/Field Education 503A

**CONTDIV500 - Divinity Course Continuation**

**Subject**  
CONTDIV

**Catalog Number**  
500

**Title**  
Divinity Course Continuation

**Description**  
Divinity Course Continuation

**CONTDIV501 - Continuation Unit for Summer Work Study**

**Subject**  
CONTDIV

**Catalog Number**  
501

**Title**  
Continuation Unit for Summer Work Study

**Description**  
Students who are not enrolled in any other courses but seek work-study funding. Students do not need to register if they are enrolled in other courses.

**CONTDIV502 - Continuation Dmin 6th Trm Only**

**Subject**  
CONTDIV

**Catalog Number**  
502

**Title**  
Continuation Dmin 6th Trm Only

**Description**  
Continuation unit for DMIN in 6th term. Charges tuition but not health fee.

**CONTDIV503 - Dmin Fall/Sp Thesis Writing**

**Subject**  
CONTDIV

**Catalog Number**  
503

**Title**  
Dmin Fall/Sp Thesis Writing

**Description**  
Continuation for DMIN Thesis Writing for Fall Spring terms.

**CONTDIV504 - Continuation THD Fall/Spring**
Duke University

**CONTDIV525 - Study Away**

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<tr>
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<td>Study Away</td>
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**CPE500 - Parish-Based CPE - Duke Hospital**

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<td>CPE</td>
<td>500</td>
<td>Parish-Based CPE - Duke Hospital</td>
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**CPE510 - Level One Clinical Pastoral Education**

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<tr>
<td>CPE</td>
<td>510</td>
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**CPE510A - Level One CPE - Alamance Regional Medical Center**

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<th>Subject</th>
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<td>CPE</td>
<td>510A</td>
<td>Level One CPE - Alamance Regional Medical Center</td>
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**CPE510B - Level One CPE - North Carolina Baptist Hospital**

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<tr>
<td>CPE</td>
<td>510B</td>
<td>Level One CPE - North Carolina Baptist Hospital</td>
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</table>

**CPE510D - Level One CPE - Duke Hospital**
Duke University

Subject  | Catalog Number | Title                                      |
---------|----------------|--------------------------------------------|
CPE      | 510D           | Level One CPE - Duke Hospital              |

Description
Semester long units of CPE in the summer, fall, and spring semesters. The program is accredited by ACPE and is conducted at Duke Hospital. The maximum credit is two course credits. Special emphasis on group process and ministry skills. Openness to self and others is expected.

CPE510G - Level One CPE - Wesley Long Community Hospital, Inc

Subject  | Catalog Number | Title                                      |
---------|----------------|--------------------------------------------|
CPE      | 510G           | Level One CPE - Wesley Long Community Hospital, Inc |

Description
Level One CPE - Wesley Long Community Hospital, Inc

CPE510J - Level One CPE - John Umstead Hospital

Subject  | Catalog Number | Title                                      |
---------|----------------|--------------------------------------------|
CPE      | 510J           | Level One CPE - John Umstead Hospital      |

Description
Level One CPE - John Umstead Hospital

CPE510M - Level One CPE - Moses Cone Health System

Subject  | Catalog Number | Title                                      |
---------|----------------|--------------------------------------------|
CPE      | 510M           | Level One CPE - Moses Cone Health System   |

Description
Level One CPE - Moses Cone Health System

CPE510N - Level One CPE - New Hanover Regional Medical Center

Subject  | Catalog Number | Title                                      |
---------|----------------|--------------------------------------------|
CPE      | 510N           | Level One CPE - New Hanover Regional Medical Center |

Description
Level One CPE - New Hanover Regional Medical Center

CPE510O - Level One CPE

Subject  | Catalog Number | Title                                      |
---------|----------------|--------------------------------------------|
CPE      | 510O           | Level One CPE                             |

Description
Semester or year-long units of CPE offered in non-Duke programs accredited by ACPE
CPE510P - Level One CPE - Pitt County Hospital

Subject: CPE
Catalog Number: 510P
Title: Level One CPE - Pitt County Hospital

Description:
Level One CPE - Pitt County Hospital

CPE510U - Level One CPE - University of North Carolina Hospitals

Subject: CPE
Catalog Number: 510U
Title: Level One CPE - University of North Carolina Hospitals

Description:
Level One CPE - University of North Carolina Hospitals

CPE510V - Level One CPE - Veterans Administration Medical Center

Subject: CPE
Catalog Number: 510V
Title: Level One CPE-Veterans Administration Medical Center

Description:
Level One CPE-Veterans Administration Medical Center

CPE510W - Level One CPE - Wake Medical Center

Subject: CPE
Catalog Number: 510W
Title: Level One CPE- Wake Medical Center

Description:
Level One CPE- Wake Medical Center

CPE510Y - Level One CPE- Rex Hospital

Subject: CPE
Catalog Number: 510Y
Title: Level One CPE- Rex Hospital

Description:
Yearlong unit. Register for 100Y in the fall semester and 100Z in the spring semester

CPE510Z - Level One CPE- Rex Hospital

Subject: CPE
Catalog Number: 510Z
Title: Level One CPE- Rex Hospital

Description:
Yearlong unit. Register for 100Y in the fall semester and 100Z in the spring semester
### CPE520 - Level One CPE Extended Unit

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<td>CPE</td>
<td>520</td>
<td>Level One CPE Extended Unit</td>
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**Description**
Basic CPE offered over two terms, typically fall and spring, in programs accredited by ACPE.

### CPE550 - Level One Clinical Pastoral Education, Transferred

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<th>Subject</th>
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<tr>
<td>CPE</td>
<td>550</td>
<td>Level One Clinical Pastoral Education, Transferred</td>
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</table>

**Description**
An enrollment category for students who have completed a basic unit of Clinical Pastoral Education and who are transferring the credit toward a degree at Duke Divinity School. Two course credit maximum.

### CPE575 - Level Two Clinical Pastoral Education in Pastoral Care and Counseling

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<th>Subject</th>
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<tr>
<td>CPE</td>
<td>575</td>
<td>Level Two Clinical Pastoral Education in Pastoral Care and Counseling</td>
</tr>
</tbody>
</table>

**Description**
Pastoral care with inpatients and pastoral counseling of individuals, couples, families, and groups in a pastoral counseling center. (Two course units each.) ThM students may pursue advanced standing in the hospital-based CPE program through the established policy and procedures for that status. The conditions for level two CPE resemble those of the level one: 30 hours per week; limit six; pass/fail option. Prerequisite: interview.

### CPE580 - Level Two Clinical Pastoral Education, Transferred

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<th>Subject</th>
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<tr>
<td>CPE</td>
<td>580</td>
<td>Level Two Clinical Pastoral Education, Transferred</td>
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</table>

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

### DIVINITY575 - Introduction to Catholic Thought

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<th>Subject</th>
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<tr>
<td>DIVINITY</td>
<td>575</td>
<td>Introduction to Catholic Thought</td>
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</table>

**Description**
This course provides an introduction to the style and substance of the Catholic intellectual tradition. Students will be expected to read some of the classics of the tradition closely, to become familiar with the tradition's technical vocabulary, to gain a preliminary understanding of the main topics of interest to it, and to engage some of its main conclusions critically.
This course is intended to equip those in pastoral or lay ministry with an understanding of the theological and psychological responses to death, dying, loss, and grief while also building skills in caregiving in these contexts. In particular, we will explore the physical process of dying, human responses to various types of loss, the grief process, and pastoral care strategies for care with the dying and bereaved. We will pay special attention to pastoral care to the dying and bereaved in this time of Covid and the challenges it presents. This course will embrace a perspective that embraces ways of living creatively in response to these very human experiences and seeks to locate the sacred in the journey of death and grief and embraces the concept of hope, particularly the transition of hope. This course will include lectures, student presentations, role-plays, and discussion of assigned readings.

DMNISTRY900 - Spiritual Formation

Required spiritual formation component for DMin students

DMNISTRY901 - Introduction to Christian Leadership

This foundational course will explore leadership as a Christian practice, focusing on how individuals are formed to lead and how they might offer leadership in a theologically astute and sophisticated way. Students will be asked to reflect on the responsibilities of leaders in both sound management and in missional service. At the same time, they will be equipped to critique approaches to leadership that are inconsonant with authentic Christian practice.

DMNISTRY902 - Preaching: Understanding and Interpreting Context

Christian preaching relates the biblical text to the congregational context. This class engages in sociological and theological analysis of the context of preaching, enables students to grow in their preaching abilities through self-critique, reflection on preaching, and conversation with current homiletical literature.
DMNISTRY904 - Communication: Inspiring and Guiding Change

Subject: DMNISTRY
Catalog Number: 904
Title: Communication: Inspiring and Guiding Change

Description:
In this course we will look at what is required to see well and to speak well and to create well as a Christian leader. One of the key roles of a leader of any organization is to define reality. What is going on? Where is God in this? Who are we called to be in response to God? The course will deal with both theologies of writing and actual practices of communicating in a variety of genres. By the end students should feel competent to evaluate publications to which they would like to submit written work for publication. They should be able also to produce their own media through their own outlets (church website, Facebook, blogs etc.) to a fruitful leadership end.

DMNISTRY905 - Integration: Sustaining and Strengthening Mission

Subject: DMNISTRY
Catalog Number: 905
Title: Integration: Sustaining and Strengthening Mission

Description:
To be a faithful Christian leader is to commit oneself to "a long obedience in the same direction," to borrow Nietzsche's phrase. The practice of faithful Christian leadership is thus more like running a marathon than competing in a sprint. Often Christian leaders or institutions are able to experience short periods of intense activity and heroic achievement, only to then watch the artificial bubble burst as leadership burns out or bows out. Far fewer are the examples of Christian leaders and institutions who stay the course and who "finish well": who, by God's grace, grow steadily in faithfulness and fruitfulness in a way that is sustainable and lasting.

DMNISTRY906 - The Doctor of Ministry Thesis Seminar

Subject: DMNISTRY
Catalog Number: 906
Title: The Doctor of Ministry Thesis Seminar

Description:
This course will prepare students to select a research topic for their DMin thesis that is credible, manageable, and significant. It also will equip them to undertake the program of research and writing required to complete their thesis successfully. To that end, students will be introduced to and encouraged to follow the research model set forth in the third edition of The Craft of Research by Booth, Colomb and Williams (Chicago, 2008).

FIELDDEDU500 - Student Pastor Appointment/Call
FIELDEDU500 - Student Pastor Appointment/Call

**Description**
Student pastor mentoring groups. Student pastors are required to take these pastoral formation, noncredit, courses. Register for section by year: .01 first; .02 second; .03 third; and .04 fourth. Pass/fail grading only.

FIELDEDU500-1 - Student Pastor Appointment/Call

**Description**
Student pastor mentoring groups. Student pastors are required to take this pastoral formation, noncredit, course. This section is for Residential (DIVR) students.

FIELDEDU500-2 - Student Pastor Appointment/Call

**Description**
Student pastor mentoring groups. Student pastors are required to take this pastoral formation, noncredit, course. This section is for Hybrid (DIVH) students.

FIELDEDU510 - Pre-Enrollment Ministry Discernment Program

**Description**
Program provides, through The Duke Endowment, a small number of opportunities (up to 20) for incoming residential M.Div. students to serve supervised internships in United Methodist settings during the summer immediately prior to enrollment. Students serving in these placements do not receive Field Education credit but in addition to the invaluable contextual learning that they gain, they are compensated financially through The Duke Endowment. Quarter course.

FIELDEDU520 - First Field Education/MDVR

**Description**
Field Education. First unit of field education in the MDiv-R program or a second placement period or continuing placement in the same field education context.

FIELDEDU521 - Second Field Education/MDVR
### Duke University

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<th>Subject</th>
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<tbody>
<tr>
<td>FIELDEDU</td>
<td>521</td>
<td>Second Field Education/MDVR</td>
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**Description**

Second unit of field education in the MDiv-R program or a second placement period or continuing placement in the same field education context.

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#### FIELDEDU522 - Additional Field Education/MDVR

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<th>Subject</th>
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<tbody>
<tr>
<td>FIELDEDU</td>
<td>522</td>
<td>Additional Field Education/MDVR</td>
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</table>

**Description**

Additional (not required) unit of field education in the MDiv-R program. Used to denote additional units of field education beyond degree requirements.

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#### FIELDEDU525 - Field Education Full Unit/MDVH

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<th>Subject</th>
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<tr>
<td>FIELDEDU</td>
<td>525</td>
<td>Field Education Full Unit/MDVH</td>
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</table>

**Description**

Full unit, 400 hours of field education in the MDiv-H program.

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#### FIELDEDU526 - Hybrid MDIV Field Education 300 hours

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<tr>
<th>Subject</th>
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<tr>
<td>FIELDEDU</td>
<td>526</td>
<td>Hybrid MDIV Field Education 300 hours</td>
</tr>
</tbody>
</table>

**Description**

Field Education for Hybrid MDiv students - 300 hour placement

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#### FIELDEDU527 - Hybrid MDIV Field Education 200 hours

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<th>Catalog Number</th>
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<tbody>
<tr>
<td>FIELDEDU</td>
<td>527</td>
<td>Hybrid MDIV Field Education 200 hours</td>
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</tbody>
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**Description**

Field Education for Hybrid MDiv students - 200 hour placement

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#### FIELDEDU529 - Hybrid MDIV Field Education 100 hours

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<th>Subject</th>
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<tr>
<td>FIELDEDU</td>
<td>529</td>
<td>Hybrid MDIV Field Education 100 hours</td>
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</tbody>
</table>

**Description**

Field Education for Hybrid MDiv students - 100 hour placement

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#### FIELDEDU530 - International Field Education/MDVR

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<tr>
<td>FIELDedu</td>
<td>530</td>
<td>International Field Education/MDVR</td>
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**Description**

Full unit of field education in an international context the MDiv-R program.

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<th>Subject</th>
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<th>Title</th>
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<tbody>
<tr>
<td>HISTREL</td>
<td>710</td>
<td>Gandhi's Modernity: Insights &amp; Ironies</td>
</tr>
</tbody>
</table>

**Description**

How did Gandhi define modernity, reject it, or embody it? This course discusses Gandhi's modernity as a two-sided paradox—passionate critic of civilizational modernity while also radically modern. Through discourses of development, secularism, and capitalism that underlie notions of modernity, study how Gandhian praxis reformulates the modern through self-transformation and a program for collective good. Do traditional concepts of the ashram, the ascetic, and homespun fabric express Gandhi's vision of a modern utopia, or an actualizable political future? What ironies surface as Gandhi navigates the terrain of the modern? What challenges? What insights? Mandatory, time-sensitive training and approval process—see synopsis.

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>HISTREL</td>
<td>760</td>
<td>Engaging with Islam and Muslims as Faithful Christians</td>
</tr>
</tbody>
</table>

**Description**

This course will be an introductory level examination of the major theologies, geographies, demography, and cultures of Muslim peoples. It will analyze the historical development of Islam as a religion and the civilizational achievements of Muslim societies. Participants will gain basic knowledge of Islamic theology and doctrines, various religious practices, Islamic history, and the many ways in which Islam is practiced as a living faith in different parts of the world, including the U.S. Divinity School students will find this course helpful in developing skills to engage in meaningful Christian-Muslim relations conversations.

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<tr>
<td>HISTREL</td>
<td>763</td>
<td>Blessings: Introduction to Jewish Prayer</td>
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**Description**

A project to examine the forms, vocabulary, and uses of Jewish liturgy from ancient times through the present.

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<tbody>
<tr>
<td>HISTREL</td>
<td>764</td>
<td>Introduction to Midrash: The Rabbinic Art of Interpreting Scripture</td>
</tr>
</tbody>
</table>

**Description**

How does the single voice of scripture contain the chorus of rabbinic interpretations? What is the nature of the dialogue between text and interpreter? What is the authority of exegesis? These are some of the questions that we will explore through selected Midrash texts. The texts themselves will represent a variety of literary forms, styles, and topics.
HISTREL765 - The Wisdom of Ancient Rabbinic Stories

Subject
   HISTREL

Catalog Number
   765

Title
   The Wisdom of Ancient Rabbinic Stories

Description
   This course is a project to study many short stories of the Talmud and Midrash in order to build a description of the "personality" of rabbinic Judaism in the early centuries of the common era.

HISTREL767 - Introduction to Judaism: Investigations into the Jewish Life Cycle: A Time to be Born; A Time to Die

Subject
   HISTREL

Catalog Number
   767

Title
   Introduction to Judaism: Investigations into the Jewish Life Cycle: A Time to be Born; A Time to Die

Description
   This course will give particular attention to the liturgical and ritual responses to life and death. The studies of rite and liturgy will lead to investigations of the underlying Jewish theological and philosophical claims, as well as the psychological attitudes that inform rejoicing and grieving.

HISTREL790 - Topics in History of Religion

Subject
   HISTREL

Catalog Number
   790

Title
   Topics in History of Religion

Description
   Topics vary. May be repeated for credit.

HISTREL889 - Religion, Restrictions, and Violence

Subject
   HISTREL

Catalog Number
   889

Title
   Religion, Restrictions, and Violence

Description
   An examination of the historical roots and current manifestations of religiously-justified violence and disenfranchisement, with a focus on the Abrahamic traditions (Judaism, Christianity, and Islam). The violence treated will include the expressly physical as well as the more insidiously existential, including political and cultural marginalization. Major loci of exploration will include gender and sexuality, Israel-Palestine, and the intersection of contemporary identities. Topics include the nature of extremisms within each tradition, the challenges of assimilation and "modernity," and the role and nature of citizenship and territory. This graduate version of the course will be distinguished by the length of readings, length of writing assignments, and nature of final paper.

HISTREL890 - Topics in History of Religion

Subject
   HISTREL

Catalog Number
   890

Title
   Topics in History of Religion

Description
   Topics vary. May be repeated for credit.
**HISTTHEO760 - Images of God**

**Subject**: HISTTHEO  
**Catalog Number**: 760  
**Title**: Images of God

**Description**
This course will introduce students to the Bible's figurative language for God. The aim is to expand our imagination about who God is (and who we, as bearers of God's image, and friends and disciples of God). We will ask: How do people's images of God—and their resulting images of themselves (sheep? vassals?)—invite them to become (or interfere with their becoming) the people God means us to be? How do images of God help readers of the Bible greet one another as bearers of the image of God? How do we pray to the God who is clothing or fire? Or dog? How does the God who is clothing or fire pray in us?

**HISTTHEO790 - Topics in Historical Theology**

**Subject**: HISTTHEO  
**Catalog Number**: 790  
**Title**: Topics in Historical Theology

**Description**
Topics vary. May be repeated for credit

**HISTTHEO800 - The Theology of the Alexandrian School**

**Subject**: HISTTHEO  
**Catalog Number**: 800  
**Title**: The Theology of the Alexandrian School

**Description**
This course will focus on the writings of four of Alexandria's most influential thinkers: Philo, Clement, Athanasius, and Cyril. Recommended prerequisite: Church History 750 or equivalent.

**HISTTHEO801 - Augustine**

**Subject**: HISTTHEO  
**Catalog Number**: 801  
**Title**: Augustine

**Description**
The religion of the Bishop of Hippo in the setting of late antiquity

**HISTTHEO802 - Readings in Medieval Theology**

**Subject**: HISTTHEO  
**Catalog Number**: 802  
**Title**: Readings in Medieval Theology

**Description**
This course examines the high medieval achievement in theology, both scholastic and spiritual, through close study of selections from many of the most important theologians from the 12th through the early 14th centuries. Recommended prerequisite: Church History 750 or equivalent.

**HISTTHEO803 - Luther and the Reformation in Germany**
Duke University

Subject | Catalog Number | Title
---|---|---
HISTTHEO | 803 | Luther and the Reformation in Germany

Description
The theology of Martin Luther in the context of competing visions of reform

HISTTHEO806 - Virtue and Theology in Early Christian Ethics

Subject | Catalog Number | Title
---|---|---
HISTTHEO | 806 | Virtue and Theology in Early Christian Ethics

Description
In this course, we will examine the classical concept of virtue (Homer, Plato, and Aristotle) and the way that Christian theology (Christology, anthropology, eschatology, and hamartiology) causes early Christian theologians to modify the classical concept of virtue. After a survey of key Christian views of theology and discipleship (Clement, Nyssen, Ambrose, and Augustine) we will examine key ethical issues. Recommended prerequisite: Church History 750 or equivalent.

HISTTHEO808 - Patristic Readings of Romans 5-8

Subject | Catalog Number | Title
---|---|---
HISTTHEO | 808 | Patristic Readings of Romans 5-8

Description
Romans 5-8 is one of the most important set of chapters in the history of the church’s understanding of Paul’s anthropology, Christology, salvation history, and Pneumatology. This seminar will examine the exegesis and dogmatic deployment of these chapters by Origen, Ambrose, Ambrosiaster, Pelagius, Augustine, and John Cassian

HISTTHEO809 - Eros and Epectasy: From Plato to Ps-Dionysius

Subject | Catalog Number | Title
---|---|---
HISTTHEO | 809 | Eros and Epectasy: From Plato to Ps-Dionysius

Description
One of the major subjects of debate among theologians, ancient and modern, has been how to think about the nature of Christian love. In his famous Agape and Eros, Anders Nygren argued that the incorporation of a Classical and Hellenistic notion of eros into Christian theology marked a corruption of the Biblical concept of agape. The purpose of this class is not to rebut Nygren’s analysis “that has been done by other scholars” rather it is to examine how theologians appropriated the Classical eros tradition. The class will also pay close attention to the question of how the theological commitments of these Christian theologians caused them to change the Classical ideal of eros

HISTTHEO810 - Christology before Nicaea

Subject | Catalog Number | Title
---|---|---
HISTTHEO | 810 | Christology before Nicaea

Description
Beginning with an overview of the New Testament and Jewish Christian texts among the so-called Apostolic writings, the class will trace the ways in which Jesus is discussed in the first formative centuries of the church. The term “Christology” is used broadly to include, not only ways the fathers narrated the relationship of Jesus’ humanity and divinity, but also Jesus’ relationship with the Father and Spirit in his salvific works. This is the first of two classes to be taught (in order) on patristic Christology.
HISTTHEO811 - History of Hell

Subject: HISTTHEO
Catalog Number: 811
Title: History of Hell

Description: This course will survey development of the doctrine of hell and the afterlife from the biblical context to the modern day, examining various creedal formulations and artistic representations from literature, art and poetry.

