



**INTERDENOMINATIONAL
THEOLOGICAL
CENTER**

ITC OFFICE COMPLEX

671 Beckwith Street, S.W.

Atlanta, Georgia 30314

TELEPHONE 404:522-1772

ADMINISTRATION BUILDING

President	Ext 104
Vice President for Academic Services	Ext 107
Director of Financial Services	Ext 108
Director of Admissions and Registrar	Ext 102

CLASSROOM BUILDING

Director of Field Education	Ext 171
Director of Continuing Education	Ext 132
Director of The Religious Heritage of the Black World	Ext 115
Pastoral Care and Counseling Office	Ext 147
Faculty Support Services	Ext 142/156

ROBERT W. WOODRUFF LIBRARY

Library 522-8980

REFECTORY BUILDING

Dining Hall (524-5339)
Small Dining Room

APARTMENT BUILDING FOR MARRIED STUDENTS Ext 110

PRESIDENT'S RESIDENCE (3360 Laren Lane, S.W. 30311 — 699-0748)

OFFICES OF CONSTITUENT "SEMINARIES"

Gammon Theological Seminary (524-2114)
Charles H. Mason Theological Seminary (525-0021)
Morehouse School of Religion (688-6743)
Phillips School of Theology Seminary (525-2741)
Johnson C. Smith Theological Seminary (524-1933)
Turner Theological Seminary (525-7802)

The Main Office of I.T.C. is located at 671 Beckwith Street, S.W.

Office Hours: Monday-Friday, 9:00 A.M.—5:00 P.M.

SUPERINTENDENT OF BUILDINGS AND GROUNDS (524-1398)

Office, (987-1980)

INTERDENOMINATIONAL THEOLOGICAL CENTER

Accredited By
The Association of Theological Schools
and the Southern Association of Colleges and Schools



Announcements
1986-1987



Member United Negro College Fund

VOLUME XXVI

January, 1986

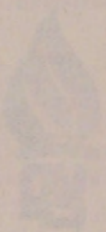
671 BECKWITH STREET, S.W., ATLANTA, GEORGIA 30314

INTERNATIONAL THROAT AND EAR CENTER

1988-1989

The Association of Throat and Ear Specialists
and the International Throat and Ear Society

1. Throat and Ear Society	1988-1989
2. Throat and Ear Society	1988-1989
3. Throat and Ear Society	1988-1989
4. Throat and Ear Society	1988-1989
5. Throat and Ear Society	1988-1989
6. Throat and Ear Society	1988-1989
7. Throat and Ear Society	1988-1989
8. Throat and Ear Society	1988-1989
9. Throat and Ear Society	1988-1989
10. Throat and Ear Society	1988-1989



Announcements 1988-1989

The International Throat and Ear Society is pleased to announce the following events for the 1988-1989 season. The society is committed to providing the highest quality of education and research in the field of throat and ear diseases. The following events are open to all members of the society.



January 1989

VOLUME XXVI

INTERDENOMINATIONAL THEOLOGICAL CENTER

An Ecumenical Professional Graduate School of Theology

James H. Costen, *D.D., L.L.D., President*

— Constituent Seminaries —

Gammon Theological Seminary
United Methodist

Alfred L. Norris, *D.D., Administrative Dean*

Charles H. Mason Theological Seminary
Church of God in Christ

Oliver J. Haney, Jr., *M.Div., Administrative Dean*

Morehouse School of Religion
Baptist

Edward R. Davie, *M.Div., Acting Administrative Dean*

Phillips School of Theology
Christian Methodist Episcopal

William C. Larkin, *Ed.D., Administrative Dean*

Johnson C. Smith Theological Seminary
Presbyterian Church (USA)

Lonnie J. Oliver, *D.Min., Administrative Dean*

Turner Theological Seminary
African Methodist Episcopal

Daniel W. Jacobs, Sr., *D.D., Administrative Dean*

INTERNATIONAL
PHYSIOLOGICAL CENTER