HISTTHEO812 - Christian Theology and the Enlightenment: From Descartes to Schleiermacher

Subject: HISTTHEO
Catalog Number: 812
Title: Christian Theology and the Enlightenment: From Descartes to Schleiermacher

Description: This class is the first of a two part sequence that traces the rise of Protestant Liberalism in the late 18th and 19th c. and the responses of Neo-Orthodoxy and Post-Liberalism in the 20th century. The thesis of the first of the sequence is that Liberalism grew out of the Enlightenment's critique supernatural elements of Christianity and the need for a universal foundation for religion. The class argues that the heart of the objection to Christianity raised by its critics during the Enlightenment and the challenge faced by its defenders was how the criterion for eternal life could be dependent upon accidental truths of history rather than necessary truths of reason. It traces the rise of Continental (Spinoza, Rousseau) and English Deism with its development of natural religion and the defense of Orthodox Christianity as a revealed religion on rational grounds (Locke, Paschal) as well as critics (Hume, Voltaire, Diderot) of both. The class ends with the seeds of Protestant Liberalism in Kant, Hegel, and Schleiermacher who, with miracles no longer sufficient evidence for the truth claims of orthodoxy, sought to establish an alternative warrant for Christianity – one in ethics, one in history, and the third in religious experience. Prerequisites: CHURHST 751

HISTTHEO813 - Christianity in Crisis: Protestant Theology from Schleiermacher to Post-Liberalism

Subject: HISTTHEO
Catalog Number: 813
Title: Christianity in Crisis: Protestant Theology from Schleiermacher to Post-Liberalism

Description: This class is the second of a two part sequence that traces the rise of Protestant Liberalism in the late 18th and 19th c. and the responses of Neo-Orthodoxy and Post-Liberalism in the 20th century. This second course has two parts. The first part traces the rise of Protestant Liberalism in the 19th c. as extensions of Kant for whom religion after the end of metaphysics was chiefly the foundation for ethics, Hegel for whom religion should be understood within the dialectical movements of Geist in history, and Schleiermacher for whom the foundation of religion was the emotional experience of God-consciousness. Yet Hegel's concern for history led to the historical arguments in defense of Christianity (Baur and Schweitzer's Quest for the Historical Jesus, and von Harnack) but also critiques of idealism and religion in the writings of Marx, Feuerbach, and then Nietzsche. The second part, from which the title of the course gets its name, examines the reaction of 20th century theologians (Tillich, Bultmann, Bonhoeffer, and Barth) to what they took to be crisis for Christianity created by the failure of Liberalism, with its confidence in human progress, to speak to the upheaval of the 20th century. The class then culminates in rise of the Yale School (Frei, Lindbeck, and Childs) as heirs of the Barthian tradition. Prerequisite: CURHST 751

HISTTHEO819S - Faith and Folly: Christian Humanism in the Renaissance
This seminar will examine Christian Humanism in Renaissance Europe. It will do so through close analysis of texts by important Humanists, including Dante, Pico, Petrarch, Christine de Pizan, Cassandra Fedele, Erasmus, Thomas More, Luther, Bartolomé de Las Casas, Montaigne, and Galileo.

**HISTTHEO951 - Roger Williams: Life and Thought**

The historic importance of Roger Williams cannot be limited to that of a sectarian firebrand who challenged Puritan authorities, befriended Indian neighbors, founded the colony of Rhode Island, and established the First Baptist Church in America. Roger Williams may well deserve the title “America’s Theologian” because he was the trailblazer for the liberty of conscience, the freedom of religion, and the separation of church and state which became established as a distinctively American ideal in history, culture, and law. This course will examine the life and thought of Roger Williams through a careful reading of his writings with attention to both their historical context and contemporary relevance.

**HISTTHEO954 - Greco-Roman Intellectual Traditions of Patristic Thought**

The course examines various intellectual traditions (philosophical schools, schools of rhetoric, and literature) that provided the high cultural background for early Christian authors, from the writers of the New Testament to Patristic theologians such as Justin, Clement, Origen, Gregory of Nyssa, and Augustine.

**HISTTHEO956 - The Theology of the Cappadocians**

Prerequisite: Christian Ethics 757, Christian Theology 755, Church History 750, and Church History 751.

**HISTTHEO959 - Calvin and the Reformed Tradition**
HISTTHEO990 - Topics in Historical Theology

Subject: HISTTHEO
Catalog Number: 990
Title: Topics in Historical Theology

Description: Topics vary. May be repeated for credit

LTS530 - Music Skills for the Parish

Subject: LTS
Catalog Number: 530
Title: Music Skills for the Parish

Description: A noncredit course designed to develop fundamental skills for reading musical notation and rhythmic patterns, using examples from the United Methodist Hymnal. Sight-singing and single-note keyboard playing not a prerequisite but will be encouraged throughout the course. Not intended for persons with prior knowledge of music skills

LTS709 - Introduction to Christian Worship

Subject: LTS
Catalog Number: 709
Title: Introduction to Christian Worship

Description: An introductory to the theology and practice of Christian worship from an ecumenical perspective with an eye to specific ministerial concerns of students. The topics will survey major aspects of worship including the Lord’s Day, the Christian calendar, Word and sacraments, daily and occasional services, liturgical music, and liturgical space and arts. The course emphasizes appropriating the wisdom of 2000 years of worship history for the enrichment of the church’s worship today

LTS710 - 100,000 Sundays: The History of Christian Worship and Its Ongoing Relevance for Today

Subject: LTS
Catalog Number: 710
Title: 100,000 Sundays: The History of Christian Worship and Its Ongoing Relevance for Today

Description: For 2,000 years (approximately 100,000 Sundays) Christians have been worshiping. Over the course of this time, the forms, perspectives, and practices of Christian worship have varied greatly even as certain issues perennially recur as ongoing questions. The course seeks to provide an orientation to the large periods and sweeps of Christian worship history even as it highlights some recurring issues still relevant to the worship of churches today
**LTS711 - Twentieth Century Worship Revolutions**

**Subject**: LTS  
**Catalog Number**: 711  
**Title**: Twentieth Century Worship Revolutions

**Description**
Incredible—even revolutionary—change has characterized the history of worship in the Western Church since the mid-twentieth century. Yet some Christians might think that the current state of worship is the way it always has been. This history course will dispel that notion by exploring two main impulses for liturgical change in the twentieth century: the rise of Contemporary Praise and Worship and the Liturgical Movement. In the first, a drive toward popular forms of music making has brought global change to Pentecostalism, evangelicalism, and even some mainline denominations. Through the second impulse, a patristic-based vision of liturgy and sacraments has brought about nothing less than an overhaul of worship in Roman Catholicism and mainline Protestant Christianity. Through a historical examination of these developments, students can gain better perspective on the presumptions current-day worshipers have about what they consider normal and standard.

**LTS712 - 20th Century Worship Revolutions**

**Subject**: LTS  
**Catalog Number**: 712  
**Title**: 20th Century Worship Revolutions

**Description**
Incredible—even revolutionary—change has characterized the history of worship in the Western Church since the mid-twentieth century. Yet some Christians might think that the current state of worship is the way it always has been. This history course will dispel that notion by exploring two main impulses for liturgical change in the twentieth century: the rise of Contemporary Praise and Worship and the Liturgical Movement. In the first, a drive toward popular forms of music making has brought global change to Pentecostalism, evangelicalism, and even some mainline denominations. Through the second impulse, a patristic-based vision of liturgy and sacraments has brought about nothing less than an overhaul of worship in Roman Catholicism and mainline Protestant Christianity. Through a historical examination of these developments, students can gain better perspective on the presumptions current-day worshipers have about what they consider normal and standard.

**LTS730 - Introduction to Christian Worship**

**Subject**: LTS  
**Catalog Number**: 730  
**Title**: Introduction to Christian Worship

**Description**
This course aims for instilling in students a theologically informed, pastorally sensitive confidence in planning and leading the worship of Christian congregations. The fall semester will use an approach to that task that presumes worship in traditions with denominationally approved and propagated worship books (e.g., United Methodist, Episcopal, Anglican, Lutheran, Presbyterian, etc.). The spring semester will use an approach that presumes traditions in which individual congregations are more free to shape their worship (e.g., Baptist, Charismatic, Holiness, Pentecostal, independent, non-denominational, etc.). In both semesters “Traditional,” “Contemporary,” and other recent developments in worship will be considered respectfully. With respect to topics, this course introduces students to the history, theology, and practice of Christian worship from an ecumenical perspective. It surveys major aspects of worship, including the Lord’s Day, the Christian calendar, Word and sacraments/ordinances, daily and occasional services, music, space, and the arts.

**LTS731 - The Church Year**

**Subject**: LTS  
**Catalog Number**: 731  
**Title**: The Church Year

**Description**
An examination of the historical, theological, and pastoral dimensions of the Christian calendar and lectionary. Recommended prerequisite: previous coursework in worship studies.
LTS733 - Planning Contemporary Worship

Description
This course explores what it would be like for the historically rooted order of worship found in recent denominational liturgical resources to be done in a way that authentically felt like contemporary worship with its ethos of drive, flow, energy, passion, and encounter with the divine. Working in small ensembles of musicians and computer graphics technicians, students will develop and conduct services that fulfill an ancient order of worship in a contemporary way. Instructor consent required.

LTS734 - Cosmic Child’s Play for Real: Practicing the Art of Leading Worship Well

Description
To learn the art of leading corporate Christian worship playfully serious is the goal of this course. Through exercises, memorization, readings, and practice, this workshop-type course seeks to equip leaders of worship with the perspective and capacities to assist worshipers in discerning the wonders of God’s realm even now on earth as experienced in worship. The course starts with an emphasis upon a student's formation as a worship leader and then transitions to opportunities to practice leading worship well, playfully, and seriously. One focus in the course will be upon the administration of the sacraments.

LTS742 - The Art and Craft of Public Proclamation

Description
A workshop style course exploring and expanding one’s own best authentic proclamation through voice, expression, and body. The class includes collaborative creation and performance of the current lectionary scripture as story, choric readings, and drama in worship. Prerequisite: Preaching 758 or Church Ministry 760

LTS754 - 1979 Book of Common Prayer and the Principles of Anglican Worship

Description
This course means to present and review the worship practices of the 1979 Book of Common Prayer in the context of established and developing principles of Anglican worship. The student will be asked to develop familiarity with the historical antecedents of present rites, their pastoral application, and their context within the family of worldwide Anglicanism. Care will be taken to balance historical survey with contemporary practice and the ministry of the local parish.

LTS755 - Baptism and Faith Formation
Duke University

LTS766 - Worship and Christian Formation

Subject LTS
Catalog Number 766
Title Worship and Christian Formation

Description
Theological tradition suggests that human life is expressed and claimed most fully in and through the praise and worship of God. Such a claim, often overlooked by educators and pastors, suggests that Christian liturgy is a critical context for considering issues of education and formation in communities of faith. This course explores how the patterned “holy things” of worship (book, bath, table and calendar) may enact persons into storied identity. It considers how worship offers a curriculum and embodied pedagogy for Christian life. It also examines why the aesthetic “language” of liturgy—symbol, metaphor, ritual action and music—remains an especially effective medium for connecting human beings with grace-filled mystery and or accomplishing transformation in human lives.

LTS790 - Topics in Liturgical Studies

Subject LTS
Catalog Number 790
Title Topics in Liturgical Studies

Description
Topics vary. May be repeated for credit

LTS801 - Worship History for Worship Renewal

Subject LTS
Catalog Number 801
Title Worship History for Worship Renewal

Description
Using in-depth case studies of selected historical churches, this course explores different practices in and understandings of Christian worship over the past two millennia. The course is designed to come to grips with basic issues in worship as represented by different traditions and with options for approaching worship renewal today, with an eye to using Trinitarian theology as the evaluative key. How might we borrow with integrity from our Christian past to renew worship today? Doctoral students taking the course will focus, in addition, on developing facility with researching historic, liturgical primary material.

LTS802 - Worship in African American Church Traditions
Clear styles of worship can be recognized among African American Christians. Despite the tremendous amount of interpenetration that has taken place between cultures, distinguishable features remain. This course has as its purpose exploring the morphology and distinctives of worship among African American Christians to probe critically theological interests, cultural sources, and existential factors taken up in liturgical production. The aim of the course is to "expose" this rich tradition, and to equip those who will plan and lead Christian worship among African Americans with discipline, critical facility, and theological integrity.

**LTS805 - Worship in the Wesleyan Tradition**

A study of the historical, theological, liturgical, and sociological influences which have shaped the worship patterns of the Episcopal Church and the major American denominations that claim a Wesleyan heritage. Historical and contemporary liturgies will be examined, and concerns related to the leadership of contemporary liturgies will be discussed. Prerequisite: Care of the Parish 707 and 708, Liturgical Studies 730.

**LTS830 - Survey of Christian Hymnody**

This course studies the significance and evolution of Christian hymnody. Attention will be given to both the textual and musical aspects of hymns, and how the relationship between text and music influences theological content and faith formation. Various repertoires of hymnody will be studied, from a variety of historical periods and global cultures. Working collaboratively and guided by the instructor, students will employ their developing knowledge of hymnic structure to craft new hymns—either texts, tunes, or both.

**LTS831 - Songwriting and Theology**

This course is an exploration of using theological training to develop songs for worship. This seminar-type course will explore various collections of classic, historical worship materials, including Wesleyan hymnody, to uncover profound theological themes and motifs and their expression in lyrical form. Students will be expected to show theological enrichment by composing lyrics for new worship songs to be shared with the class. Students will only be required to write lyrics, not compose music.

**LTS834 - The Role and Function of Music in Corporate Worship**
Duke University

LTS834 - The Role and Function of Music in Corporate Worship

Description
This course is both a historical study of music in Christian liturgy, and an exploration of the contemporary issues—theological, communal, and pastoral—pertaining to music in worship and congregational life. Topics for discussion will include genres of church music (e.g. psalmody, chant, hymnody, praise-and-worship, gospel); the role of choirs, cantors, and instruments; clergy/musician relationships; and resources for music and worship planning.

LTS836 - Preaching on the Sacraments: Patristic Imitation

Description
This course explores patristic examples of using typology and allegory, especially in the 4th century form of preaching known as mystagogy, to name what is experienced in Christian worship. The course will emphasize appropriation of this patristic technique for the creation of sermons, prayers, song texts, and catechesis for the church today.

LTS837 - Theological Assessment of Worship Song Lyrics

Description
One of the most fundamental, recurring tasks of pastoral activity is the vetting of congregational worship songs, including considering their theological content. To better equip future ministers for this task, this course seeks to increase the capacity of students to assess theologically various lyrical expressions of the Christian faith, ancient and modern. By weekly review of small bodies of worship songs, assessed by both the student’s theology as well as the assumed perspective of a historical theologian, students will gain facility to address the potential and limitations of poetic articulations of theology.

LTS838 - Teaching Worship

Description
This course aims to explore the intersection of pedagogical reflection generally, worship-related pedagogical reflection specifically, and approaches currently being used to teach about the subject of worship. The goal is to equip participants in the class with sound methods and materials for developing strong worship-related classes in higher education or for increasing the participation of worshipers on Sunday morning.

LTS853 - Isaiah and the Church Year
Duke University

LTS875 - Theology and Music
Subject: LTS
Catalog Number: 875
Title: Theology and Music
Description: A course exploring the interaction of theology and music. It aims to help students gain a working knowledge of what it is to think theologically about music and think musically about theology.

LTS877 - Spirit, Worship, and Mission
Subject: LTS
Catalog Number: 877
Title: Spirit, Worship, and Mission
Description: A course exploring the doctrine of the Holy Spirit through the church's twin practices of worship and mission. It involves extensive engagement with the arts as media of theological discovery and articulation.

LTS890 - Selected Topics
Subject: LTS
Catalog Number: 890
Title: Selected Topics
Description: May be repeated for credit.

LTS891 - Advanced Seminar in Liturgical Studies
Subject: LTS
Catalog Number: 891
Title: Advanced Seminar in Liturgical Studies
Description: Reading and research in a selected area of liturgical study to be announced.

LTS901 - The History of Contemporary Worship
Subject: LTS
Catalog Number: 901
Title: The History of Contemporary Worship
Description: This course will research the origins and development of the various strands of alternative worship, known collectively as "contemporary worship," in English-speaking Protestantism. The focus of investigation will be on the latter half of the 20th century and the beginning of the 21st. Master level students are permitted by permission of the professor.
NEWTEST701 - New Testament Greek Reading

Subject: NEWTEST
Catalog Number: 701
Title: New Testament Greek Reading

Description:
Focus on reading New Testament texts with some consideration of grammar, syntax, and prose style of various biblical texts. Prerequisite: New Testament 760 and 761 or equivalents

NEWTEST702 - New Testament Greek Reading

Subject: NEWTEST
Catalog Number: 702
Title: New Testament Greek Reading

Description:
Continuation of New Testament 701. Prerequisite: New Testament 760 and 761 or equivalents

NEWTEST707 - Introduction to the New Testament

Subject: NEWTEST
Catalog Number: 707
Title: Introduction to the New Testament

Description:
This one-semester introduction to the New Testament as Christian Scripture surveys the contents and contexts of the New Testament writings. Students practice a variety of interpretive methods as they engage the texts in conversation with a diverse array of fellow readers, both past and present.

NEWTEST754 - New Testament Interpretation

Subject: NEWTEST
Catalog Number: 754
Title: New Testament Interpretation

Description:
This one-semester introduction to the New Testament as Christian Scripture surveys the contents and contexts of the New Testament writings. Students practice a variety of interpretive methods as they engage the texts in conversation with a diverse array of fellow readers, both past and present.

NEWTEST760 - Hellenistic Greek

Subject: NEWTEST
Catalog Number: 760
Title: Hellenistic Greek

Description:
Designed for beginners to enable them to read the Greek New Testament. Students with at least one full year of college Greek may be permitted to enroll in 761.

NEWTEST761 - Hellenistic Greek
Continuation of New Testament 760. Students with at least one full year of college Greek may be permitted to enroll in 761.

### NEWTEST767 - Preaching from the New Testament

<table>
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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>NEWTEST</td>
<td>767</td>
<td>Preaching from the New Testament</td>
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</tbody>
</table>

A course focusing on preaching from biblical texts. Prerequisite: Preaching 758 or CHURMIN 760.

### NEWTEST770A - Acts

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>770A</td>
<td>Acts</td>
</tr>
</tbody>
</table>

Prerequisite: New Testament 754 or 707

### NEWTEST770C - I Corinthians

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>770C</td>
<td>I Corinthians</td>
</tr>
</tbody>
</table>

Prerequisite: New Testament 754 or 707

### NEWTEST770D - 1 Peter

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>NEWTEST</td>
<td>770D</td>
<td>1 Peter</td>
</tr>
</tbody>
</table>

Prerequisite: New Testament 754 or 707

### NEWTEST770G - Galatians

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>NEWTEST</td>
<td>770G</td>
<td>Galatians</td>
</tr>
</tbody>
</table>

Prerequisite: New Testament 754 or 707

### NEWTEST770H - Hebrews
Duke University

NEWTEST770I - James

Subject
NEWTEST

Catalog Number
770I

Title
James

Description
Prerequisite: New Testament 754 or 707

NEWTEST770J - The Gospel and Epistles of John

Subject
NEWTEST

Catalog Number
770J

Title
The Gospel and Epistles of John

Description
Prerequisite: New Testament 754 or 707

NEWTEST770K - Mark

Subject
NEWTEST

Catalog Number
770K

Title
Mark

Description
Prerequisite: New Testament 754 or 707

NEWTEST770L - Luke

Subject
NEWTEST

Catalog Number
770L

Title
Luke

Description
Prerequisite: New Testament 754 or 707

NEWTEST770M - Matthew

Subject
NEWTEST

Catalog Number
770M

Title
Matthew

Description
Prerequisite: New Testament 754 or 707

NEWTEST770PP - Philippians/Philemon
NEWTEST770R - Romans

Subject: NEWTEST
Catalog Number: 770R
Title: Romans
Description: Prerequisite: New Testament 754 or 707

NEWTEST770TT - Thessalonians

Subject: NEWTEST
Catalog Number: 770TT
Title: Thessalonians
Description: Prerequisite: New Testament 754 or 707

NEWTEST770V - Revelation

Subject: NEWTEST
Catalog Number: 770V
Title: Revelation
Description: Prerequisite: New Testament 754 or 707

NEWTEST770Z - Colossians

Subject: NEWTEST
Catalog Number: 770Z
Title: Colossians
Description: Prerequisite: New Testament 754 or 707

NEWTEST771 - New Testament Bodies

Subject: NEWTEST
Catalog Number: 771
Title: New Testament Bodies
Description: This course examines treatments of the body in the New Testament with an eye toward their exegetical, theological, and ministerial import, focusing on a select number of passages in conversation with ancient constructions of the body and recent body theory.

NEWTEST773 - Sex, Gender, and the Body: New Testament Conceptions
### Duke University

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<tr>
<th>Subject</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>773</td>
<td>Sex, Gender, and the Body: New Testament Conceptions</td>
</tr>
</tbody>
</table>

**Description**
To better understand the New Testament's witness, this course will survey conceptions of sex, gender, and the body in the New Testament and the wider Greco-Roman world by focusing on selected passages.

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### NEWTEST774 - Proclaiming the Parables

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<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>774</td>
<td>Proclaiming the Parables</td>
</tr>
</tbody>
</table>

**Description**
Approaches to the interpretation and proclamation of the parables of Jesus. Readings in nonbiblical narrative and parable. In-class storytelling and preaching. Prerequisite: Preaching 758

---

### NEWTEST783 - Hope for Creation?: An Exilic Perspective

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<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>NEWTEST</td>
<td>783</td>
<td>Hope for Creation?: An Exilic Perspective</td>
</tr>
</tbody>
</table>

**Description**
This course explores strategies for careful exegesis and preaching in view of climate crisis. Prerequisite: Preaching 758 or Church Ministry 760, Old Testament 752, Old Testament 753, and New Testament 754

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### NEWTEST790 - Topics in New Testament

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<th>Subject</th>
<th>Catalog Number</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>790</td>
<td>Topics in New Testament</td>
</tr>
</tbody>
</table>

**Description**
Topics vary. May be repeated for credit

---

### NEWTEST800 - Bible Study Programs for the Local Church

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<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>NEWTEST</td>
<td>800</td>
<td>Bible Study Programs for the Local Church</td>
</tr>
</tbody>
</table>

**Description**
This course designed as a practicum in Bible study programs for the local church. Its purpose is to equip students to put their seminary biblical education to use in service to churches, through adult Bible studies. There are two foci to the course: the development of evaluative tools for assessing the theological, methodological, and pedagogical presuppositions of Bible study curricula, and practice in developing and implementing Bible studies appropriate to diverse and specific settings

---

### NEWTEST801 - Church and Ministry in the New Testament
This seminar examines the subject of ecclesiology through the lens of the New Testament writings. This course seeks to understand what sort of vision(s) of the Church the New Testament documents encourage and what kinds of ordered ministries (apostle, evangelist, prophet, bishop, teacher, etc.) they describe. The approach taken is historical, theological, exegetical, and missional—how did the New Testament writers envision the character, structure, and purpose of the early Christian community? How, in the context of the long history of diverse Christian understandings of the Church, should the New Testament writings inform current approaches to conceiving and shaping the corporate existence of ecclesial communities and their ordered ministries? This course will help orient questions of the church's missional identity today through close reading of the New Testament, both in foundational texts like the Book of Acts as well as in reference to NT epistles and Revelation.
NEWTEST810 - Justification by Faith in Paul

Subject
NEWTEST

Catalog Number
810

Title
Justification by Faith in Paul

Description

NEWTEST811 - Race and Gender in Paul

Subject
NEWTEST

Catalog Number
811

Title
Race and Gender in Paul

Description
An investigation of "problem texts" in Paul, especially concerning slavery and gender.

NEWTEST812 - The Historical Jesus

Subject
NEWTEST

Catalog Number
812

Title
The Historical Jesus

Description
An introduction to historical method as applied to the life of Jesus of Nazareth.

NEWTEST814 - The Bible & Domestic Violence

Subject
NEWTEST

Catalog Number
814

Title
The Bible & Domestic Violence

Description
This course combines scriptural exegesis with the study of literature on pastoral care relating to domestic violence (DV).

NEWTEST816 - Exegesis of the Infancy Narratives (English)

Subject
NEWTEST

Catalog Number
816

Title
Exegesis of the Infancy Narratives (English)

Description
A study of the canonical infancy narratives in Matthew and Luke with attention to how historical memory, theological conviction, and faithful imagination has shaped these texts. Important non-canonical texts will also be examined. Recommended prerequisite: Old Testament 752 and Old Testament 753 or equivalents. Prerequisite: New Testament 754.
# NEWTEST817 - The Old Testament in the New

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
NEWTEST | 817 | The Old Testament in the New  

**Description**  

# NEWTEST818 - Jesus and the Land: People, Places, Politics

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
NEWTEST | 818 | Jesus and the Land: People, Places, Politics  

**Description**  
Instruction takes place on location at archaeological, religious, and cultural sites throughout Israel and the West Bank. In addition to completing pre-course reading, each student will research and prepare a brief lecture on a selected place, monument, historical event, or contemporary issue and deliver it on location during the course. Instruction by the professor will be supplemented by lectures and conversations with a wide variety of men and women—Israelis and Palestinians; Muslims, Christians, and Jews; refugees and settlers; students and religious leaders; peacemakers, activists, and entrepreneurs. With guidance from the professor, students will develop a plan to share what they learn with their own communities of faith through the written word, photography, film, art, or other medium.

# NEWTEST870A - Acts

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
NEWTEST | 870A | Acts  

# NEWTEST870C - I Corinthians

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
NEWTEST | 870C | I Corinthians  

# NEWTEST870D - 1 Peter

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
NEWTEST | 870D | 1 Peter  

# NEWTEST870E - Ephesians
NEWTEST870G - Galatians

Subject  
NEWTEST

Catalog Number  
870G

Title  
Galatians

Description

- 

Prerequisite: New Testament 754, 760, 761, or equivalent. Consent of instructor required

NEWTEST870H - Exegesis of the Greek New Testament II: Hebrews

Subject  
NEWTEST

Catalog Number  
870H

Title  
Exegesis of the Greek New Testament II: Hebrews

Description

- 

NEWTEST870J - The Gospel and Epistles of John

Subject  
NEWTEST

Catalog Number  
870J

Title  
The Gospel and Epistles of John

Description

- 

NEWTEST870K - Mark

Subject  
NEWTEST

Catalog Number  
870K

Title  
Mark

Description

- 

NEWTEST870L - Luke

Subject  
NEWTEST

Catalog Number  
870L

Title  
Luke

Description

- 

NEWTEST870M - Matthew
<table>
<thead>
<tr>
<th>Subject</th>
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<td>Matthew</td>
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<tr>
<td>NEWTEST870P</td>
<td>870P</td>
<td>Epistles of Peter and James</td>
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<tr>
<td>NEWTEST870PP</td>
<td>870PP</td>
<td>Philippians and Philemon</td>
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<td>NEWTEST870R</td>
<td>870R</td>
<td>Romans</td>
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<td>NEWTEST870S</td>
<td>870S</td>
<td>The Resurrection Narratives</td>
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<td>NEWTEST870T</td>
<td>870T</td>
<td>The Pastoral Epistles</td>
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<td>NEWTEST870TT</td>
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<td>Thessalonians</td>
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<tr>
<td>Subject</td>
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<tr>
<td>NEWTEST</td>
<td>870TT</td>
<td>Thessalonians</td>
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<td></td>
<td>870Y</td>
<td>The Synoptic Gospels</td>
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<td></td>
<td>870Z</td>
<td>Colossians</td>
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<tr>
<td></td>
<td>871</td>
<td>Dead Sea Scrolls</td>
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<td></td>
<td>890</td>
<td>New Testament Topics</td>
</tr>
<tr>
<td></td>
<td>891</td>
<td>History of Biblical Interpretation in Modernity</td>
</tr>
</tbody>
</table>

**NEWTEST870Y - The Synoptic Gospels**

**NEWTEST870Z - Colossians**

**NEWTEST871 - Dead Sea Scrolls**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>870Y</td>
<td>The Synoptic Gospels</td>
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<tr>
<td></td>
<td>870Z</td>
<td>Colossians</td>
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<tr>
<td></td>
<td>871</td>
<td>Dead Sea Scrolls</td>
</tr>
</tbody>
</table>

An overview of the literature preserved among the Dead Sea Scrolls, the archaeology of Qumran and the identity and self-understanding of those who lived there, and the state of the field in studies of the Dead Sea Scrolls.

**NEWTEST890 - New Testament Topics**

Topics vary. May be repeated for credit

**NEWTEST891 - History of Biblical Interpretation in Modernity**

A historical investigation into the roots and varieties of modern critical approaches to the Bible. Special attention will be given to the rise of historical criticism and its entanglements with secularism, nationalism, colonialism, racism, antisemitism, and sexism. Course readings will prioritize primary sources ranging from the seventeenth through the twenty-first centuries. The main goal of the course is to illuminate why the Bible is read as it is today, in both academic and non-academic contexts, and how current debates about biblical interpretation have assumed their contemporary framing.
NEWTEST901 - The New Testament and Christian Leadership
Subject: NEWTEST  
Catalog Number: 901  
Title: The New Testament and Christian Leadership

Description:
This D.Min. course will examine several key points at which the study of the New Testament intersects with, informs or critiques contemporary understandings of leadership.

NEWTEST904 - New Testament Theology
Subject: NEWTEST  
Catalog Number: 904  
Title: New Testament Theology

Description:

NEWTEST950 - The New Testament and Ancient Graeco-Roman Philosophy
Subject: NEWTEST  
Catalog Number: 950  
Title: The New Testament and Ancient Graeco-Roman Philosophy

Description:
This course explores the basic issues that are embedded in the interaction between ancient philosophy and early Christianity and how these issues can be thought about today.

NEWTEST951 - Studies in the Apocrypha and Pseudepigrapha
Subject: NEWTEST  
Catalog Number: 951  
Title: Studies in the Apocrypha and Pseudepigrapha

Description:
Selected documents of the Apocrypha and Pseudepigrapha will be examined exegetically and theologically in their relation to postexilic Judaism.

NEWTEST952 - The Old Testament in the New: New Testament Writers as Interpreters of Scripture
Subject: NEWTEST  
Catalog Number: 952  
Title: The Old Testament in the New: New Testament Writers as Interpreters of Scripture

Description:
This seminar examines the ways in which New Testament authors read and interpreted scripture. Prerequisite: New Testament 754, 760, and 761.
NEWTEST953 - Questions in the Study of Ancient Judaism

Subject
NEWTEST

Catalog Number
953

Title
Questions in the Study of Ancient Judaism

Description
The course examines the current state of research on some of the most significant topics in contemporary study of Second Temple Judaism and the Judaism of the early rabbinic period.

NEWTEST954 - Studies in Pauline Theology

Subject
NEWTEST

Catalog Number
954

Title
Studies in Pauline Theology

Description
Studies of key loci within Paul's theological interpretation in the light of recent scholarship.

NEWTEST955 - The Theology of Paul

Subject
NEWTEST

Catalog Number
955

Title
The Theology of Paul

Description
A comprehensive account of the theology of Paul, emphasizing apocalyptic over against "Lutheran" and/or salvation-historical approaches.

NEWTEST956 - The Gospels and Historiography

Subject
NEWTEST

Catalog Number
956

Title
The Gospels and Historiography

Description
A seminar investigating the approach of the Gospels towards history by comparing them with the approach to history of other ancient texts.

NEWTEST957 - Judaism & Christianity: The Parting of the Ways

Subject
NEWTEST

Catalog Number
957

Title
Judaism & Christianity: The Parting of the Ways

Description
This course will engage some of the most important documents from the first four centuries CE that shed light on the relations between Christians and Jews and between Christianity and Judaism.

NEWTEST958 - Pauline Biography
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<thead>
<tr>
<th>Subject</th>
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<th>Title</th>
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</thead>
<tbody>
<tr>
<td>NEWTEST</td>
<td>959</td>
<td>Advanced Greek Grammar and Reading</td>
</tr>
</tbody>
</table>

**Description**
Grammatical and syntactical analysis and reading of more difficult religious and philosophical texts from the Classical and Hellenistic periods. Enrollment is open to PhD/ThD students; master's students may enroll with permission of the instructor.

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<th>Subject</th>
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<th>Title</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>962</td>
<td>The Theological Interpretation of Scripture</td>
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</tbody>
</table>

**Description**
An investigation of how scripture may be read theologically within the contemporary intellectual and cultural context.

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<tr>
<th>Subject</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>971</td>
<td>Dead Sea Scrolls: Doctoral Seminar</td>
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</table>

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<th>Subject</th>
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<th>Title</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>973</td>
<td>Divine Embodiment: Biblical Portrayals and Beyond</td>
</tr>
</tbody>
</table>

**Description**
This course will explore the various ways in which biblical texts depict divine embodiment. It will address topics such as theophanies, divine images (or "idols"), divine anthropomorphism, monotheism, and christological conceptions. The course will primarily address portrayals of the divine within the Hebrew Bible/Old Testament and New Testament, but it will also look at the wider historical context and reception history of these portrayals.

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<th>Subject</th>
<th>Catalog Number</th>
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<tbody>
<tr>
<td>NEWTEST</td>
<td>990</td>
<td>Topics in the New Testament</td>
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</table>

**Description**
Topics vary, may be repeated for credit.
### OLDTEST701 - Hebrew Reading

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<tr>
<th>Subject</th>
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<tr>
<td>OLDEST</td>
<td>701</td>
<td>Hebrew Reading</td>
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</table>

**Description**
A noncredit course for "reading maintenance" in Hebrew texts and to improve language skills. Recommended prerequisite: Old Testament 760 and 761 or equivalent.

### OLDTEST702 - Hebrew Reading

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<th>Subject</th>
<th>Catalog Number</th>
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<tbody>
<tr>
<td>OLDEST</td>
<td>702</td>
<td>Hebrew Reading</td>
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</tbody>
</table>

**Description**
Continuation of Old Testament 701. Recommended prerequisite: Old Testament 760 and 761 or equivalent.

### OLDTEST706 - Introduction to the Old Testament

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<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>OLDEST</td>
<td>706</td>
<td>Introduction to the Old Testament</td>
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</tbody>
</table>

**Description**
This one-semester introduction to the Old Testament as Christian Scripture surveys the contents and contexts of the New Testament writings. Students practice a variety of interpretive methods as they engage the texts in conversation with a diverse array of fellow readers, both past and present.

### OLDTEST752 - Old Testament Interpretation I

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<th>Subject</th>
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<tbody>
<tr>
<td>OLDEST</td>
<td>752</td>
<td>Old Testament Interpretation I</td>
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</table>

**Description**
The first half of a two-semester course that serves as an introduction to the literature, history, and theology of the Old Testament.

### OLDTEST753 - Old Testament Interpretation II

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>OLDEST</td>
<td>753</td>
<td>Old Testament Interpretation II</td>
</tr>
</tbody>
</table>

**Description**
The second half of a two-semester course that serves as an introduction to the literature, history, and theology of the Old Testament.

### OLDTEST760 - Introduction to Biblical Hebrew I

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<tr>
<th>Subject</th>
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<th>Title</th>
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<tbody>
<tr>
<td>OLDEST</td>
<td>760</td>
<td>Introduction to Biblical Hebrew I</td>
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</tbody>
</table>

-
OLDTEST761 - Introduction to Biblical Hebrew II
Subject: OLDTEST
Catalog Number: 761
Title: Introduction to Biblical Hebrew II
Description: Continuation of Old Testament 760

OLDTEST762 - The Bible and Land
Subject: OLDTEST
Catalog Number: 762
Title: The Bible and Land
Description: A course exploring ancient Israel's theological understandings of land and how land is a crucial element in the relationship between God, humanity, and other creatures. Recommended prerequisite: Old Testament 752 and 753 or equivalent.

OLDTEST764 - Old Testament and Missional Theology
Subject: OLDTEST
Catalog Number: 764
Title: Old Testament and Missional Theology
Description: This course explores the relationship between Christianity and other world religions via the balance between election and responsibility within the overarching Old Testament drama involving God, Israel, and the nations. Prerequisite: Old Testament 752 and 753, and New Testament 754.

OLDTEST765 - Biblical Law
Subject: OLDTEST
Catalog Number: 765
Title: Biblical Law
Description: An exploration of biblical law in its literary, historical, and ancient Near Eastern contexts. Recommended prerequisite: Old Testament 752 and 753 or equivalent.

OLDTEST766 - Biblical Prayer
Subject: OLDTEST
Catalog Number: 766
Title: Biblical Prayer
Description: 

OLDTEST767 - Preaching from the Old Testament
Subject: OLDTEST
Catalog Number: 767
Title: Preaching from the Old Testament
Description: A course focusing on preaching from biblical texts. Prerequisite: Preaching 758 or CHURMIN760
OLDTEST768 - Old Testament Wisdom

Subject: OLDTEST
Catalog Number: 768
Title: Old Testament Wisdom

Description:
A study of the "wisdom literature" of the Old Testament, focusing on the books of Proverbs, Job, and Ecclesiastes.

OLDTEST769 - Prophecy in the Body

Subject: OLDTEST
Catalog Number: 769
Title: Prophecy in the Body

Description:
This course explores diverse aspects of embodiment in Old Testament prophetic literature, with attention to prophets’ bodily experiences, actions, and interactions.

OLDTEST770 - Exegesis of the English Old Testament

Subject: OLDTEST
Catalog Number: 770
Title: Exegesis of the English Old Testament

Description:
Register for course by designated suffix, A-Z. Topics vary. One course each. Recommended prerequisite: Old Testament 752 and/or 753 (or equivalent) depending on focus.

OLDTEST770A - Amos

Subject: OLDTEST
Catalog Number: 770A
Title: Amos

Description: -

OLDTEST770G - Genesis

Subject: OLDTEST
Catalog Number: 770G
Title: Genesis

Description: -

OLDTEST770I - Isaiah

Subject: OLDTEST
Catalog Number: 770I
Title: Isaiah

Description:
Explores the rich tradition attributed to the prophet Isaiah and searches for a unifying theme for a variety of understandings of God’s continuing activity among humans.
<table>
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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>OLDTESTJ</td>
<td>770J</td>
<td>Judges</td>
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<td>OLDTESTL</td>
<td>770L</td>
<td>Daniel</td>
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<td>OLDTESTO</td>
<td>770O</td>
<td>Jonah</td>
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<tr>
<td>OLDTESTP</td>
<td>770P</td>
<td>Old Testament Psalms</td>
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<td>OLDTESTQ</td>
<td>770Q</td>
<td>Ecclesiastes</td>
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<td>770R</td>
<td>Jeremiah</td>
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<tr>
<td>OLDTESTZ</td>
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<td>Ezekiel</td>
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</table>
### OLDTEST783 - Hope for Creation?: An Exilic Perspective

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
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<tr>
<td>OLDTEST</td>
<td>783</td>
<td>Hope for Creation?: An Exilic Perspective</td>
</tr>
</tbody>
</table>

**Description**
This course explores strategies for careful exegesis and preaching in view of climate crisis. Prerequisite: Preaching 758 or Church Ministry 760, Old Testament 752, Old Testament 753, and New Testament 754

### OLDTEST790 - Topics in the Old Testament

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>790</td>
<td>Topics in the Old Testament</td>
</tr>
</tbody>
</table>

**Description**
Topics vary. May be repeated for credit

### OLDTEST800 - Preaching the Old Testament

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>800</td>
<td>Preaching the Old Testament</td>
</tr>
</tbody>
</table>

**Description**
Prerequisite: Old Testament 752 and 753, Preaching 758, and Christian Theology 755

### OLDTEST801 - Old Testament Theology

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>801</td>
<td>Old Testament Theology</td>
</tr>
</tbody>
</table>

**Description**
A study of method and themes in Old Testament theology. Recommended prerequisite: Old Testament 752 and 753 or equivalent.

### OLDTEST803 - A Garden Locked: The Song of Songs

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>803</td>
<td>A Garden Locked: The Song of Songs</td>
</tr>
</tbody>
</table>

**Description**
This seminar will explore traditional readings of the Song, both Christian and Jewish, as well as a variety of contemporary interpretations. The aim will be to deepen our understanding of biblical hermeneutics, the nature of biblical language, and ways in which the Bible may properly be used for theological reflection. Recommended prerequisite: Old Testament 752 and 753 or equivalent.

### OLDTEST804 - Biblical Perspectives on Prophecy
OLDTEST806 - Biblical Bodies

Subject
OLDTEST

Catalog Number
806

Title
Biblical Bodies

Description
This course will survey bodies within the biblical tradition and in the wider ancient Near Eastern world within which the biblical traditions took shape.

OLDTEST807 - Reading(s) for Our Lives: Contemporary African Biblical Interpretations

Subject
OLDTEST

Catalog Number
807

Title
Reading(s) for Our Lives: Contemporary African Biblical Interpretations

Description
This course investigates interpretations among North American Christians and East African Christians, both of whom engage scripture seriously in their own contexts, often with keen interest in its contemporary significance.

OLDTEST808 - The Bible & Domestic Violence

Subject
OLDTEST

Catalog Number
808

Title
The Bible & Domestic Violence

Description
This course combines scriptural exegesis with the study of literature on pastoral care relating to domestic violence (DV).

OLDTEST809 - Approaches to Biblical Violence

Subject
OLDTEST

Catalog Number
809

Title
Approaches to Biblical Violence

Description
The course identifies the texts at the center of the discussion of biblical violence and surveys the many approaches by scholars and theologians that acknowledge the problematic nature of these texts yet attempt to still find some value in them for the community of faith.

OLDTEST817 - The Old Testament in the New
Duke University

OLDTEST820 - Queering the Old Testament

**Subject**
OLDTEST

**Catalog Number**
820

**Title**
Queering the Old Testament

**Description**
This course will engage with recent scholarship that “queers” the Old Testament and explore ways to interpret the Old Testament that acknowledge the diversity of gender expressions and honor the experiences and hermeneutical perspectives of sexual minorities and gender-nonconforming individuals. Prerequisite: Old Testament 752 and 753.

OLDTEST860 - Intermediate Hebrew Prose

**Subject**
OLDTEST

**Catalog Number**
860

**Title**
Intermediate Hebrew Prose

**Description**
A class focusing on the grammar, syntax, and prose style of classical Hebrew narrative. Text focus varies. May be repeated. One year of classical Hebrew required. Consent of instructor required for undergraduates.

OLDTEST861 - Classical Hebrew Poetry

**Subject**
OLDTEST

**Catalog Number**
861

**Title**
Classical Hebrew Poetry

**Description**
A course focusing on the grammar, syntax, and style of classical Hebrew poetry, including some examination of the problem of defining “poetic” in biblical Hebrew. Text focus varies. May be repeated. One year of classical Hebrew required. Consent of instructor required for undergraduates.

OLDTEST862 - The Kingdom of God

**Subject**
OLDTEST

**Catalog Number**
862

**Title**
The Kingdom of God

**Description**
A course focusing on politics and/in the Old Testament. Prerequisite: Old Testament 752 and 753.

OLDTEST863 - Scripture and Tradition: Theory and Practice of Reception

**History**
## Duke University

### Description
This course will afford an opportunity to think through the rationale and purpose of reception history from its philosophical foundations upwards, surveying a range of interpretive material, while also equipping students with the practical methodological tools and competence to undertake their own reception history projects.

### OLDTEST864 - Barth and the Old Testament

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<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>864</td>
<td>Barth and the Old Testament</td>
</tr>
</tbody>
</table>

**Description**
This course explores Barth's Old Testament exegesis in order to gain a clearer understanding of his approach. Prerequisite: Old Testament 752 and 753 and Christian Theology 755.

### OLDTEST870 - Exegesis of the Hebrew Old Testament

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>870</td>
<td>Exegesis of the Hebrew Old Testament</td>
</tr>
</tbody>
</table>

**Description**
Register for course by designated suffix, A-Z. Topics and text focus vary. May be repeated. One course each. Recommended prerequisite: Old Testament 760 and 761 or equivalent.

### OLDTEST870E - Pentateuch

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>870E</td>
<td>Pentateuch</td>
</tr>
</tbody>
</table>

**Description**

### OLDTEST870G - Genesis

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>870G</td>
<td>Genesis</td>
</tr>
</tbody>
</table>

**Description**

### OLDTEST870H - Historical Books

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>870H</td>
<td>Historical Books</td>
</tr>
<tr>
<td>Subject</td>
<td>Catalog Number</td>
<td>Title</td>
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</tr>
<tr>
<td>OLDTEST870I - Isaiah</td>
<td>870I</td>
<td>Isaiah</td>
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<tr>
<td>OLDTEST870J - Judges</td>
<td>870J</td>
<td>Judges</td>
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<tr>
<td>OLDTEST870P - Major Prophets</td>
<td>870P</td>
<td>Major Prophets</td>
</tr>
<tr>
<td>OLDTEST870Q - Ecclesiastes</td>
<td>870Q</td>
<td>Ecclesiastes</td>
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<tr>
<td>OLDTEST870R - Jeremiah</td>
<td>870R</td>
<td>Jeremiah</td>
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<tr>
<td>OLDTEST870W - Writings</td>
<td>870W</td>
<td>Writings</td>
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</tbody>
</table>

OLDTEST870Z - Ezekiel
<table>
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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>OLDTEST</td>
<td>870Z</td>
<td>Ezekiel</td>
</tr>
<tr>
<td>OLDTEST871 - Dead Sea Scrolls</td>
<td>871</td>
<td>Dead Sea Scrolls</td>
</tr>
<tr>
<td>Description</td>
<td></td>
<td>An overview of the literature preserved among the Dead Sea Scrolls, the archaeology of Qumran and the identity and self-understanding of those who lived there, and the state of the field in studies of the Dead Sea Scrolls.</td>
</tr>
<tr>
<td>OLDTEST872 - Characters in the Old Testament, the New, and the Qur'an</td>
<td>872</td>
<td>Characters in the Old Testament, the New, and the Qur'an</td>
</tr>
<tr>
<td>Description</td>
<td></td>
<td>This course focuses on characters shared among Jewish, Christian, and Islamic traditions in their scriptural variations and post-scriptural &quot;afterlives.&quot;</td>
</tr>
<tr>
<td>OLDTEST873 - Isaiah and the Church Year</td>
<td>873</td>
<td>Isaiah and the Church Year</td>
</tr>
<tr>
<td>Description</td>
<td></td>
<td>Hebrew exegesis of Isaiah texts used in the Christian lectionary during the church year, engaging the broader historical and theological questions raised by Christian interpretation of the Old Testament's prophetic books, and exploring the foundational but perennially challenging task of Old Testament preaching</td>
</tr>
<tr>
<td>OLDTEST890 - Topics in the Old Testament</td>
<td>890</td>
<td>Topics in the Old Testament</td>
</tr>
<tr>
<td>Description</td>
<td></td>
<td>Topics vary. May be repeated for credit</td>
</tr>
<tr>
<td>OLDTEST891 - History of Biblical Interpretation in Modernity</td>
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<td></td>
</tr>
</tbody>
</table>
### History of Biblical Interpretation in Modernity

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
OLDTEST | 891 | History of Biblical Interpretation in Modernity 
**Description**  
A historical investigation into the roots and varieties of modern critical approaches to the Bible. Special attention will be given to the rise of historical criticism and its entanglements with secularism, nationalism, colonialism, racism, antisemitism, and sexism. Course readings will prioritize primary sources ranging from the seventeenth through the twenty-first centuries. The main goal of the course is to illuminate why the Bible is read as it is today, in both academic and non-academic contexts, and how current debates about biblical interpretation have assumed their contemporary framing.

### OLDTEST901 - Old Testament and Leadership

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
OLDTEST | 901 | Old Testament and Leadership 
**Description**  
This D.Min. course explores various biblical "profiles of leadership," with a view to articulating a biblically grounded theology of Christian leadership.

### OLDTEST950 - Studies in the Apocrypha and Pseudepigrapha

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
OLDTEST | 950 | Studies in the Apocrypha and Pseudepigrapha 
**Description**  
Selected documents of the Apocrypha and Pseudepigrapha will be examined exegetically and theologically in their relation to postexilic Judaism.

### OLDTEST952 - The Deuteronomistic History

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
OLDTEST | 952 | The Deuteronomistic History 
**Description**  
This course will investigate the current state of the question of a complex running from Joshua-Kings and will also explore more broadly the nature of historiography in ancient Israel, including a comparison with ancient Greek historiography.

### OLDTEST953 - History of Ancient Israel

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
OLDTEST | 953 | History of Ancient Israel 
**Description**  
This course explores current debates about the history of ancient Israel and acquaints students with classic works in the history of critical biblical scholarship.

### OLDTEST956 - Hebrew Narrative Art
Subject | Catalog Number | Title | Description
--- | --- | --- | ---
OLDTEST | 956 | Hebrew Narrative Art | Analysis of the literary craft of selected biblical narratives, and critique of various approaches to studying the art of Hebrew narrative. Recommended prerequisite: Old Testament 752 and 753, knowledge of Hebrew and consent of instructor.

OLDTEST957 - Seminar in Old Testament

Subject | Catalog Number | Title | Description
--- | --- | --- | ---
OLDTEST | 957 | Seminar in Old Testament | Research and discussion on selected problems in the Old Testament and related fields. Topics vary. May be repeated.

OLDTEST958 - Textual Criticism

Subject | Catalog Number | Title | Description
--- | --- | --- | ---

OLDTEST959 - Modern Study of the Prophets

Subject | Catalog Number | Title | Description
--- | --- | --- | ---
OLDTEST | 959 | Modern Study of the Prophets | By tracing the trajectory of modern critical study of the Bible’s prophetic literature, contemporary interpretive debates and theories are contextualized and illuminated.

OLDTEST962 - The Theological Interpretation of Scripture

Subject | Catalog Number | Title | Description
--- | --- | --- | ---
OLDTEST | 962 | The Theological Interpretation of Scripture | An investigation of how scripture may be read theologically within the contemporary intellectual and cultural context.

OLDTEST963 - The Old Testament in the New: New Testament Writers as Interpreters of Scripture

Subject | Catalog Number | Title | Description
--- | --- | --- | ---
OLDTEST971 - Dead Sea Scrolls: Doctoral Seminar
Subject: OLDTEST
Catalog Number: 971
Title: Dead Sea Scrolls: Doctoral Seminar

OLDTEST972 - The Psalms, Theology, and the Arts in Jewish and Christian Traditions
Subject: OLDTEST
Catalog Number: 972
Title: The Psalms, Theology, and the Arts in Jewish and Christian Traditions
Description:
At the heart of the course is a series of conversations with artists and scholars, including the instructors for the course, who give attention to the Psalms in their professional work. After initial sessions with the instructors, we will have discussions (not lectures) with invited guests most weeks. Students will work with the instructors to prepare questions and help to guide the discussion, which, we anticipate, will be about an hour in duration. The remaining class time each week will be devoted to discussions among the regular seminar participants, focusing on assigned readings/viewings/listenings.

OLDTEST973 - Divine Embodiment: Biblical Portrayals and Beyond
Subject: OLDTEST
Catalog Number: 973
Title: Divine Embodiment: Biblical Portrayals and Beyond
Description:
This course will explore the various ways in which biblical texts depict divine embodiment. It will address topics such as theophanies, divine images (or “idols”), divine anthropomorphism, monotheism, and christological conceptions. The course will primarily address portrayals of the divine within the Hebrew Bible/Old Testament and New Testament, but it will also look at the wider historical context and reception history of these portrayals.

OLDTEST990 - Topics in the Old Testament
Subject: OLDTEST
Catalog Number: 990
Title: Topics in the Old Testament
Description:
Topics vary. May be repeated for credit

PARISH705 - Introduction to Mission and Ministry
### PARISH707 - Wesleyan Foundations for Mission, Practice, Belief

<table>
<thead>
<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>PARISH</td>
<td>707</td>
<td>Wesleyan Foundations for Mission, Practice, Belief</td>
</tr>
</tbody>
</table>

**Description**

A study of early Methodist life and witness, including the transition to North America, with particular attention to the theological convictions of John and Charles Wesley that undergirded the movement.

### PARISH708 - United Methodism: Mission, Practice, and Belief: MA in Christian Practice

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<tr>
<th>Subject</th>
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<th>Title</th>
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<tbody>
<tr>
<td>PARISH</td>
<td>708</td>
<td>United Methodism: Mission, Practice, and Belief: MA in Christian Practice</td>
</tr>
</tbody>
</table>

**Description**

A study of developments in the United Methodist Church and its predecessor traditions, from the mid-nineteenth century to the present, highlighting the interconnection of belief, practice, and mission; with particular attention to present UMC polity as reflected in the Book of Discipline.

### PARISH750A - The Anglican Tradition

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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</thead>
<tbody>
<tr>
<td>PARISH</td>
<td>750A</td>
<td>The Anglican Tradition</td>
</tr>
</tbody>
</table>

**Description**

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### PARISH759 - Missio Ecclesiae: God's Mission of Evangelism
**PARISH760 - Food, Eating, and the Life of Faith**

**Subject**  
PARISH

**Catalog Number**  
760

**Title**  
Food, Eating, and the Life of Faith

**Description**  
This course will be an examination of food systems and eating practices in the light of Christian teaching. Our aim will be to develop a theological framework and set of practices for faithful eating that honors God and contributes to a peaceful creation and a just society.

---

**PARISH762 - Christianity and Contemporary Literature**

**Subject**  
PARISH

**Catalog Number**  
762

**Title**  
Christianity and Contemporary Literature

**Description**  
This course will interpret recent literature (both fictive and nonfictive) from a theological perspective, employing a variety of interpretive lenses.

---

**PARISH764 - The Poetic Imagination**

**Subject**  
PARISH

**Catalog Number**  
764

**Title**  
The Poetic Imagination

**Description**  
This course will examine poetry written out of the Western Christian tradition. Although the readings will provide something of a historical overview, the emphasis will be on twenty-first-century works. By concentrating on literary art of a non-narrative nature, we should be able to focus more keenly on the power of language and the relation between art and theology, truth, and beauty. How do the particular qualities of verse lend themselves to spiritual, theological, and philosophical exploration. Does telling the truth by telling it slant (to paraphrase Emily Dickinson) gain us different truths than those found through prose?

---

**PARISH766 - The Practice of Writing and the Spiritual Life**

**Subject**  
PARISH

**Catalog Number**  
766

**Title**  
The Practice of Writing and the Spiritual Life

**Description**  
The history of Christian spiritual practice is intimately bound up with the history of Christian writing. This course is about both understanding and practicing writing as a spiritual discipline. Recommended prerequisite: Christian Theology 755 and Christian Ethics 757 or equivalent.
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<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>PARISH</td>
<td>768</td>
<td>Philanthropy and the Church</td>
</tr>
</tbody>
</table>

**Description**
The course examines the relationship of philanthropy and the church with the intent of discovering how each can be critical of the other. It will introduce the history of philanthropy and look at contemporary philanthropic practices. Students will gain insight into the workings of philanthropy and look at how churches can create philanthropic partnerships.

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<th>Subject</th>
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<th>Title</th>
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<tr>
<td>PARISH</td>
<td>769</td>
<td>The Pastoral Responsibility for Leadership and Administration</td>
</tr>
</tbody>
</table>

**Description**
The major responsibilities of the pastor in the leadership and effective administration of the local church are explored within the context of vision, missions, history, culture, team and integrity. This course seeks to build a bridge between the seminary and the local church: rural, suburban, or urban and is intentional in focus on parish ministry.

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<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tr>
<td>PARISH</td>
<td>770</td>
<td>Forming Disciples in Wesleyan Tradition</td>
</tr>
</tbody>
</table>

**Description**
This course explores the ministry of making disciples of Jesus Christ from the perspective of the Wesleyan tradition and its holistic spirituality, combining works of piety and works of mercy. By examining the way in which the early Methodists discovered, learned, and practiced the Christian faith and how the Methodists Societies functioned as disciple-making communities, students will learn and apply these principles of accountable discipleship to their own ministry and the church’s mission today. With an emphasis on both evangelism and faith formation, this course fulfills the Church’s Ministry Limited Elective, and may also fulfill the United Methodist requirement for evangelism.

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tr>
<td>PARISH</td>
<td>771</td>
<td>Leading the Small Membership, Rural Church</td>
</tr>
</tbody>
</table>

**Description**
The small church, the circuit church, circuit administration, larger parish and group ministry, and the town and country movement.

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<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>PARISH</td>
<td>772</td>
<td>Stewardship and Church Finance</td>
</tr>
</tbody>
</table>

**Description**
An introduction to basic biblical and theological principles of stewardship and church finance. The course seeks to enable pastors to discover practical methods for developing a church budget, leading a finance campaign, and challenging laity to respond to a congregational missional outreach.
PARISH773 - Presbyterian Polity, Worship and Sacraments

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<th>Subject</th>
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<th>Title</th>
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<tbody>
<tr>
<td>PARISH</td>
<td>773</td>
<td>Presbyterian Polity, Worship and Sacraments</td>
</tr>
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</table>

**Description**
Register for course by designated suffix, B-U

PARISH774 - Local Polity, Global Vision: The Episcopal Church and the Anglican Communion

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>PARISH</td>
<td>774</td>
<td>Local Polity, Global Vision: The Episcopal Church and the Anglican Communion</td>
</tr>
</tbody>
</table>

**Description**
The Anglican studies course addresses the structure and system of the Episcopal Church USA within the story and scope of the worldwide Anglican Communion. The course combines an analysis of American Polity with a comparative consideration of other member churches from the Global South, with the aim of deepening our understanding and practice of “communion.” The course is open to all, not just Anglicans and Episcopalians.

PARISH775 - The Canterbury Course

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<th>Subject</th>
<th>Catalog Number</th>
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<tbody>
<tr>
<td>PARISH</td>
<td>775</td>
<td>The Canterbury Course</td>
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</table>

**Description**
An international summer graduate course on Anglican identity and spirituality, foundational theological issues in Anglicanism, and the Communion's ecumenical promise. Held at Canterbury Cathedral, the course features the life, history, and personalities of Canterbury and its centuries of spiritual hospitality. The course is open to Divinity School students, persons matriculated at other ATS accredited seminaries and holders of the MDiv.

PARISH776 - Local Church in Mission to God's World

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>PARISH</td>
<td>776</td>
<td>Local Church in Mission to God's World</td>
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</tbody>
</table>

**Description**
Recommended prerequisite: Christian Theology 755 or equivalent

PARISH777 - Wesleyan Foundations for Mission, Practice, and Belief

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</thead>
<tbody>
<tr>
<td>PARISH</td>
<td>777</td>
<td>Wesleyan Foundations for Mission, Practice, and Belief</td>
</tr>
</tbody>
</table>

**Description**
A study of early Methodist life and witness, including the transition to North America, with particular attention to the theological convictions of John and Charles Wesley that undergirded the movement.
PARISH778 - United Methodism: Mission, Practice, Belief

Subject: PARISH
Catalog Number: 778
Title: United Methodism: Mission, Practice, Belief

Description: A study of developments in the United Methodist Church and its predecessor traditions, from the mid-nineteenth century to the present, highlighting the interconnection of belief, practice, and mission; with particular attention to present UMC polity as reflected in the Book of Discipline.

PARISH779 - Women and Evangelism

Subject: PARISH
Catalog Number: 779
Title: Women and Evangelism

Description: An exploration of women's leadership and participation in evangelistic ministries focusing particularly on the previous three centuries. Based on this historical study, the course will also provide opportunity for critical reflection upon contemporary practices and theologies of evangelism.

PARISH780 - The Missional Church and Evangelism

Subject: PARISH
Catalog Number: 780
Title: The Missional Church and Evangelism

Description: The church as both missional and missionary in its essence is foundational to explicating evangelism, and this course explores both of these dimensions, with special emphasis on how local congregations are at the heart of this ecclesial identity. This course meets the UMC ordination requirement for either evangelism or missions.

PARISH783 - Theology of Pentecostalism

Subject: PARISH
Catalog Number: 783
Title: Theology of Pentecostalism

Description: An exploration of this tradition with examination of its distinctive emphases and interpretations of Christian faith.

PARISH784 - 1979 Book of Common Prayer and the Principles of Anglican Worship

Subject: PARISH
Catalog Number: 784
Title: 1979 Book of Common Prayer and the Principles of Anglican Worship

Description: This course means to present and review the worship practices of the 1979 Book of Common Prayer in the context of established and developing principles of Anglican worship. The student will be asked to develop familiarity with the historical antecedents of present rites, their pastoral application, and their context within the family of worldwide Anglicanism. Care will be taken to balance historical survey with contemporary practice and the ministry of the local parish.
PARISH785 - Anglican Spiritual Thought

Description
This course will offer students both a broad overview of Anglican spirituality, and an immersion in the works of several key figures, and in several key spiritual practices. The class will be especially interested in certain characteristics of Anglican spirituality, including the trope of participation in divine life and practical piety. Throughout the course, students will also consider how the tradition of Anglican spirituality can be made manifest in parish life.

PARISH786 - Organized Compassion: History and Ethics of Humanitarianism

Description
This course will introduce students to this institutional organization of compassion, while at the same time exploring the "revolution of moral sentiments" that brought these institutions into being and continues to sustain them. On this latter note, the course will explore the theological terrain of humanitarianism.

PARISH787 - Power, Inequality, and Reconciliation

Description
This course introduces students to the theology, psychology, and practices of reconciliation. By examining the nonconscious forces (both individual and social/structural) that perpetuate inequality between cultural groups, this course addresses the ways in which power discrepancies impede reconciliation. This course equips students to assess their own passive and active contributions to discord, evaluate the individual and social/structural factors that impede reconciliation in their own ministry context, and develop a theological and practical strategy to begin to dismantle these factors.

PARISH788 - Ethics and Native America: American Indian Literature and Liturgy

Description
This course serves as an introduction to American Indian literature, with three aims: (1) to explore the history and legacy of the nineteenth and twentieth-century devastation of Indian cultures, especially in the Western United States, in the face of "manifest destiny"; (2) to frame this history and legacy in liturgical terms, that is, in the terms of the loss and/or survival of the "rituals of ultimate concern" or "thick practices" that are constitutive of cultural identity; and (3) to use this liturgical lens as a way of confronting the ethical stakes, both past and present, of the relationship between the United States of America and Native America.

PARISH790 - Topics in Care of the Parish
PARISH791 - Principles and Methods of Intercultural Leadership

Subject: PARISH  
Catalog Number: 791  
Title: Principles and Methods of Intercultural Leadership

Description: This course provides an overview of the intersection of culture and leadership. Drawing from theology, communication studies, and cultural psychology, it offers a theoretical foundation for cultural differences in leadership and practically equips students to lead and collaborate across cultures in churches and other organizational contexts.

PARISH792 - Cultivating Thriving Communities

Subject: PARISH  
Catalog Number: 792  
Title: Cultivating Thriving Communities

Description: What are the conditions that enable a community to thrive? What roles can and should congregations play as catalysts, conveners, and curators in cultivating thriving communities? How can you better understand your own community context, discern roles you might be able to play, and mobilize for more effective action and engagement? In this course we will explore ideas and issues from several disciplinary perspectives, using a theological lens throughout. We will draw on literature from the social sciences that point to the significant role that “local” and “regional” contexts can play in addressing challenges and offering constructive solutions. We will pay specific attention to (historical as well as contemporary) stories of thriving.

PARISH800 - Women and Spiritual Memoir

Subject: PARISH  
Catalog Number: 800  
Title: Women and Spiritual Memoir

Description: This seminar explores the themes of faith, community and pastoral vocation by means of religious autobiographies and pastoral memoirs ranging from Augustine to Merton to the present. The autobiographical genre will be supplemented by works of fiction critically interpreted by reflection on theology and ministry.

PARISH801 - Evangelism and Leadership

Subject: PARISH  
Catalog Number: 801  
Title: Evangelism and Leadership

Description: The course identifies aspects of Wesleyan tradition to shape richly textured practices of evangelism and leadership for the contemporary church. Prerequisite: Care of Parish 707 and Care of Parish 708.

PARISH802 - Prophetic Ministry: Shaping Communities of Justice
### PARISH802 - Prophetic Ministry: Shaping Communities of Justice

**Subject**
PARISH  

**Catalog Number**
802  

**Title**
Prophetic Ministry: Shaping Communities of Justice

**Description**
This course focuses on the Biblical, theological, and sociological vision of the church’s prophetic ministry in calling forth and shaping communities that embody God’s compassion and justice. Students will explore the biblical foundations and theological understandings of justice and the reign of God and the implications for contemporary ecclesiological, sociological, economic, and political realities.

### PARISH806 - Caring for Creation

**Subject**
PARISH  

**Catalog Number**
806  

**Title**
Caring for Creation

**Description**
This course will consider the various ways churches can address the leading environmental crisis of our time: global warming, species and biodiversity loss, food and water, habitat loss, pollution, etc. Various models of care (stewardship, priesthood, and virtue) and church practice (education, liturgy, and mission) will be considered and developed.

### PARISH807 - The Theology and Spirituality of Place

**Subject**
PARISH  

**Catalog Number**
807  

**Title**
The Theology and Spirituality of Place

**Description**
This course will develop the significance of “place” for theological reflection and Christian living. It will show how spiritual life is deepened and made more practical when spatial, ecological, architectural, and aesthetic dimensions of everyday, embodied life together are given more attention.

### PARISH808 - Agrarian Theology for an Urban World

**Subject**
PARISH  

**Catalog Number**
808  

**Title**
Agrarian Theology for an Urban World

**Description**
An examination of the agrarian context in which scripture was written and the significance of agrarian traditions for today’s theological reflection and the church’s ministries.

### PARISH809 - Restorative Justice, Prison Ministry, and the Church

**Subject**
PARISH  

**Catalog Number**
809  

**Title**
Restorative Justice, Prison Ministry, and the Church

**Description**
The course describes and critiques realities and issues in the American criminal justice system and the underlying ideology of retribution in light of the theology of restorative justice and the church’s mission as an agent of reconciliation. Models of restorative justice, prison ministry, and the pastoral role in forming such ministries are considered.

### PARISH812 - Listening Together: Christians and Muslims Reading Scriptures
PARISH813 - Introduction to Islam and Christian-Muslim Relations

Description
The chief aim of the course is to help students begin to map out their own journey through the still largely uncharted territory of Muslim-Christian religious conversation.

PARISH814 - Modern Voices from the Anglican Tradition

Description
This course offers an introduction to a selection of significant Anglican writers from the first half of the twentieth century through to the present. Although most of the writers are from the Church of England, Anglicans from elsewhere in the Communion will also be included. A range of types of writing and of theological traditions will be included.

PARISH815 - Women in Ministry

Description
In this course, we will pursue a theologically informed and theologically imaginative investigation of the challenges and opportunities that women in ministry encounter. The course centrally investigates women working in ordained ministry in a congregational setting, but readings and discussion will be capacious enough to include, inter alia, chaplaincy, lay ministry, and so forth.

PARISH816 - The Qur'an: An Introduction in the Context of Christian-Muslim Encounter

Description
This course offers an introduction to the scripture at the heart of Islam. As well as considering the Qur’an in its original context, the course will also pay attention to Islamic approaches to Qur’anic interpretation, classical and contemporary, and the Qur’an in the encounter between Muslims and Christians.
PARISH817 - Theology and Social Science

Subject: PARISH  
Catalog Number: 817  
Title: Theology and Social Science

Description:
Drawing on both the history and the contemporary state of the social or human sciences, this course puts theology in conversation with these disciplines (e.g., sociology, cultural anthropology, psychology, political science, and public policy) by considering both the sources of methodological conflicts and possibilities for methodological collaboration.

PARISH818 - Ministry with Millennials

Subject: PARISH  
Catalog Number: 818  
Title: Ministry with Millennials

Description:
The "Millennials" (those born after 1980 or so) are often described in faith communities as the "missing demographic." This is likely true if we are looking for them in the pews at 11:00am on Sunday morning. They are not, however, missing from places of substance and engagement, often the very places where communities of faith take a stand for truth and justice. It is incumbent on faith communities both to reach into the places where millennials are "living, moving, and having being," and to reclaim our rich heritage of standing with the lost and forgotten of this world.

PARISH819 - Disunity in Christ: Difference, Conflict, and Resolution in the Church

Subject: PARISH  
Catalog Number: 819  
Title: Disunity in Christ: Difference, Conflict, and Resolution in the Church

Description:
From aesthetic conflict over the color of the sanctuary carpet to deeper theological conflicts, this course introduces students to the theology, psychology, and practices of conflict resolution in church-based settings. By examining the ways in which individual and cultural differences impact both the self and group, this course explores theological and psychological pathways to conflict resolution. Drawing from the field of reconciliation studies, this course equips students to assess the impact of difference on interpersonal and intergroup conflict, understand the theories and practices of conflict resolution, and develop a theological and practical model for conflict resolution.

PARISH820 - U.S. Food Policy

Subject: PARISH  
Catalog Number: 820  
Title: U.S. Food Policy

Description:
The U.S. food supply is a series of intersecting actors: farmers, food processors, food retailers, and consumers. However, these actors are in a complex system of policies such as the U.S. Farm Bill, which includes agricultural support programs, nutrition policies, and environmental regulations. Beyond the policy realm, for-profit (agribusiness and food manufacturers) and non-profit (food banks and faith-based organizations) actors engage and respond to this food system. Informed by systems thinking, the goal of the course is to provide learners tools to understand and engage the U.S. food system.

PARISH821 - Global Food Policy
PARISH822 - Charitable Foods

Subject  
PARISH

Catalog Number  
822

Title  
Charitable Foods

Description
Churches have been the center of U.S. emergency food assistance since its creation. Fundamentally, nutrition support has roots in biblical mandates. This course will explore how people of faith provide support to individuals in need. This course will draw upon field experiences with local food assistance programs and international non-profits. Learners will also engage individuals who benefit from these programs. We will assess the challenges of these efforts and develop constructive, alternative approaches to providing food for people in need.

PARISH890 - Seminar in Contemporary Ministries (TOP)

Subject  
PARISH

Catalog Number  
890

Title  
Seminar in Contemporary Ministries (TOP)

Description
A seminar in patterns and issues of contemporary ministries, content to be designated by the Ministerial Division. Topics vary. May be repeated for credit.

PASTCARE760 - Introduction to Pastoral Theology and Care

Subject  
PASTCARE

Catalog Number  
760

Title  
Introduction to Pastoral Theology and Care

Description
This course involves theological, psychological and sociological reflections on typical and actual cases in pastoral ministry. Readings, lectures, and discussions will focus on the congregation's role in pastoral care, the art of theological interpretation in pastoral situations, and self-care in the context of ministry's demands. Various topics include: bereavement and loss, suffering addiction, sexual abuse, domestic violence and care of families.

PASTCARE761 - Introduction to the Ministry of Social Work
## Duke University

### PASTCARE762 - Introduction to Issues in Cross-Cultural Pastoral Care and Counseling

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<td>PASTCARE</td>
<td>762</td>
<td>Introduction to Issues in Cross-Cultural Pastoral Care and Counseling</td>
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**Description**

This class provides an opportunity to critically examine psycho-theological theoretical frameworks for viewing marginalized racial, ethnic and cultural groups in society, to examine personal values as they relate to the above groups, to develop skills in working effectively with these groups, and to understand social policies as they relate to them.

### PASTCARE765 - Pastoral Care through Anxiety and Depression

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<tr>
<td>PASTCARE</td>
<td>765</td>
<td>Pastoral Care through Anxiety and Depression</td>
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**Description**

This course will examine the psychological, theological, and cultural aspects of anxiety and depression and ask the question of how to understand hope in the midst of such suffering. Students will grapple with the range of difficult sometimes paralyzing feelings brought on by anxiety and depression and begin to explore how to frame the equally powerful notion of hope, theological and otherwise. How does a pastor offer practical and spiritual support in times of crisis as well as over the long-term course of this illness?

### PASTCARE766 - Ministry and Care in the Contexts of Displacement and Loss

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<td>766</td>
<td>Ministry and Care in the Contexts of Displacement and Loss</td>
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**Description**

This course will prepare pastors for caregiving encounters with persons and communities facing the loss of one’s “home place.” Contexts for care include the elderly who can no longer live in their homes, situations of poverty (eviction or foreclosure), natural disasters such as hurricanes or fire, persons facing incarceration as well as first generation immigrants and refugees. Students will learn about the physical, psychological, spiritual challenges that face the unexpected crisis accompanying the loss of home as well as the ways unjust social and political systems often perpetuate this crisis. Throughout this course students will work to develop a theology of suffering relevant to the context of human displacement and begin to envision what hope might look like, practically and theologically, in each context.

### PASTCARE777 - The Care of Souls and the Ethics of War
PASTCARE778 - Death, Dying, and Bereavement

Description

This course is intended to equip those in pastoral or lay ministry with an understanding of the theological and psychological responses to death, dying, loss, and grief while also building skills in caregiving in these contexts. In particular we will explore the physical process of dying, human responses to various types of loss, the grief process, and pastoral care strategies for care with the dying and bereaved. We will pay special attention to pastoral care to the dying and bereaved in this time of Covid and the challenges it presents. This course will embrace a perspective that embraces ways of living creatively in response to these very human experiences and seeks to locate the sacred in the journey of death and grief and embraces the concept of hope, particularly the transition of hope.

PASTCARE790 - Topics in Pastoral Care

Description

Topics vary. May be repeated for credit

PASTCARE804 - Theology and Trauma

Description

Trauma and its aftermath is an all-too-present reality in our culture and within Christian congregations. “Trauma” and its clinical correlate, post-traumatic stress disorder, have also become increasingly common modes of description within pastoral theology, cultural studies, and mental health practice. In this course we will focus on how congregations (and pastors in particular) can helpfully and faithfully care for survivors of trauma, not only through close attention to the lived reality of traumatic disruption but also through critical consideration of the way that “trauma” functions as an interpretive category which can both aid and hinder theological narration.

PASTCARE805 - Suffering and Dying in Cross-cultural Contexts

Description

-
PASTCARE806 - Naming the Powers: Pastoral Care and the Spiritual World

Subject: PASTCARE
Catalog Number: 806
Title: Naming the Powers: Pastoral Care and the Spiritual World

Description:
This course will move from an examination of the treatment of the spiritual world in modern and post-modern thought to a theological paradigm for pastoral care that takes seriously cultural and theological contexts where the spiritual world characterizes common life.

PASTCARE807 - Marriage and Family

Subject: PASTCARE
Catalog Number: 807
Title: Marriage and Family

Description:
The psychodynamics of marital conflict and family problems; principles and procedures in marriage and family counseling. (For seniors and Master of Theology candidates.) Recommended prerequisite: Pastoral Care 760 or equivalent.

PASTCARE808 - Theology and Health in Therapeutic Culture

Subject: PASTCARE
Catalog Number: 808
Title: Theology and Health in Therapeutic Culture

Description:
Recommended prerequisite: Christian Theology 755 and Pastoral Care 760 or equivalents.

PASTCARE809 - MDIV/MSW Capstone Seminar: Moving the Church Toward Social Action

Subject: PASTCARE
Catalog Number: 809
Title: MDIV/MSW Capstone Seminar: Moving the Church Toward Social Action

Description:

PASTCARE810 - Theology, Mental Health and Human Flourishing

Subject: PASTCARE
Catalog Number: 810
Title: Theology, Mental Health and Human Flourishing

Description:
By the end of the semester, students will be able a) to articulate and to locate themselves within a distinctively Christian contextual account of health and human flourishing and b) to engage practical, pastoral issues of mental health and mental illness within this contextual account.

PASTCARE811 - Perspectives of Psychology of Religion for Ministry
Perspectives of Psychology of Religion for Ministry

This course involves a study of the development of religious attitudes and the psychological factors involved in religious formation. While we will explore religion from a psychological, not a theological perspective, the embedded theological dimensions will become obvious as we examine religious cognition and its development across the lifespan and the psychological factors involved in a number of religious issues as we investigate, critique, and evaluate them and their implications for pastoral ministry. Prerequisite: Old Testament 752, Old Testament 753, New Testament 754, and Christian Theology 755 or equivalent.

Discipleship and Disability

Questions of human limitation, impairment, and disability animate both historical and contemporary theological thought. Contemporary movements of disability rights, disability pride, and the field of disability studies all provide critical conversation partners for Christian disciples. This course will explore material from disabled and non-disabled authors in Christian theology and ethics, disability studies, and popular media. This course emphasizes critical and interdisciplinary reflection on the implications of the human experience of disability for Christian ethical praxis and pastoral care. Key course themes include access, care, healing, and disability justice.

The Disabled Church

This course explores how the human experience of disability comes to bear upon ecclesiologies, ecclesial practices, pastoral care, and ecclesial leadership among both disabled and non-disabled lay persons and clergy. Drawing upon the work of scholars, practitioners, and pastors across the ecumenical spectrum, the course will aid students in exploring key questions at the intersections of disability, theology, and access. Specific course emphases include Christian practices and theologies of prayer, biblical interpretation, preaching, baptism, communion, and formation.

Seminar in Pastoral Theology

Topics vary for seminar course.

The Art and Craft of Public Proclamation

A workshop style course exploring and expanding one's own best authentic proclamation through voice, expression, and body. The class includes collaborative creation and performance of the current lectionary scripture as story, choric readings, and drama in worship. Prerequisite: Preaching 758 or Church Ministry 760.
PREACHNG758 - Introduction to Christian Preaching

Subject: PREACHNG  
Catalog Number: 758  
Title: Introduction to Christian Preaching

Description:
The development of a theology of preaching and methods of sermon construction, including preaching in class, critique, private conference, and local church evaluation. Prerequisite: New Testament 754 or 707 or Old Testament 752 or 706 or consent of instructor.

PREACHNG760 - Preaching and the Church Year

Subject: PREACHNG  
Catalog Number: 760  
Title: Preaching and the Church Year

Description:
Preaching the lectionary texts in the context of the church's worship and calendar. The appropriate cycle of the lectionary will be followed. In-class preaching and evaluation. Prerequisite: Preaching 758 or CHURMIN 760.

PREACHNG762 - Proclaiming the Parables

Subject: PREACHNG  
Catalog Number: 762  
Title: Proclaiming the Parables

Description:
Approaches to the interpretation and proclamation of the parables of Jesus. Readings in nonbiblical narrative and parable. In-class storytelling and preaching. Prerequisite: Preaching 758.

PREACHNG767 - Preaching in the Black Community

Subject: PREACHNG  
Catalog Number: 767  
Title: Preaching in the Black Community

Description:
A study of the style and content of Black preaching with attention to the particular roles of Black preachers in society. An analysis of the essentially theological character of preaching in the Black Church. Prerequisite: Preaching 758 or CHURMIN 760.

PREACHNG769 - Variety in Preaching: Theory and Practice

Subject: PREACHNG  
Catalog Number: 769  
Title: Variety in Preaching: Theory and Practice

Description:
Through critical engagement with a variety of recent homiletical theories and related sermons, students will explore diverse approaches to preaching and develop their theology and practice of preaching. Participants will read and discuss several homiletics texts, analyze written and recorded sermons, and preach two sermons in class.

PREACHNG770 - Theology in Preaching
### PREACHNG770 - Theology in Preaching

**Subject**  
PREACHNG

**Catalog Number**  
770

**Title**  
Theology in Preaching

**Description**  
Prerequisite: Preaching 758 or CHURMIN 760

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### PREACHNG771 - Preaching in the Parish

**Subject**  
PREACHNG

**Catalog Number**  
771

**Title**  
Preaching in the Parish

**Description**  
A consideration of preaching in relationship to pastoral duties and the total task of ministry with attention to week-by-week preaching in the parish setting. Some attention will be given to funerals and crisis situations. Prerequisite: Preaching 758 or Church Ministry 760

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### PREACHNG772 - Preaching from the Old Testament

**Subject**  
PREACHNG

**Catalog Number**  
772

**Title**  
Preaching from the Old Testament

**Description**  
A course focusing on preaching from biblical texts. Prerequisite: Preaching 758 or CHURMIN 760

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### PREACHNG774 - Women Preaching

**Subject**  
PREACHNG

**Catalog Number**  
774

**Title**  
Women Preaching

**Description**  
The course will explore the historical contributions and contemporary challenges of preaching women. The course will also encourage the students to see themselves as participants in a long tradition and empower them to develop their pulpit voices in diverse contexts. Prerequisite: Preaching 758 or Church Ministry 760

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### PREACHNG775 - Preaching Place: The Challenge and Promise of a Global Gospel

**Subject**  
PREACHNG

**Catalog Number**  
775

**Title**  
Preaching Place: The Challenge and Promise of a Global Gospel

**Description**  
This course focuses on the insights and challenges that the global church is bringing to homiletics through its attentiveness to place. Global case studies will highlight the impact of land, cultural identity and displacement on proclamation, reflecting on competing claims of globalization and contextual particularity in formulating the gospel. In response, the class will provide strategies to de-center privileged preaching practices in local contexts and discern the gospel across borders of difference. Taking a practical turn, students will craft sermons that attend to the places they serve as sites of connection and transformational change. Prerequisite: Preaching 758 or Church Ministry 760

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### PREACHNG776 - Preaching from the New Testament
### PREACHNG76 - Preaching from the New Testament

**Subject** | **Catalog Number** | **Title**
---|---|---
PREACHNG | 76 | Preaching from the New Testament

**Description**
A course focusing on preaching from biblical texts. Prerequisite: Preaching 758 or CHURMIN 760.

### PREACHNG781 - The Overshadowed Preacher: Body and Spirit in Sermon Performance

**Subject** | **Catalog Number** | **Title**
---|---|---
PREACHNG | 781 | The Overshadowed Preacher: Body and Spirit in Sermon Performance

**Description**
Using the nativity texts and sermons of Luke-Acts as a foundation, this course will work toward a theo-biblical description of Spirit-filled performance that is sacramentally grounded, contextually diverse, and ethically cruciform. The course will ask how the body of the preacher, the bodies of other persons and the body of Christ matter to the sermon, particularly noting ways that theologies of sermon performance have been coopted in homiletic history to marginalize oppressed communities. Using the experiences of Mary and the preachers of Acts as guides, the course will invite students to stand in the shadow of the Spirit, using rhetorical practices of “conceiving,” “bearing” and “naming” to testify to the fully-human, Spirit-empowered encounter that is preaching. Prerequisite: Preaching 758 or Church Ministry 760

### PREACHNG782 - Cross Cultural Preaching

**Subject** | **Catalog Number** | **Title**
---|---|---
PREACHNG | 782 | Cross Cultural Preaching

**Description**
Considering diverse contexts within preaching has proven to be a particularly difficult task for theological educators. Within introductory preaching classes, it is often confined to a single class session in which various contextual differences are named (racial, ethnic, socioeconomic, urban/rural, denominational) in much the same way that Augustine listed them in The First Catechetical Instruction. The naming of all these points of divergence often leaves the instructor with little time to explore how preaching might be affected by these contextual differences. We simply assert, as Augustine did, that it is so: “For it cannot fail to be the case that different persons should affect in different ways the one who intends to instruct orally and likewise the one who intends to give a formal discourse.” Prerequisite: Preaching 758 or Church Ministry 760

### PREACHNG783 - Hope for Creation?: An Exilic Perspective

**Subject** | **Catalog Number** | **Title**
---|---|---
PREACHNG | 783 | Hope for Creation?: An Exilic Perspective

**Description**
This course explores strategies for careful exegesis and preaching in view of climate crisis. Prerequisite: Preaching 758 or Church Ministry 760, Old Testament 752, Old Testament 753, and New Testament 754

### PREACHNG790 - Topics in Preaching

**Subject** | **Catalog Number** | **Title**
---|---|---
PREACHNG | 790 | Topics in Preaching

**Description**
Topics vary. May be repeated for credit
## PREACHNG800 - Preaching the Old Testament

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<tr>
<td>PREACHNG</td>
<td>800</td>
<td>Preaching the Old Testament</td>
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**Description**
Prerequisite: Old Testament 752 and 753, Preaching 758, and Christian Theology 755

## PREACHNG801 - Preaching at the End of the World: Proclaiming Paul's Apocalyptic Gospel

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<td>801</td>
<td>Preaching at the End of the World: Proclaiming Paul's Apocalyptic Gospel</td>
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**Description**
At a time when narrative is often the genre of choice for preaching, this course seeks to reclaim the Pauline epistles for proclamation and to address the difficulties students often experience when trying to preach from the epistles. Through this course we hope preaching from the Pauline epistles will become exciting, rather than burdensome.

## PREACHNG802 - Principalities, Powers, and Preaching

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<tr>
<td>PREACHNG</td>
<td>802</td>
<td>Principalities, Powers, and Preaching</td>
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**Description**
This course will examine Biblical texts, liturgical materials, theological literature, films, and the newspaper as resources for exploring the nature of what the New Testament calls the "Principalities and Powers," as well as their significance for preaching.

## PREACHNG803 - Proclamation for a Virtual Reality

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<tr>
<td>PREACHNG</td>
<td>803</td>
<td>Proclamation for a Virtual Reality</td>
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**Description**
This seminar-type course considers the task of oral public interpretation of scripture in light of the ways in which social media has reshaped the idea of community formation. Participants will be expected to convey a theological understanding of how ideas flow in order to convey a playfully orthodox ecclesiology within contemporary contexts of personal, social, and cultural change. Emphasis is placed on the life-long task of acquiring practical habits appropriate for cultivating judgment required for faithful communication of the gospel in a digital world.

## PREACHNG804 - History of Preaching

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<tr>
<td>PREACHNG</td>
<td>804</td>
<td>History of Preaching</td>
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**Description**
A study of theological trends and significant personalities in homiletics in various periods from the Apostolic Age to the present. Prerequisite: Preaching 758 or CHURMIN 760
PREACHNG806 - Preaching with Barth

Description:
In this course students will have the opportunity to reflect upon the task of Christian proclamation using Karl Barth as theological guide and interlocutor. After a review of the major contours of Barth’s theological discoveries, we shall examine examples of Barth’s preaching from his earliest sermons as a young pastor to his last sermons in the Basel prison. Students will then design, preach, and evaluate sermons that exemplify the results of their conversation with Barth on preaching. They will also have an opportunity to put Barth in conversation with one contemporary homiletician in order to show his significance for contemporary preachers.

PREACHNG807 - Balm in Gilead: The Spirituals as a Homiletical Resource

Description:
This course will explore the African American spirituals as a theological resource for the theory and practice of preaching. Special attention will be given to such issues as the importance of memory, the experience of death, perspectives on hope, the relationship between singing and preaching, a theology of preaching biblical interpretation for preaching, and sermon form and language.

PREACHNG808 - Preaching the Resurrection

Description:
The resurrection of Jesus Christ is central to the confession that Jesus is Lord, the eternal Son of the Father. On this confession Christian faith hinges; from it Christian preaching proceeds; without it preaching is in vain. The purpose of this course is to examine this centerpiece of the gospel for the purpose of proclaiming it as an effective manner, and to explore the relevance of the resurrection for preaching in its broadest dimensions.

PREACHNG809 - Preaching on the Sacraments: Patristic Imitation

Description:
This course explores patristic examples of using typology and allegory, especially in the 4th century form of preaching known as mystagogy, to name what is experienced in Christian worship. The course will emphasize appropriation of this patristic technique for the creation of sermons, prayers, song texts, and catechesis for the church today.

PREACHNG811 - Latin American Preaching Traditions
PREACHNG811 - Latin American Preaching Traditions

This course focuses on the various preaching traditions that have shaped and emerged from Latin American Christianity. Students will explore different eras and movements within Latin American Christian religious history along with representative sermons as a way to understand this rich homiletical diversity. Students will also incorporate some of the homiletical approaches and wisdom they have studied into sermons crafted for a contemporary audience. Prerequisite: Preaching 758 or Church Ministry 760

PREACHNG812 - History of Homiletics: The Early Church Through the 19th Century

This course will study representative texts from the Greco-Roman rhetorical tradition, their impact on Christian preaching histories, and theologies formative for the development of white, mainline homiletical theory in the United States. Among the thinkers, preachers, or movements examined are Aristotle and Cicero, Origen and Chrysostom, Augustine, scholasticism and the preaching orders, Luther and Calvin, and Puritanism and “metaphysical” Anglicanism. Alongside this lineage, attention will be paid to preaching traditions excluded from this homiletical stream, including the preaching of medieval mystics, prophesying traditions, preaching in colonized and enslaved communities, and 19th century African-American preaching. Through this juxtaposition, the course will explore how early homiletic debates and exclusions continue to inform contemporary, U.S. homiletic conversations.

PREACHNG820 - Approaches to Anti-Racist Proclamation: Theologies and Practices

Anti-racist proclamation attends to the particularity of the congregational setting. It is not “one-size-fits-all.” This course examines various ethical and homiletic approaches to anti-racist preaching in multiple white and non-white contexts. It then asks students to construct two anti-racist sermons – one for their seminary peers and one for a local congregation in which they participate. The congregational sermon will culminate in a feedback reflection focus-group. Students will participate in their own anti-racist formation through a weekly reflection journal that engages the readings and assesses their preaching through the lens of one of the ethical homiletic models discussed in class.

PREACHNG890 - Selected Topics

Topics vary. May be repeated for credit. Prerequisite: Preaching 758 or CHURMIN 760

PREACHNG910 - Interpretation and Performance in Christian Preaching
PREACHING912 - History of Homiletics: The Early Church Through the 19th Century

Description
This course will study representative texts from the Greco-Roman rhetorical tradition, their impact on Christian preaching histories, and theologies formative for the development of white, mainline homiletical theory in the United States. Among the thinkers, preachers, or movements examined are Aristotle and Cicero, Origen and Chrysostom, Augustine, scholasticism and the preaching orders, Luther and Calvin, and Puritanism and “metaphysical” Anglicanism. Alongside this lineage, attention will be paid to preaching traditions excluded from this homiletical stream, including the preaching of medieval mystics, prophesying traditions, preaching in colonized and enslaved communities, and 19th century African-American preaching. Through this juxtaposition, the course will explore how early homiletic debates and exclusions continue to inform contemporary, U.S. homiletic conversations.

PREACHING972 - Theologies of Preaching

Description
Instructor consent required

PREACHING990 - Special Topics in Preaching

Description
Topics vary. May be repeated for credit.

REG701 - Divinity School Study Away

Description
Divinity School Study Away
SPIRIT701 - Continuation of SPIRIT 760
Subject: SPIRIT  
Catalog Number: 701  
Title: Continuation of SPIRIT 760  
Description: Students that take SPIRIT 760 in Fall must continue in a group in the Spring in order to receive full credit for first-year MDV spiritual formation. Students use this course to register for that group.

SPIRIT760 - Introduction to Christian Spirituality
Subject: SPIRIT  
Catalog Number: 760  
Title: Introduction to Christian Spirituality  
Description: An introduction to spirituality, spiritual formation, and the development of a personal spiritual discipline.

SPIRIT790 - Topics in Spirituality
Subject: SPIRIT  
Catalog Number: 790  
Title: Topics in Spirituality  
Description: Topics vary. May be repeated for credit.

SPIRIT800 - The Spirituality of the Eastern Church
Subject: SPIRIT  
Catalog Number: 800  
Title: The Spirituality of the Eastern Church  
Description: Throughout its long history the Eastern Church has developed highly liturgical forms with which to express its corporate life. At the same time, developing almost concurrently, there have been strong movements of individual piety. This course will explore the relationship between these two streams of growth by examining the life and works of the church's spiritual masters.

SPIRIT802 - Spiritual Writing Workshop
Subject: SPIRIT  
Catalog Number: 802  
Title: Spiritual Writing Workshop  
Description: In this class, we will work toward mastering technique, from dialogue to pacing, always keeping an eye on the larger questions of the genre—what is spiritual writing, what are its ethics and mores, what literary forms are best suited to telling spiritual tales, how does doing spiritual writing do work on our spiritual lives? Workshopping each other's pieces is the center of this class, so the central texts will be one another's writing. Working on the theory that one learns to write by reading, we will also study carefully examples of excellent spiritual writing.

WXTIAN760 - World Christianity in America
### WXTIAN764 - God's Ministry of Reconciliation: Explorations in Missiology and Ecclesiology

**Subject**
WXTIAN  

**Catalog Number**
764  

**Title**
God's Ministry of Reconciliation: Explorations in Missiology and Ecclesiology  

**Description**
At the heart of the gospel is the offer of the gift of reconciliation. Unfortunately, the biblical vision of the church as a reconciled community and ambassador of peace has not always been prominent in the church's history, a history too often marred by sin, division, and hostility. In this course students will explore biblical, theological, and ecclesial resources leading to a renewed commitment to the church as both a sign and foretaste of God's eschatological vision of the new humanity in Christ.

### WXTIAN765 - World Christianity, Contemporary Politics, and Responses to Poverty

**Subject**
WXTIAN  

**Catalog Number**
765  

**Title**
World Christianity, Contemporary Politics, and Responses to Poverty  

**Description**
The course aims to identify and develop critical frameworks for assessing the theology and practice of church affiliated NGOs such as Christian charities, social welfare services (whether local, national, or global in reach) and Christian political initiatives and social movements within the context of a globalized and post-secular world.

### WXTIAN766 - Being the Church

**Subject**
WXTIAN  

**Catalog Number**
766  

**Title**
Being the Church  

**Description**
Using an Eastern Church perspective, this course will develop an ontology of ecclesial being, examine the four characteristics essential to the being and the growth of the church (oneness, goodness, beauty, integrity), and consider the ways in which growth into these four areas can and cannot be measured.
WXTIAN767 - Introduction to Latin American Theology

Description
This course examines a theology that takes as its starting point the everyday, communal, and liberating experience of faith of the diverse peoples of Latin America. We will explore the contributions made by Latin American Christian theologians (mainline Protestant, Catholic, Pentecostal) to all the major theological loci (God, Christology, Ecclesiology, etc.) and also the dialogues with feminism, North American public theology, Afro-Caribbean and Afro-Brazilian thought, and indigenous and other non-Christian perspectives.

WXTIAN784 - Introduction to Asian American Theology

Description
This introductory course, which fulfills World Christianity Limited Elective, will critically engage Asian American theology as theologies constructed in and addressing Asian American contexts. More specifically, the class will explore major Asian American contextual themes of existential negotiations – racialization of Asian American identity; immigration, citizenship, and empire; gender and sexuality; marginality/liminality and racial melancholy, etc. – through works of Asian American theologians in dialogue with other resources (Asian American studies, Asian American psychology, postcolonial studies, black theology, etc.). This course is designed not just for Asian American students: the topics and approaches covered are important to all for understanding identity, context, theology, and ministry.

WXTIAN790 - Topics in World Christianity

Description
Topics vary. May be repeated for credit

WXTIAN803 - Beyond Borders: Latin American, Latino, and Hispanic Theologies

Description
This course will theorize Crossing Borders and the shared space of Latin American, Latino/a, and Hispanic religious voices. The course will have a historical component, beginning with a look at the encounter between European religious traditions and the indigenous religious map of the Americas. We will then study the emergence of Latin American liberation theology and trace the development of this theological flow through to the present day. The last part of the course will concentrate on Latino/a and Hispanic religious voices in the United States and interpret their specific discourse within the larger shared space mapped in the first part of the course.

WXTIAN806 - Contextualization of the Gospel: An Orthodox Perspective
WXTIAN807 - The Nation State and Theology in Africa
Subject: WXTIAN
Catalog Number: 807
Title: The Nation State and Theology in Africa
Description: This course will focus on the problematic status of the nation state in Africa in relation to church, economic development, and violence. Prerequisite: Christian Theology 755

WXTIAN811 - Journeys of Reconciliation
Subject: WXTIAN
Catalog Number: 811
Title: Journeys of Reconciliation
Description: This course not only seeks to highlight why reconciliation matters for Christians (it is at the heart of the Gospel), but also display how and in what ways it matters by exploring the key convictions that sustain a Christian understanding and practice of reconciliation. The course approaches reconciliations as a journey—a set of journeys—through which the Christian is invited to become part of God’s new creation.

WXTIAN812 - Schools of Perfection: Explorations in Christian Vocation
Subject: WXTIAN
Catalog Number: 812
Title: Schools of Perfection: Explorations in Christian Vocation
Description: The fundamental Christian vocation is the call to holiness. This call has been heeded in the most diverse social locations, even in contexts that are hostile to human well-being. Students in this course will consider how this most basic of baptismal vocations can be nurtured through the formations of schools of perfection: intentional communities dedicated to the pursuit of holiness.

WXTIAN813 - American Foreign Missions and Chinese Christianity
Subject: WXTIAN
Catalog Number: 813
Title: American Foreign Missions and Chinese Christianity
Description: This course examines American Protestant foreign missions and their prime field in modern times. On the American side, we consider Protestant thoughts and culture that shaped the foreign missionary movement. On the Chinese side, we explore both the missionary origins of the Chinese church and subsequent historical developments that turned Christianity into a vibrant Chinese faith.

WXTIAN814 - Protestantism and the Making of Modern China
Duke University

WXTIAN814 - Protestantism and the Making of Modern China

Description
The evangelistic, educational, medical, and social work of Protestant missions and Christian churches since the nineteenth century has been central to the emergence of modern China. This course is a search for historical understanding of the varied and vital contributions of Protestantism to Chinese modernity. The stories explored in this course will shed light on the transformative power of (primarily American) Protestant work overseas and on the various ways in which fundamental changes in modern China—from education reform to the intro of Western medicine and journalism to women’s rights and the general search for civil society—were connected to the development of Protestant Christianity.

WXTIAN815 - Modern Christianity Outside The West

Subject
WXTIAN
Catalog Number
815
Title
Modern Christianity Outside The West

Description
In 1900, 80 percent of the world’s Christians were in Europe and North America. One hundred years later, 60 percent of them live in the global south and east. This course will not survey the institutional growth of Christianity throughout the non-Western world. It focuses instead on some of the central themes and patterns in the rise of global Christianity, including its tendency toward charismatic exuberance, its appeal as a modernizing force, and its capacity to inspire political reform and to mobilize the masses for social change.

WXTIAN816 - Christianity’s Encounter with Other Religions and Cultures: The Case of East Asia

Subject
WXTIAN
Catalog Number
816
Title
Christianity’s Encounter with Other Religions and Cultures: The Case of East Asia

Description
The modern encounter between Christianity and other religions and cultures occurred primarily in the context of a vigorous and sustained global missionary movement launched in the West. The results of that encounter have been far more complex—more inspiring for some and less satisfying for others—than the simple reproduction of Christian bodies in the denominational image of Western churches. This course explores some of the key dynamics in that encounter is a search for historical answers to those questions within the limits of modern East Asia but also with basic concerns that go beyond those boundaries, concerns that would be shared by those who contemplate the future of a globalized Christianity.

WXTIAN817 - The Missions Theology of the Orthodox Church

Subject
WXTIAN
Catalog Number
817
Title
The Missions Theology of the Orthodox Church

Description
This course will briefly review the ancient and contemporary insights of the Eastern Church in order to re-articulate a theological rationale and foundation for the ongoing mission of the church.

WXTIAN818 - Pioneers in World Christianity
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<tr>
<td>WXTIAN</td>
<td>818</td>
<td>Pioneers in World Christianity</td>
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**Description**

This course focuses on extraordinary individuals who blazed trails in the making of World Christianity in modern times. We will examine the lives and the work of both Western missionaries and local Christian leaders. The following are some of the key issues we shall explore: What did those pioneers have in common? What recurring challenges did they encounter in communicating the Christian message, overcoming oppositions, and finding acceptance? How did they strike the balance between faithfulness to the core of the Christian faith and adapting the Gospel to the languages, sensibilities, and the needs of the societies and cultures they encountered? How did the pioneers relate to local communities and structures of power? What role did power relationships play in their work? How did their work facilitate (or impede) the subsequent emergence of local forms of Christianity? We will consider these in the context of—and in response to—post-colonial critiques of missionaries’ involvement in Western imperialism. Some terms this course will offer travel component.

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<tr>
<td>WXTIAN</td>
<td>819</td>
<td>Readings in Lesslie Newbigin's Theology</td>
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**Description**

This course studies works of theology produced in deep and sustained engagement with ecclesial practice in the contexts of both India and the modern west. Newbigin is viewed as pastor, ecumenist, missiologist, social thinker, and Christian apologist. The principal writings are *The Household of God*, *The Open Secret*, and *The Gospel in a Pluralist Society*.

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<tr>
<td>WXTIAN</td>
<td>820</td>
<td>History and Theology of Integral Mission</td>
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**Description**

This course introduces students to the rich trajectory of the Integral Mission movement within and beyond Latin America, focusing on the history of its contextual development, its central theological commitments, its main proponents, and its generative offering to the global church.

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<tr>
<td>WXTIAN</td>
<td>844</td>
<td>Equipped for Witness: Spirituality and Evangelism in the Eastern Church</td>
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</table>

**Description**

Equipped for Witness will introduce the student to the need for re-defining the content of, the preparation for, and the practice of contemporary evangelism. To do this the course will establish the personal nature of the Gospel and the task of evangelism, define the link between evangelism and the spiritual maturity of the witness, explain the unique characteristics of Orthodox spirituality, examine the ways in which spirituality, as understood today, offers the Church an opportunity, suggest ways in which a local parish can nurture and practice vibrant spirituality, show how that level of spiritual maturity empowers our witness, and what that renewed witness will look like practically. Prerequisite: Christian Theology 755 and Church History 751.
WXTIAN845 - Foundations of Conflict Transformation: Theology, Theory and Practice

Subject
WXTIAN

Catalog Number
845

Title
Foundations of Conflict Transformation: Theology, Theory and Practice

Description
An introduction to the theological foundations of shalom, justice and restoration, and the theory and practice of conflict transformation in contrast with other approaches in conflict management. The course aims at equipping students in discovering how conflict offers opportunities for positive change, inviting them to explore and expand their own theological approach, methods, and tools for engaging conflict constructively in their own context.

WXTIAN874 - Asian American Identity, Community, and Christian Discipleship

Subject
WXTIAN

Catalog Number
874

Title
Asian American Identity, Community, and Christian Discipleship

Description
This class, which fulfills World Christianity Limited Elective, will explore in-depth the themes of Asian American identity, community, and Christian discipleship by engaging with works of Asian American studies and Asian American theology, but also drawing on postcolonial and critical theory and other theological resources. This course is designed not just for Asian American students: the topics and approaches covered are important to all for theologically engaging the issues of identity, community, and discipleship.

XTIANEDU760 - Introduction to the Education of Christians

Subject
XTIANEDU

Catalog Number
760

Title
Introduction to the Education of Christians

Description
This course, designed as a foundational one for future educators and pastors, considers the theological implications of such traditional educational concepts as curriculum, pedagogy, epistemology, teaching and learning. In addition, it explores the overlapping relationship between Christian education and the formation of personal and corporate Christian character. Various approaches to Christian education are explored, from models oriented to liberatory justice to others informed by more classical practices of the imitation of Christ. The importance of and means to exemplary teaching in faith communities are also stressed.

XTIANEDU761 - Introduction to the Praxis of Youth Ministry

Subject
XTIANEDU

Catalog Number
761

Title
Introduction to the Praxis of Youth Ministry

Description
This course considers zones of formation for youth (middle school through early college) including family, school, church, and extracurricular participation as well as the impact of mass social and cultural forces. It fashions ministry responses that attend to young people’s gifts and vulnerabilities including both the provision of safe, inclusive community and cultivating their agency. The course also attends to perennial concerns for the formation of Christian identity and vocation, ministry practices for and with youth, to the place of youth ministry within family, church, and (if appropriate) school, and the role of adults in youth ministry.
XTIANEDU763 - Curriculum and Pedagogy in the Church

Subject: XTIANEDU
Catalog Number: 763
Title: Curriculum and Pedagogy in the Church

Description:
This course assists teachers, pastors, and other educational leaders in understanding the rationale, scope, and sequence of adult curricula for the purpose of using these resources adaptively in their settings or creating their own. It attends to these foundational questions: What is being taught? (Curriculum); How? (Pedagogy); Where and When? (Context); Who are the students? (Identities); Why are we teaching? (Goals informed by Vision). In addition, it invites students to do theological interpretation of these educational considerations and workshops proven Christian educational approaches. Prior Christian education coursework or ministry experience is recommended but not required.

XTIANEDU765 - Education for Creation Care

Subject: XTIANEDU
Catalog Number: 765
Title: Education for Creation Care

Description:
This practical theological course explores how practices of caring for God’s creation may become integral to forming disciples of Jesus Christ. It includes assessment of current ecological decline and remedial responses at global and local levels, an excavation of the surprisingly “green” character of our scriptural, theological, and worshipping traditions, plus use of curricular and pedagogical approaches that call attention to God’s creative and incarnate work through exploration of places, food systems, and household economics. The class features several field trips to ministry settings actively practicing creation care. We go outside often!

XTIANEDU766 - Worship and Christian Formation

Subject: XTIANEDU
Catalog Number: 766
Title: Worship and Christian Formation

Description:
Theological tradition suggests that human life is expressed and claimed most fully in and through the praise and worship of God. Such a claim, often overlooked by educators and pastors, suggests that Christian liturgy is a critical context for considering issues of education and formation in communities of faith. This course explores how the patterned “holy things” of worship (book, bath, table and calendar) may enact persons into storied identity. It considers how worship offers a curriculum and embodied pedagogy for Christian life. It also examines why the aesthetic “language” of liturgy—symbol, metaphor, ritual action and music—remains an especially effective medium for connecting human beings with grace-filled mystery and or accomplishing transformation in human lives.

XTIANEDU767 - Person in Communities

Subject: XTIANEDU
Catalog Number: 767
Title: Person in Communities

Description:
Who or what is the human self? Who or what constitutes a community? What is the interrelationship between these domains? Constructive reflection on such questions is critical for educators and pastors seeking to form faithful persons in faith communities. This theoretical course invites into conversation diverse literatures from theology, anthropology, and neuroscience to better understand the intra-personal and interpersonal dynamics of Christian formation. We will focus especially on how persons are created to acquire and embody Christian conviction and why attention to the character of Christian communities is essential to such embodiment.

XTIANEDU770 - Baptism and Faith Formation
### XTIANEDU790 - Christian Education Topics Course

**Subject**  
XTIANEDU

**Catalog Number**  
790

**Title**  
Christian Education Topics Course

**Description**  
Topics vary. May be repeated for credit.

### XTIANEDU800 - Bible Study Programs for the Local Church

**Subject**  
XTIANEDU

**Catalog Number**  
800

**Title**  
Bible Study Programs for the Local Church

**Description**  
This course is designed as a practicum in Bible study programs for the local church. Its purpose is to equip students to put their seminary biblical education to use in service to churches, through adult Bible studies. There are two foci to the course: the development of evaluative tools for assessing the theological, methodological, and pedagogical presuppositions of Bible study curricula, and practice in developing and implementing Bible studies appropriate to diverse and specific settings.

### XTIANEDU804 - Eating Together Faithfully: Education for Christian Foodways

**Subject**  
XTIANEDU

**Catalog Number**  
804

**Title**  
Eating Together Faithfully: Education for Christian Foodways

**Description**  
This course in Christian education for faith formation offers pastors, teachers, and other Christian community leaders the opportunity to imagine, practice, and reflect upon meal sharing as a focal point of communal life. Utilizing Rev. Grace Hackney’s innovative curricular framework, Eating Together Faithfully, students will participate in reflective conversations about food justice while sharing simple meals together around a table. Along the way, they will acquire crucial skills for shaping hospitable learning communities, asking good questions, and leading reflective, honest, and open conversations. Students will also consider the potential for close (even organic) relationships between education for faith formation and other central practices of worship and mission.

### XTIANEDU805 - Christian Education for Public Ministry

This course offers a vision and strategies for the holistic formation of adult disciples with vocations to serve church and world. In the early church, this process took shape as the “catechumenate,” an intentional web of relationships, practices, and ritual symbols culminating in the Baptismal Rites of Initiation. Its approach to disciple-making was at once communal, sensual, deeply affecting and aesthetically-tuned while also speaking to the intellect. The catechumenate also was supported by a robustly imaginative theology of baptism whose playful and allusive use of symbols, figures, and metaphors deepened its doxological character. Present day pastoral leaders should consider this way of formation not only for its lovely (and revelatory!) insights into the redemptive mission of God but also for its wise intuitions about human beings and their motivations.
## XTIANEDU890 - Topics in Christian Education

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<td>XTIANEDU</td>
<td>890</td>
<td>Topics in Christian Education</td>
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### Description

Topics vary. May be repeated for credit.

## XTIANETH757 - Christian Ethics

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<td>XTIANETH</td>
<td>757</td>
<td>Christian Ethics</td>
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### Description

The course enables students to understand the biblical, theological, liturgical and ecclesial resources that shape Christian moral formation and ethical decision-making; formulate approaches to assessing moral problems in theologically grounded ways; identify and deploy some established methods of analysis drawn from moral theology and philosophy to assess key moral questions; compare and contrast theological modes of ethical analysis with some major alternative contemporary approaches; analyze and critically reflect on their own process of moral reasoning and conduct; relate Christian ethics to practices of individual and communal discipleship, holiness, and moral formation; and situate Christian moral reflection within broader social, political, and economic dynamics.

## XTIANETH760 - Sexuality: Bible, Church, and Controversy

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<tr>
<td>XTIANETH</td>
<td>760</td>
<td>Sexuality: Bible, Church, and Controversy</td>
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### Description

The course will explore theological approaches to homosexuality and faithful ways of dealing with controversy in the church, thus equipping students to address such questions pastorally and theologically with humility and confidence.

## XTIANETH761 - Health Care in Theological Context I
XTIANETH761 - Health Care in Theological Context I

Description
This is the first course in a two-semester sequence that engages modern health care from the perspective of Christian history, theology, and practice. Whereas modern biomedicine took shape within the past two centuries, Christians draw on more than 3000 years of reflection, struggle, and innovation around health and illness, suffering and care. This course explores ways that Christian thought and practice has influenced the development of modern health care as well as Christian practices and resources for engaging health, illness, disability, suffering, and dying. Students explore the meaning of health, the doctrine of the imago dei, the healing ministry of Jesus and the early church, the relation of Jesus’ suffering to human suffering, the relation of Christian thought to modern biomedicine, the relationship of individual and community health, and the connection between health and justice.

XTIANETH762 - Sin in Contemporary North American Literature

Description
Two working assumptions form this course. First, sin is a theological concept with which even beginning divinity students have ample experience. Second, narrative is helpful for engaging the original ways sin shapes individual human lives and particular communities. This course will consider sin, exploring error, evil, and suffering alongside truth, hope, and healing in six different stories. Authors have narrated sin as social and as personal in mainstream, North American storytelling—as a matter of lies writ large and as a result of individual choice.

XTIANETH763 - Health Care in Theological Context II

Description
This is the second course in a two-semester sequence, which aims to help students wisely and faithfully to interpret and make use of contemporary systems and practices of health care in their interactions with patients, parishioners, and health care practitioners. Whereas modern biomedicine took shape within the past two centuries, Christians draw on more than 3000 years of reflection, struggle, and innovation around health and illness, suffering and care. In this two-semester course, students explore Christian traditions regarding health, illness, and practices of caring for the body, using these traditions as lenses to understand, appreciate, and critique contemporary health care practices. In this second course (spring semester), we build on what was learned in the fall to focus on the ethical questions that emerge in the practices of health care.

XTIANETH764 - Health and Holiness

Description
This course explores the complex relationship between the notions “health” and “holiness.” Beginning with an intuition based on the common linguistic ancestry of the two English words and proceeding from explicit and implied connections made by biblical authors, we will examine health and its convergences with holiness from the perspectives of philosophy, theology, and medicine. In our efforts to come to a theologically adequate understanding of health, we will consider: 1) health as the flourishing of the organism/body/person; 2) health as a function of community, understood as “a place and all its creatures”; 3) health as a (common) way of life; 4) health as the telos of medicine; 5) the proper limits of healthcare and the pursuit of health. It is strongly recommended that students complete a basic theology course prior to taking this course.
XTIANG765 - Attending to Persons in Pain

Subject: XTIANG765
Catalog Number: 765
Title: Attending to Persons in Pain

Description:
How are we to understand and attend to pain in ourselves and others? Given that pain is an irreducibly first-person phenomenon, this is no easy question. In this class, we aim to understand the roots of the various ways we attend to persons in pain today, and so to develop greater conceptual clarity and historical perspective on the diverse frameworks in which we encounter persons in pain. At the same time, we seek to nurture a recognition that attending to persons in pain threatens modes of control over that person’s reality and our own. Therefore, in this class we seek to foster an understanding that attending to persons in pain today, whatever the setting, is a fragile and fraught enterprise that nevertheless continually calls for creative and faithful responses.

XTIANG783 - The Care of Souls and the Ethics of War

Subject: XTIANG783
Catalog Number: 783
Title: The Care of Souls and the Ethics of War

Description:
War is a political and moral activity. While the experiences of going to war and returning home are often framed in psychological language, the phenomenon of “moral injury” makes clear that war must be considered in moral and political context if these experiences are to be understood. This course aims to bring together the moral and pastoral dimensions of going to war and coming home. We will engage participation in war, including moral injury, within the context of Christian traditions around war, moral and political theological accounts of American war, and the moral agency of soldiers. We will also examine the pastoral and prophetic roles of military chaplains.

XTIANG790 - Topics in Ethics

Subject: XTIANG790
Catalog Number: 790
Title: Topics in Ethics

Description:
Topics vary. May be repeated for credit.

XTIANG800 - War in the Christian Tradition

Subject: XTIANG800
Catalog Number: 800
Title: War in the Christian Tradition

Description:
Christianity is a language that people who write words about war use to justify war. This class will consider words about war, beginning with political speeches. We will focus on war in the concrete, not the abstract. Primary documents will be political speeches given by Dwight Eisenhower, John F. Kennedy, Martin Luther King, Jr., Ronald Reagan, and Barack Obama. We will consider recent words on the “Just War” tradition and on pacifism, drawing on essays available online. We will also consider ways that politicians have used fear to fuel small scale wars in homes, neighborhoods, and grocery stores. All assigned viewings will be available online. We will use primarily speeches, films, podcast, and archived cartoons to consider how Christian images function to justify war.

XTIANG801 - Christian Ethics and Scripture

Subject: XTIANG801
Catalog Number: 801
Title: Christian Ethics and Scripture

Description:

246/268
**XTIANETH801 - Christian Ethics and Scripture**

**Description**
Examination of major themes and moral teachings, principally in the Decalogue, the Gospels, and the Epistles, with application to some contemporary issues. Recommended prerequisite: Christian Theology 755 and Christian Ethics 757 or equivalent.

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**XTIANETH803 - Christian Ethics in America**

**Description**
A survey of the development of Christian ethics that includes Rauschenbusch, the Niebuhrs, Ramirez, Gustafson, Yoder, Day and King.

---

**XTIANETH805 - Sex, Gender, and Discipleship**

**Description**
We will focus on definitions of sex, of gender, and of discipleship. Documentaries include “Before Stonewall” and “After Stonewall.” We will spend several weeks on “I Am Not Your Negro.” I will ask you to consider which movie in your memory most connotes sexy, where you first learned about gender, who talked to you about sex, and why.

---

**XTIANETH806 - Masculinity and Ministry**

**Description**
The assumption of the course is that questions of masculinity, power, and faith are present in the questions students ask about their calling as ordained or lay pastors. While anticipating that the course will be more highly subscribed by men, the course will also be helpful to women who will be working with men in contexts of lay and ordained ministry.

---

**XTIANETH807 - Advanced Theological Bioethics**

**Description**
This course takes up questions about life, community, health, suffering, and death, with particular attention to medical systems and practices in the United States. We examine how those questions are addressed (or not) in the typical discourses of bioethics, but we focus particularly on theological and pastoral approaches. Often the course will use the anthology, On Moral Medicine (Eerdmans) as an anchoring text, and other readings may include essays, novels, and poems. Recommended prerequisite: Christian Theology 755 and Christian Ethics 757 or equivalents.

---

**XTIANETH809 - Discipleship and Disability**
### Discipleship and Disability

**Subject**: XTIANETH  
**Catalog Number**: 809  
**Title**: Discipleship and Disability  

Questions of human limitation, impairment, and disability animate both historical and contemporary theological thought. Contemporary movements of disability rights, disability pride, and the field of disability studies all provide critical conversation partners for Christian disciples. This course will explore material from disabled and non-disabled authors in Christian theology and ethics, disability studies, and popular media. This course emphasizes critical and interdisciplinary reflection on the implications of the human experience of disability for Christian ethical praxis and pastoral care. Key course themes include access, care, healing, and disability justice.

### Soren Kierkegaard

**Subject**: XTIANETH  
**Catalog Number**: 810  
**Title**: Soren Kierkegaard  

Without prior knowledge of Kierkegaard or philosophy, this course offers engagement with primary texts drawn from the following works of Søren Kierkegaard: Fear and Trembling, Repetition, Either/Or, Stages on Life’s Way, Philosophical Fragments, and Works of Love. Grading will be based on class presence and participation, emphasizing close, literary reading of short installments from primary texts.

### Happiness, the Life of Virtue, and Friendship

**Subject**: XTIANETH  
**Catalog Number**: 811  
**Title**: Happiness, the Life of Virtue, and Friendship  

An investigation of the interrelation of these themes in selected authors. An examination of whether the loss of the interrelation of these themes accounts for some of the problems of modern philosophical and theological ethics.

### Listen, Organize, Act: Churches, Politics, and Community Transformation

**Subject**: XTIANETH  
**Catalog Number**: 813  
**Title**: Listen, Organize, Act: Churches, Politics, and Community Transformation  

The course integrates practical, political and systematic theology with practices drawn from community organizing, community development and repertoires of direct action in order to help participants work with congregations and communities to develop strategies for faithful and transformative change. The course also serves as an introduction to Christian approaches to social, political and economic witness. Basic categories churches use to frame social and political engagement will be explored; for example, “neighbor love” and “prophecy”; as well as some concepts and dynamics that are present but not used, such as “power,” “self-interest,” and “politics.”

### Christianity and Capitalism: A Theological Exploration


XTIANETH814 - Christianity and Capitalism: A Theological Exploration

**Description**

This course aims to understand capitalism and its operations as a theological and spiritual phenomenon. It will do so by, in the first part of the course, examining the intersection of our talk of God and our talk of economics, identifying how each circulates in the other. Key terms and semantic fields through which conceptions of economic life and divine-human relations intersect will be analyzed through drawing on scriptural, doctrinal, historical and social scientific material. Then, key theological responses that emerged at a particular point of intersection between a form of capitalism and a particular instantiation of “world Christianity” within a specific context will be examined. Prerequisites: Christian Theology 755, Christian Ethics 757, and at least one Historical Theology course.

XTIANETH815 - End of Life Care and Theological Ethics

**Description**

This course is a conceptual and theological reflection on some of the ethical issues that emerge in the context of health care at the end of life (EOL). It identifies some of the crises and confusions that come along with decisions at the end of life due to technological advancements and misplaced expectations that have led to medicalized dying.

XTIANETH816 - Healthcare, Inequities and Theological Ethics

**Description**

Healthcare, Inequities and Theological Ethics. This course is a theological examination of the causes and ethical issues surrounding disparities in health and health care in the United States context. There will be attention given to the role that both health care institutions and faith communities can have in addressing these problems. No credit.

XTIANETH817 - Womanist Bioethics

**Description**

This course examines the ways that various theologies which center marginalized populations in moral reasoning can influence the methodology and content of contemporary bioethics. The course will investigate historical critiques of bioethics with respect to addressing the needs of marginalized populations and critically analyze the significant import that womanist, feminist, and mujerista theologies have for bioethics. Specific bioethics cases provide the foundation for examining Black women’s and other vulnerable populations’ (including Native American, Indigenous Pacific Islander, poor rural whites, Latinx, immigrants) experience, empowerment, and health outcomes. Various theological and philosophical perspectives will inform our understanding of the ways in which difference (class, race, gender, ability, sexual orientation, and ethnicity) structures individuals’ interactions with the health care system.

XTIANETH820 - Approaches to Anti-Racist Proclamation: Theologies and Practices
Approaches to Anti-Racist Proclamation: Theologies and Practices

Anti-racist proclamation attends to the particularity of the congregational setting. It is not “one-size-fits-all.” This course examines various ethical and homiletic approaches to anti-racist preaching in multiple white and non-white contexts. It then asks students to construct two anti-racist sermons – one for their seminary peers and one for a local congregation in which they participate. The congregational sermon will culminate in a feedback reflection focus-group. Students will participate in their own anti-racist formation through a weekly reflection journal that engages the readings and assesses their preaching through the lens of one of the ethical homiletic models discussed in class.

Ethical Topics

A seminar on contemporary ethical issues, the specific content in any given semester to be designated by the Theological Division. May be repeated for credit.

Love in Christian Tradition

Philosophical paradigms and the nature of the Christian life. Consent of instructor required.

Topics in Christian Ethics

Topics vary. May be repeated for credit.
Duke University

**XTIANPRC702 - Spiritual Formation MDV Hybrid Term 1**

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>XTIANPRC</td>
<td>701</td>
<td>Spiritual Formation Seminar</td>
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</table>

**Description**

Required seminar for MACP students

**XTIANPRC703 - Spiritual Formation MDV Hybrid Term 2**

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<tr>
<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>XTIANPRC</td>
<td>702</td>
<td>Spiritual Formation MDV Hybrid Term 1</td>
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</table>

**Description**

First term spiritual formation for MDivH students

**XTIANPRC704 - Formation for Ministry Hybrid MDV Program**

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<th>Subject</th>
<th>Catalog Number</th>
<th>Title</th>
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<tbody>
<tr>
<td>XTIANPRC</td>
<td>704</td>
<td>Formation for Ministry Hybrid MDV Program</td>
</tr>
</tbody>
</table>

**Description**

Formation program for MDivH students that specifically attends to their intellectual, spiritual, vocational, and human formation in terms 3 and following through small group theological reflection on the practices of ministry, field education, spiritual practices, and competencies via synchronous and asynchronous content.

**XTIANPRC999 - Directed Study**

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<tbody>
<tr>
<td>XTIANPRC</td>
<td>999</td>
<td>Directed Study</td>
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</table>

**Description**

Independent study. Instructor consent required

**XTIANSTU705 - Cultivating Christian Imagination I**

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<th>Subject</th>
<th>Catalog Number</th>
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<tr>
<td>XTIANSTU</td>
<td>705</td>
<td>Cultivating Christian Imagination I</td>
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</table>

**Description**

This two-semester course lays the foundation for a rigorous Christian engagement with the world. It prepares students to understand the diverse dimensions of the Christian story/drama, assess their theological significance, and gives them the exegetical and analytic tools necessary to think and live more deeply as Christians.
### XTIANSTU706 - Cultivating Christian Imagination II

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
XTIANSTU | 706 | Cultivating Christian Imagination II  

**Description**

This two-semester course lays the foundation for a rigorous Christian engagement with the world. It prepares students to understand the diverse dimensions of the Christian story/drama, assess their theological significance, and gives them the exegetical and analytic tools necessary to think and live more deeply as Christians.

### XTIANSTU707 - Spiritual Formation and Community Engagement for Theology, Medicine and Culture

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
XTIANSTU | 707 | Spiritual Formation and Community Engagement for Theology, Medicine and Culture  

**Description**

The purpose of this course is to create a foundation for Christian spiritual formation towards growth in intimacy with God and maturation in spiritual life, relationships and vocation as well as to offer structured, integrated practicum placements in local organizations with a focus on health, health care and community service. Attention will be given to both inward and outward formation through guided reflection on scripture, exploration of a variety of prayer practices, spiritual disciplines, historical and current practices of the Christian church, and engagement in service and accompaniment in the community. This course is a two-semester sequence to be completed during the first year of the residential Theology, Medicine, and Culture Fellowship.

### XTIANSTU708 - Spiritual Formation and Vocation in Health Care

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
XTIANSTU | 708 | Spiritual Formation and Vocation in Health Care  

**Description**

The purpose of this course is to guide participants towards a deeper and more sustained sense of being formed in Christ and an understanding of how this relates to their vocational call in the health professions (or related discipline) and towards contributing to a healthier world. As a two-semester continuum, the first semester will be largely focused on learning and cultivating patterns of reflection on scripture, prayer and spiritual disciplines including Sabbath rest to deepen and sustain a Christian life in the midst of busy life as a health care practitioner. The second semester will be focused on personalizing a paradigm for health care as Christian vocation and will include discussion of practices to deepen compassion and energize service as well as different models for discernment and decision-making. Participants will be guided in reflection on scripture and a wide range of texts and practices in the Christian tradition.

### XTIANTHE705 - Introduction to Christian Theology

**Subject** | **Catalog Number** | **Title**  
--- | --- | ---  
XTIANTHE | 705 | Introduction to Christian Theology  

**Description**

This course will introduce students to the church’s major beliefs and practices, including lessons on topics such as God, Israel, Jesus, the Holy Spirit, the church, worship and prayer, scripture, and eschatology. The course will also provide an introduction to the nature and purpose of theology and to the role of critical thinking in the Christian intellectual life. The class will also serve as a general introduction to the curriculum students will encounter in subsequent courses.
### XTIANTHE725 - Christian Vocation

**Subject**  
XTIANTHE  

**Catalog Number**  
725  

**Title**  
Christian Vocation  

**Description**  
This course is designed as an introduction to Christian vocation. Students will be guided through an examination of scripture and wide range of texts in the Christian tradition to consider the nature and purpose of God’s call for all people. Though the course considers God’s call for all Christians, it will attend to a call to ordained ministry.

### XTIANTHE755 - Christian Theology

**Subject**  
XTIANTHE  

**Catalog Number**  
755  

**Title**  
Christian Theology  

**Description**  
An introduction to the major areas of Christian belief within the context of the historical, contemporary, and eschatological church. The course approaches the study of theology as an integrative discipline, emphasizing the interconnections between Christian doctrine and practice, or theoretical and practical knowledge, and among the various areas of belief. Our study aims to foster not merely factual knowledge but growth in Christian wisdom and the ability to reason critically and synthetically about the faith. It draws on theological voices across Christian history and the denominational spectrum. Prior study of Christian scripture and church history is expected.

### XTIANTHE760 - The Free Church

**Subject**  
XTIANTHE  

**Catalog Number**  
760  

**Title**  
The Free Church  

**Description**  
This course is designed to introduce students to the theological ethos of the Free Church tradition from the origins in Europe and Great Britain, through its spread to North America, to contemporary expressions in the post-colonial two-thirds world. The approach to the subject will be historical and theological, providing a narrative that traces the development and growth of the Free Church movement as well as a typological description of the character of the Free Church. Prerequisite: CHURHST 750

### XTIANTHE761 - Free Church Theology

**Subject**  
XTIANTHE  

**Catalog Number**  
761  

**Title**  
Free Church Theology  

**Description**  
Extending Schleiermacher’s observation that theology in the West is either Catholic or Protestant, this course explores a third type: Free Church theology. It will prepare students to think theologically about the convictions and practices that are distinctive to the standpoint of the Free Church tradition in conversation with Catholic and Protestant theologies. Prerequisite: Christian Theology 755 or 705

### XTIANTHE762 - Reformed Theologies

**Subject**  
XTIANTHE  

**Catalog Number**  
762  

**Title**  
Reformed Theologies  

**Description**  
This course is designed to acquaint the student with the theological ethos of the Reformed tradition, in both its early Continental and its contemporary expressions.
XTIANTHE765 - Women, Theology, and the Church

Subject: XTIANTHE  
Catalog Number: 765  
Title: Women, Theology, and the Church

Description:
An introductory course about gender and the church that considers issues of authority in the mainline churches and theological traditions, surveys the range of feminist theologies from biblical and evangelical to radical, and allows the student to work on practical issues of gender and ministry.

XTIANTHE770 - Introduction to Christian Philosophy

Subject: XTIANTHE  
Catalog Number: 770  
Title: Introduction to Christian Philosophy

Description:
Students in this course will begin by inquiring into the nature of philosophy. In light of this beginning point, the students will then go on to investigate several ideas in philosophy: 1) the possibility of philosophic knowledge, 2) natural law, 3) moral absolutes, 4) the relationships between our notions of God and demonstrations of God's existence, 5) Christian aesthetics, 6) philosophical responses to revelation mysticism, and 7) philosophical contemplation as an ongoing and meaningful part of Christian life.

XTIANTHE771 - Theology of C. S. Lewis

Subject: XTIANTHE  
Catalog Number: 771  
Title: Theology of C. S. Lewis

Description:
A study of the most widely read English-speaking theologian of the twentieth century. This course covers Lewis' major fantasy literature and select apologetic and other works in light of the classical, patristic, and medieval traditions that influenced him. We will examine the enduring value of Lewis's theological, spiritual, and imaginative work while also noting areas where his writing was time-bound, such as gender roles and ethnicity. Prior study of Christian scripture, theology, or ethics, or Western medieval literature, is desired.

XTIANTHE773 - Introduction to Theology and the Arts

Subject: XTIANTHE  
Catalog Number: 773  
Title: Introduction to Theology and the Arts

Description:
This course aims to provide an introduction to the ways in which theology can enrich and be enriched by the arts. Covering a wide range - including literature, painting, film, music and drama - it seeks to show how central theological doctrines can transform the way we perceive and make art, and how the arts in turn can deepen our understanding of some of the central tenets of the Christian faith.

XTIANTHE774 - How Blackness Thinks
**How Blackness Thinks**

This course examines current directions in conceptualizing black social life and performance. Examples are “black feminist theory and practice,” “queer of color discourse,” and more recently “Afro-pessimism” and “Black Optimism.” The guiding premise of the course is that when understood as exceeding racial category, blackness emerges as out(sider)ness, as differentiated social practice internal to which is a mode of thinking, a practice of study, perhaps even a certain performance of the sacred that is at once connected with the religious and the secular but that cannot be equated with either. In considering this outness of black thinking, authors we may read include: Fanon, Wynter, Spillers.

**James Cone (or, Christianity in the Age of Black Lives Matter)**

This course considers the world and thought of one of the most important and fieldshifting theologians of the 20th and 21st centuries: James Hal Cone. By way of Cone’s thought, theology in the second half of the 20th century can be mapped, and we do that mapping in this course by thinking Christian theology and/as social struggle, or Christianity in the age of “Black Lives Matter.”

**Introduction to Latinx Theology**

This course examines a theology that takes as its starting point the everyday, communal, and liberating experience of faith of the Hispanic people of God in the United States. We will explore the contributions made by Latinas and Latinos to all the major theological loci (God, Christology, Ecclesiology, etc.) and also the dialogues with non-Latino and non-Christian perspectives that have enriched the theory and practice of Latinx theology.

**Recent Catholic Theology: Movements and Figures**

This course will examine the development of Roman Catholic Theology since the Second Vatican Council with particular emphasis on the unfolding of a global vision for the Church and for the people of God as that has come gradually to fruition since the opening of the Council. The first third of the course focuses on general trends and movements during and after the Council. The remainder deals with pivotal figures from the mid-twentieth century to the present and their contribution to theology and the practice of the Christian life.

**Modern Catholic Writing: Faith, Witness, Ecology**
## Duke University

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<th>Title</th>
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<tbody>
<tr>
<td>XTIANTHE</td>
<td>781</td>
<td>Modern Catholic Writing: Faith, Witness, Ecology</td>
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</table>

### Description

This course surveys literature that is “Catholic” in a broad sense of the term that was written between the 16th century and the present. Three themes are explored: 1.) the relationship of place and cultural location to writing, the role of faith and witnessing to the faith in its interplay with the autonomy and creativity of the artist, and 3.) the question of the land and ecological stewardship.

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<tbody>
<tr>
<td>XTIANTHE</td>
<td>782</td>
<td>Poetry and/as Theology: Part I – G. M. Hopkins, Paul Claudel, R. M. Rilke</td>
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</tbody>
</table>

### Description

This two-semester sequence explores the relationship between poetry and theology from about 1850 to 2000. Readings will explore works of lyric poetry (by G. M. Hopkins, Paul Claudel, R. M. Rilke, T. S. Eliot, Czeslaw Milosz, and Geoffrey Hill) in relation to issues in theological aesthetics, philosophical theology, and philosophy either contemporary to the authors or part of their intellectual and spiritual inheritance and formation. – PART I explores the poetry of Hopkins, Claudel and Rilke against their respective theological and intellectual background.

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<tr>
<td>XTIANTHE</td>
<td>783</td>
<td>Poetry and/as Theology II: T. S. Eliot, Czeslaw Milosz, Geoffrey Hill</td>
</tr>
</tbody>
</table>

### Description

PART II of this two-semester course sequence explores the relationship between poetry and theology from 1922 to 2015. Readings in the second semester will explore works of lyric poetry and prose writings of T. S. Eliot, Czeslaw Milosz, and Geoffrey Hill in relation to issues in theological aesthetics and philosophical theology either contemporary to the authors or part of their intellectual and spiritual inheritance and formation.

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<tr>
<td>XTIANTHE</td>
<td>784</td>
<td>Introduction to Asian American Theology</td>
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### Description

This introductory course, which fulfills World Christianity Limited Elective, will critically engage Asian American theology as theologies constructed in and addressing Asian American contexts. More specifically, the class will explore major Asian American contextual themes of existential negotiations – racialization of Asian American identity; im/migration, citizenship, and empire; gender and sexuality; marginality/liminality and racial melancholy, etc. – through works of Asian American theologians in dialogue with other resources (Asian American studies, Asian American psychology, postcolonial studies, black theology, etc). This course is designed not just for Asian American students: the topics and approaches covered are important to all for understanding identity, context, theology, and ministry.

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<tr>
<td>XTIANTHE</td>
<td>790</td>
<td>Topics in Theology</td>
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</table>
Duke University

**XTIANTHE800 - The Person and Work of Jesus Christ**

Subject: XTIANTHE  
Catalog Number: 800  
Title: The Person and Work of Jesus Christ  

Description: The problem of knowledge of Christ and formulation of a doctrine of his work and person. Prerequisite: Old Testament 752 and 753, and New Testament 754, and Christian Theology 755

**XTIANTHE806 - Christ and Cultural Studies**

Subject: XTIANTHE  
Catalog Number: 806  
Title: Christ and Cultural Studies  

Description: This seminar will treat contemporary issues of theology and culture

**XTIANTHE808 - Feminist Theology**

Subject: XTIANTHE  
Catalog Number: 808  
Title: Feminist Theology  

Description: Examination of feminist theologians and religionists, their critical and constructive perspectives on the Christian tradition, and related issues in current feminist theory

**XTIANTHE809 - The Theology of Death and Martyrdom**

Subject: XTIANTHE  
Catalog Number: 809  
Title: The Theology of Death and Martyrdom  

Description: Examining theological sources from the Christian tradition, this course will ask students to engage the concept of death from protological, christological, and ecclesiological perspectives. It will attempt to answer the question "What is death?" under each of these three headings. These answers, when taken together, will result in a greater understanding of what death is, what difference the death of Jesus Christ makes, and what demands his death places on Christians who aim to live, and so to die, "in Christ."

**XTIANTHE810 - Augustine's The City of God**

Subject: XTIANTHE  
Catalog Number: 810  
Title: Augustine's The City of God  

Description: This course asks what it means to interpret history theologically. In pursuing this question, the course enters with Augustine into the labyrinthine argument of The City of God, seeking first to understand what may be taken to be contemporary concerns. Prerequisite: Christian Theology 755, Church History 750
XTIANTHE812 - The Doctrine of Creation and Theological Anthropology

**Subject**  
XTIANTHE

**Catalog Number**  
812

**Title**  
The Doctrine of Creation and Theological Anthropology

**Description**
This course explores the Christian doctrine of creation. We will examine the thought of several theologians, paying special attention to their understandings of creation and their theological anthropology. Understanding the human as "a creature" and the world as "created" plays a crucial role in addressing issues of personal identity and our life in the world. The hope of this course is to develop a paradigm for personhood that speaks to issues such as (1) ecological and technological perspectives on human existence, (2) gender construction and sexual identity, (3) social and familial order, (4) and the formation of people groups and structures of belonging.

XTIANTHE815 - Theology and Music

**Subject**  
XTIANTHE

**Catalog Number**  
815

**Title**  
Theology and Music

**Description**
A course exploring the interaction of theology and music. It aims to help students gain a working knowledge of what it is to think theologically about music and think musically about theology.

XTIANTHE816 - The Doctrine of the Trinity

**Subject**  
XTIANTHE

**Catalog Number**  
816

**Title**  
The Doctrine of the Trinity

**Description**
Beginning from the biblical bases, the trajectory of trinitarian doctrine is traced through the patristic and medieval periods and into the rediscovery of the Trinity in the 20th century. Current projects in trinitarian theology are examined for their faithfulness to scripture and tradition and for their fruitfulness in ecclesiology, liturgy, missiology, and ethics. Prerequisite: Church History 750 and New Testament 754

XTIANTHE817 - Spirit, Worship, and Mission

**Subject**  
XTIANTHE

**Catalog Number**  
817

**Title**  
Spirit, Worship, and Mission

**Description**
A course exploring the doctrine of the Holy Spirit through the church's twin practices of worship and mission. It involves extensive engagement with the arts as media of theological discovery and articulation.

XTIANTHE819 - Readings in Lesslie Newbigin's Theology

**Subject**  
XTIANTHE

**Catalog Number**  
819

**Title**  
Readings in Lesslie Newbigin's Theology

**Description**
This course studies works of theology produced in deep and sustained engagement with ecclesial practice in the contexts of both India and the modern west. Newbigin is viewed as pastor, ecumenist, missiologist, social thinker, and Christian apologist. The principal writings are The Household of God, The Open Secret, and The Gospel in a Pluralist Society.
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<tr>
<td>XTIANTHE</td>
<td>820</td>
<td>Theology &amp; Ethics of Dietrich Bonhoeffer</td>
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<tr>
<td>Description</td>
<td></td>
<td>This course engages Dietrich Bonhoeffer's theology and theological ethics and their significance for the 21st century. In pursuing this, Bonhoeffer is situated within a global, trans-Atlantic frame.</td>
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<tr>
<td>XTIANTHE</td>
<td>821</td>
<td>The Theology of Karl Barth</td>
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<td>Description</td>
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<td>Readings from the work of Karl Barth</td>
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<td>XTIANTHE</td>
<td>822</td>
<td>Theology of Las Casas</td>
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<td>Description</td>
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<td>This course will introduce students to the thought of Bartolome de las Casas, the sixteenth century Dominican missionary and theologian who dedicated his life to the defense of the indigenous peoples of the Americas.</td>
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<td>XTIANTHE</td>
<td>824</td>
<td>John Wesley, Methodism &amp; Ecumenism</td>
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<td>Description</td>
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<td>As a renewal movement within the Church of England that also drew from Pietist and other sources, Methodism has always been in conversation with other Christian traditions. This course focuses on those engagements throughout Methodism's history: from the founding legacy of the Wesleys to the modern ecumenical movement and its recent developments.</td>
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<tr>
<td>XTIANTHE</td>
<td>828</td>
<td>Readings in Eastern Orthodox Theology</td>
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<tr>
<td>Description</td>
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<td>This course is designed to familiarize the students with the classics of 20th century Orthodox theology including their antecedents, their diverse reformulations, and the context in which they were developed.</td>
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<th>Catalog Number</th>
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<tbody>
<tr>
<td>XTIANTHE</td>
<td>832</td>
<td>The Theology of Joseph Ratzinger</td>
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<tr>
<td>Description</td>
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<td>The class will work with English translations of Joseph Ratzinger's writings.</td>
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</table>
**XTIANTHE834 - The Thought of Augustine of Hippo**

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<tr>
<th>Subject</th>
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<tbody>
<tr>
<td>XTIANTHE</td>
<td>834</td>
<td>The Thought of Augustine of Hippo</td>
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**Description**

This course’s primary purpose is to introduce students to the topics of major intellectual concern to Augustine of Hippo (A.D. 354-430), and to help them to see how these topics are related in his thought. It will do so through close study of a representative selection of Augustine’s works in English translation, with an option for a weekly meeting to read Augustine in Latin for those capable of and interested in doing so.

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**XTIANTHE836 - Atonement: The Life and Death of Jesus Christ**

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<tr>
<td>XTIANTHE</td>
<td>836</td>
<td>Atonement: The Life and Death of Jesus Christ</td>
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**Description**

In this class, we will consider and rethink the doctrine of the atoning work of Jesus Christ in light of contemporary social formations (i.e., education, family, nationalism, and racial, gendered, and sexual identity), formations that work precisely in terms of love and death, indeed, through frameworks of atonement or through frameworks of Christian love and death.

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**XTIANTHE837 - Christianity and Democracy: A Theological Exploration**

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<tbody>
<tr>
<td>XTIANTHE</td>
<td>837</td>
<td>Christianity and Democracy: A Theological Exploration</td>
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</table>

**Description**

The course examines the theological issues and questions democracy poses as a form of political order. The course focuses on the formative period of the conceptualization of the relationship between Christianity and democracy that took place between the mid-19th century and mid to late 20th century and which ran between the European and North American contexts.

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**XTIANTHE838 - Church, Mission & Society**

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<tbody>
<tr>
<td>XTIANTHE</td>
<td>838</td>
<td>Church, Mission &amp; Society</td>
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**Description**

The module aims to identify and develop critical frameworks for reflecting upon the nature of the church, its mission and ways in which these interact with and are shaped by broader social and political relationships. Consideration of key historical figures such as Augustine, Aquinas, Calvin and Barth leads up to the examination of debates in contemporary ecclesiology, missiology, and theological ethics to do with inter-faith and ecumenical relations, cross-cultural mission and faithful political witness in a multi-faith society.

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**XTIANTHE841 - Political Theology**
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<tbody>
<tr>
<td>XTIANTHE</td>
<td>841</td>
<td>Political Theology</td>
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**Description**
The course addresses the contemporary tasks and understandings of political theology, provides an introduction to reflection on the relationship between Christianity and politics, and examines theological arguments for how and why democracy is a primary means for pursuing a flourishing life. Running through the course are examinations of how different political theologies address questions about justice, poverty, commonality, difference, and power.

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<tr>
<td>XTIANTHE</td>
<td>842</td>
<td>Womanist Theological Ethics</td>
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**Description**
This course is an interdisciplinary survey of the faithful Christian witness of African American women, and the significant contributions of Black womanist theological and ethical thought to the church. The four tenets of womanist inquiry as outlined in Alice Walker’s definition of “womanist”—radical subjectivity, traditional communalism, redemptive self-love, and critical engagement—will guide students in the work of uncovering the quadrilateral intersections of race, gender, class, and sexual oppressions in the everyday lives of Black women who comprise 90 percent of Black Church membership.

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<tr>
<td>XTIANTHE</td>
<td>843</td>
<td>Theologies of Liberation in the US</td>
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**Description**
This course will introduce students to various US theologies of liberation—Black, feminist, womanist, mujerista, Latino/a, American indigenous, Asian, Asian feminist, and queer theologies—that have developed over the course of the late twentieth and early twenty-first centuries as theoretical and practical responses to the problem of human suffering. The course will explore key aspects of how liberation theologians have grounded their advocacy of sociopolitical transformation in their respective understandings of God’s identity and God’s plan for humankind and the world. Distinctive features of liberationist theological approaches to doctrine and dominant theological themes will be explored.

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<tr>
<td>XTIANTHE</td>
<td>844</td>
<td>Theological Anthropology: Critical Modernists</td>
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**Description**
This seminar will look at theological anthropology in the work of 20th century theologians who develop the tradition of Schleiermacher, a group known as critical revisionists (or revisionist modernists). After recognizing Schleiermacher’s contribution, the course will treat theological anthropology in selected contemporary figures such as Paul Tillich, David Tracy, Gordon Kaufman, and Edward Farley.

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<tr>
<td>XTIANTHE</td>
<td>845</td>
<td>Beauty, Suffering, and the Cross</td>
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Duke University

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Duke University

**XTIANTHE845 - Beauty, Suffering, and the Cross**

**Subject**
XTIANTHE

**Catalog Number**
845

**Title**
Beauty, Suffering, and the Cross

**Description**
This is a course about how a genuine encounter with beauty undermines and reorients our otherwise abstract theological or medical "explanations" of suffering. By paying close attention to works of literary and visual art, this course seeks to engage the various critiques of appealing to beauty in the face of suffering and begin articulating the radical theological and ethical implications of the Christian contention that the cross is the symbol of beauty par excellence. Instructor consent required.

**XTIANTHE846 - Music and Scripture**

**Subject**
XTIANTHE

**Catalog Number**
846

**Title**
Music and Scripture

**Description**
This course explores the different ways in which music can mediate and give expression to biblical texts. Each week we will focus on particular examples of musical settings of Scripture (or paraphrases of Scriptural texts), concentrating on the way in which distinctive musical devices are deployed to elicit a text's theological significance. Examples will range from Hildegard and Bach, through to Regina Spektor, U2, and Lecrae.

**XTIANTHE847 - Theology of Rowan Williams**

**Subject**
XTIANTHE

**Catalog Number**
847

**Title**
Theology of Rowan Williams

**Description**
This course aims to provide an introduction to the theology of Rowan Williams, one of the most influential and wide-ranging English-speaking theologians of our time. Williams written work engages a wide array of theological themes and topics, and while this course seeks to give students a sense of this breadth, it will focus especially on the Christological and trinitarian determinants of his thought. His theology finds expression in a striking variety of modes and genres, directed to a diversity of audiences. This course will seek to demonstrate how his conception of the theological task, grounded as it is in Christology and the Trinity, requires these different modes and genres. Hence, in addition to systematic, historical and philosophical texts, the course will entail reading sermons, lectures and addresses (for various contexts), poetry, devotional writings, and semi-popular theology. Prerequisite: Old Testament 752 and 753, New Testament 754, and Christian Theology 755.

**XTIANTHE848 - Versions of Charity and Its Impediments: Aquinas; Langland; Milton**

**Subject**
XTIANTHE

**Catalog Number**
848

**Title**
Versions of Charity and Its Impediments: Aquinas; Langland; Milton

**Description**
In this course we will explore the theological virtue of Charity. We will study two medieval versions and conclude with a version composed in the Reformation. Our versions are given to us by Thomas Aquinas, William Langland, and John Milton. As the title indicates, the course will consider both the forms this virtue takes, and the specific impediments each writer considers. This means we will be thinking about Charity as a form of life in specific communities (church, polity, society) with their own impediments to the virtue, their own habitual sins. This is therefore a course which involves close engagement with texts by three profound and complex Christian writers, across different genres; it is also an attempt to think diachronically about Christian tradition. As the class will show, we can only engage seriously with tradition and historical change—with continuities and revolutionary discontinuities, with grand narratives—by detailed study of specificities.
XTIANTHE849 - Pneumatology: Global Perspectives on the Holy Spirit

Subject: XTIANTHE  
Catalog Number: 849  
Title: Pneumatology: Global Perspectives on the Holy Spirit

Description:
The course will focus on the theology of the Holy Spirit in the Scriptures and in the Christian theological tradition. Special emphasis will be placed on Latino/a perspectives, ecumenism, the challenges of witnessing to the Spirit in the global South, the relationship between the finite spirit and the Spirit of God, the spirit of the liturgy, the spirit of Truth, and the spirit of Creation.

XTIANTHE851 - Transhumanism, Theology, and Embodiment

Subject: XTIANTHE  
Catalog Number: 851  
Title: Transhumanism, Theology, and Embodiment

Description:
Society understands embodiment as incomplete, unsound, and limited by frailty, mortality, and illness. Embodiment is equated with vulnerability and has been historically problematized within theology and philosophy. Theology provides the basis for restoring and healing that is needed due to dissatisfaction with “failed bodies”, and due to discrimination, exclusion, and violence against bodies that do not measure up to a mediated norm. Transhumanism is offered by some as a solution to humanity’s struggle with the limitations of embodiment, particularly, as a response to “failed bodies”. Thus, this class will engage questions such as: What should be the Christian response to soteriological and eschatological visions offered by transhumanism that help humans cope with the dissatisfaction that arises from embodiment? How do particular Christian communities help humans deal with the onslaught of dissatisfaction that arises from embodiment? What stigmatizing and detrimental narratives does theology undergird within faith communities regarding embodiment?

XTIANTHE852 - Modern Theological Anthropology I: Pascal

Subject: XTIANTHE  
Catalog Number: 852  
Title: Modern Theological Anthropology I: Pascal

Description:
Modern Lay Writers of the Strict Observance - 1: The Controversialists: Pascal / Kierkegaard: The first of a series of seminars of modern lay theologians, writers, and intellectuals who between 1840 and 1990 seek to reclaim Christianity as a transformative force against its bourgeois trivialization and/or instrumentalization by competing revolutionary and reactionary (secular) ideologies. Seminars will typically juxtapose two (at most three) figures.

XTIANTHE853 - The Disabled Church

Subject: XTIANTHE  
Catalog Number: 853  
Title: The Disabled Church

Description:
This course explores how the human experience of disability comes to bear upon ecclesiologies, ecclesial practices, pastoral care, and ecclesial leadership among both disabled and non-disabled lay persons and clergy. Drawing upon the work of scholars, practitioners, and pastors across the ecumenical spectrum, the course will aid students in exploring key questions at the intersections of disability, theology, and access. Specific course emphases include Christian practices and theologies of prayer, biblical interpretation, preaching, baptism, communion, and formation.

XTIANTHE854 - Contemporary Methodist Theology
Subject: XTIANTHE
Catalog Number: 854
Title: Contemporary Methodist Theology
Description: The course will explore various theological proposals (e.g., evangelical, process, liberationist) that have emerged in pan-Methodism over the last few decades. Special attention will be paid to interdisciplinary and diverse perspectives. Prerequisite: Parish 707

Subject: XTIANTHE
Catalog Number: 855
Title: Mystical Theology
Description: This course explores the tradition of Christian mysticism and its contribution to addressing some challenges within contemporary theology. Mysticism will be understood as holistic commitment to the claim that the triune God of Christian worship is both active and accessible within the life of the church for the sake of its life and witness. Although precarious and at times unwieldy and misunderstood, Christian mysticism has the potential to animate and vivify the theological task this side of modernity’s reductions.

Subject: XTIANTHE
Catalog Number: 856
Title: Theology through Visual Art and the Theology of Art
Description: This course will the theology of visual art, both through the origins and development of Christian art, and debates over the theological justification for Christian art into contemporary questions of theological aesthetics.

Subject: XTIANTHE
Catalog Number: 857
Title: Love and Desire
Description: This course has two Biblical starting points: the dominical command to love the Lord your God with all your heart, and all your soul, and all your mind, and all your strength, and to love your neighbor as yourself. (Mark 12.20-31), and the Song of Songs. From looking at the way theologians in the past have pondered these texts, we will explore God’s love for us, for creation, our love for God, for our neighbor and for ourselves.

Subject: XTIANTHE
Catalog Number: 858
Title: Pentecostal Theology
Description: The course will explore various theological proposals that have emerged in the Pentecostal-charismatic movement over the last few decades. Special attention will be paid to interdisciplinary and diverse perspectives.

Subject: XTIANTHE
Catalog Number: 859
Title: Christianity and Western Literature
Christianity and Western Literature

This course offers a broad survey of pivotal texts which have characterized Christianity’s often symbiotic engagement with imaginative literature in the West from Augustine to the present. This course seeks to equip students and future teachers/ministers not only to understand and narrate the complex relationship between Christian theology and classic works of Western Literature, but draw on the resources of a rich interpretive tradition as they engage both sacred and secular texts.

Theology and Film

This course explores the mutually-illuminating relationship between theology and film. It offers an introduction to the key components of film-making and interpretation and seeks to equip students to engage the medium responsibly while articulating a film’s potential (and peril) for theological and ethical formation. Each week, students will engage feature length films (from range of styles and genres) within the context of readings in theology and film studies. Writing assignments will create opportunities to examine films closely and reflect on the implications for the church, the academy, and our communities.

Asian American Identity, Community, and Christian Discipleship

This class, which fulfills World Christianity Limited Elective, will explore in-depth the themes of Asian American identity, community, and Christian discipleship by engaging with works of Asian American studies and Asian American theology, but also drawing on postcolonial and critical theory and other theological resources. This course is designed not just for Asian American students: the topics and approaches covered are important to all for theologically engaging the issues of identity, community, and discipleship.

Theological Topics

A seminar on contemporary theological issues, content to be designated by the Theological Division. May be repeated for credit.

Theology of Christian Leadership

This course identifies aspects of the Christian tradition to shape richly textured theologically imagined practices of leadership and witness for the contemporary church. The goal is not only to equip students to think theologically about leadership but also to act as theologically informed leaders. Readings will focus on texts from the modern period with complementary materials from biblical and ancient sources that name and explore key components of faithful witness.
**XTIANTHE950 - Th.D. Seminar: Explorations in Practical Theology**

**Subject**  
XTIANTHE

**Catalog Number**  
950

**Title**  
Th.D. Seminar: Explorations in Practical Theology

**Description**  
The seminar explores the complex relationship of theology and practice. In addition to a review of major theories of practice/praxis (e.g., Aristotle, Marx, Alasdair MacIntyre, and Pierre Bourdieu) and models of practical theology, the course looks critically and constructively at a variety of practices that characterize Christian life. This is a required seminar for ThD students but is open also to senior MDiv students, with permission of the instructors.

**XTIANTHE951 - Roger Williams: Life and Thought**

**Subject**  
XTIANTHE

**Catalog Number**  
951

**Title**  
Roger Williams: Life and Thought

**Description**  
The historic importance of Roger Williams cannot be limited to that of a sectarian firebrand who challenged Puritan authorities, befriended Indian neighbors, founded the colony of Rhode Island, and established the First Baptist Church in America. Roger Williams may well deserve the title “America’s Theologian” because he was the trailblazer for the liberty of conscience, the freedom of religion, and the separation of church and state which became established as a distinctively American ideal in history, culture, and law. This course will examine the life and thought of Roger Williams through a careful reading of his writings with attention to both their historical context and contemporary relevance.

**XTIANTHE952 - Slavery and Obedience**

**Subject**  
XTIANTHE

**Catalog Number**  
952

**Title**  
Slavery and Obedience

**Description**  
This course examines the theological architecture of Christian obedience. It will examine obedience in relation to its historic social couplet—slavery. Slavery, especially in its modernist reformulation from the 14th century forward, framed the problems of Christian obedience with great urgency. The goal of this course will be to formulate a theology of obedience that is attuned to questions of identity, history, and the ongoing realities of global slavery and its social and economic echoes. Such a theology would articulate more deeply what it means to be an obedient church.

**XTIANTHE953 - John Henry Newman: Life & Thought**

**Subject**  
XTIANTHE

**Catalog Number**  
953

**Title**  
John Henry Newman: Life & Thought

**Description**  
John Henry Newman was born in 1801 and died in 1890. He was the central figure in the so-called Oxford Movement of the 1830s and 1840s, and among the most effective and widely-read theological controversialists writing in English in the nineteenth century. This course will explore his life and thought.

**XTIANTHE956 - Nature and Grace**
By attending to the use of the correlative pair of terms, “nature and grace” and “nature and the supernatural,” the systematic difference between both pairs, and their emergence at different periods of theological reflection this seminar course intends to examine a central aspect of the “genetic code” of Christian theology, pertaining to the first pair, arguably from Irenaeus on, but indisputably from Augustine on, and pertaining to the second pair arguably from Thomas Aquinas on.

**XTIANTHE957 - Chalcedonian Christology**

**Subject**
XTIANTHE

**Catalog Number**
957

**Title**
Chalcedonian Christology

**Description**
After the Scriptures and the Nicene Creed, the Chalcedonian Definition is the single most influential statement of Christ’s identity in the history of Christian theology. It defines the orthodoxy of the Eastern Orthodox and Roman Catholic churches; it plays a major role in the magisterial Protestant traditions; and it remains an important resource for constructive theologians today. Yet to many of equally orthodox pedigree, the doctrine of Chalcedon is misleading at best and dogmatically corrupt at worst. Despite the intention of Emperor Marcian to unify the Christian world, the council that he tightly controlled instead led to a permanent schism in Eastern church; it heightened East-West tensions in the centuries that followed; and it produced significant theological difficulties in later periods, from the Christological disagreements among Western medieval scholastics to fierce debates between Lutheran and Reformed theologians to more recent discussions of the perceived Nestorianism of much nineteenth-and twentieth-century Western theology. Instructor consent required.

**XTIANTHE962 - Theology of St. Thomas Aquinas**

**Subject**
XTIANTHE

**Catalog Number**
962

**Title**
Theology of St. Thomas Aquinas

**Description**
Seminar on themes and problems in the thought of Thomas Aquinas. Consent of instructor required. Also taught as Religion 749S

**XTIANTHE967 - Ecclesiology and Ethnography**

**Subject**
XTIANTHE

**Catalog Number**
967

**Title**
Ecclesiology and Ethnography

**Description**
The course aims to help students grasp conceptually and undertake methodologically the ethnographic study of practice and an interdisciplinary approach to theological research in order to generate a richer and thicker theological framework

**XTIANTHE968 - The Theological Aesthetics of the Image**

**Subject**
XTIANTHE

**Catalog Number**
968

**Title**
The Theological Aesthetics of the Image

**Description**
This course will explore primary and critical writings related to the contested role of images in philosophical theology and aesthetics, and also in some nineteenth century literature. Rather than approaching the image from the perspective of art history, our objective is to trace how, beginning in late antiquity, images have functioned and how their role has been conceptualized, first in religious practice and philosophical theology, and more recently in literature, philosophy, aesthetic theory, and phenomenology.
XTIANTHE969 - The Theological Interpretation of Scripture

**Subject**: XTIANTHE  
**Catalog Number**: 969  
**Title**: The Theological Interpretation of Scripture

**Description**  
An investigation of how scripture may be read theologically within the contemporary intellectual and cultural context.

XTIANTHE970 - Modern Christology and Chalcedon

**Subject**: XTIANTHE  
**Catalog Number**: 970  
**Title**: Modern Christology and Chalcedon

**Description**  
This seminar will examine the Christologies of key Eastern and Western modern theologians. We will focus on identifying patterns of biblical interpretation, doctrinal argumentation, and metaphysical definition in modern uses, or reactions against, the Chalcedonian conception(s) of Christ. Recurring topics will include the picture of Christ given in the “plain” sense of Scripture; the "communicatio idiomatum," or cross-predication of divine and human statements in the biblical texts; the “perichoresis” of the divine and human natures or attributes in Christ; the categories of nature and hypostasis; God’s suffering in the incarnation; the various patterns of Christological exegesis that accompany these positions (single-subject, double-subject, hybrid, etc.); the metaphysical schemes employed for defining Christ’s identity, and the nearly constant exegetical, liturgical, and soteriological dimensions thereof. Instructor consent required.

XTIANTHE972 - Advanced Studies in Theology and the Arts

**Subject**: XTIANTHE  
**Catalog Number**: 972  
**Title**: Advanced Studies in Theology and the Arts

**Description**  
This course offers an in-depth study of key texts related to Theology and the Arts in the Western world and aims to provide students with a firm foundation for further scholarly engagement in the field. Readings will vary from year to year, but will typically draw from Catholic, Orthodox and Protestant works published in the last hundred years. The course is structured as a seminar with the expectation that students will engage deeply with these texts prior to class, during the class discussion, and in their own writing/research.

XTIANTHE990 - Topics in Theology

**Subject**: XTIANTHE  
**Catalog Number**: 990  
**Title**: Topics in Theology

**Description**  
Topics vary. May be repeated for credit.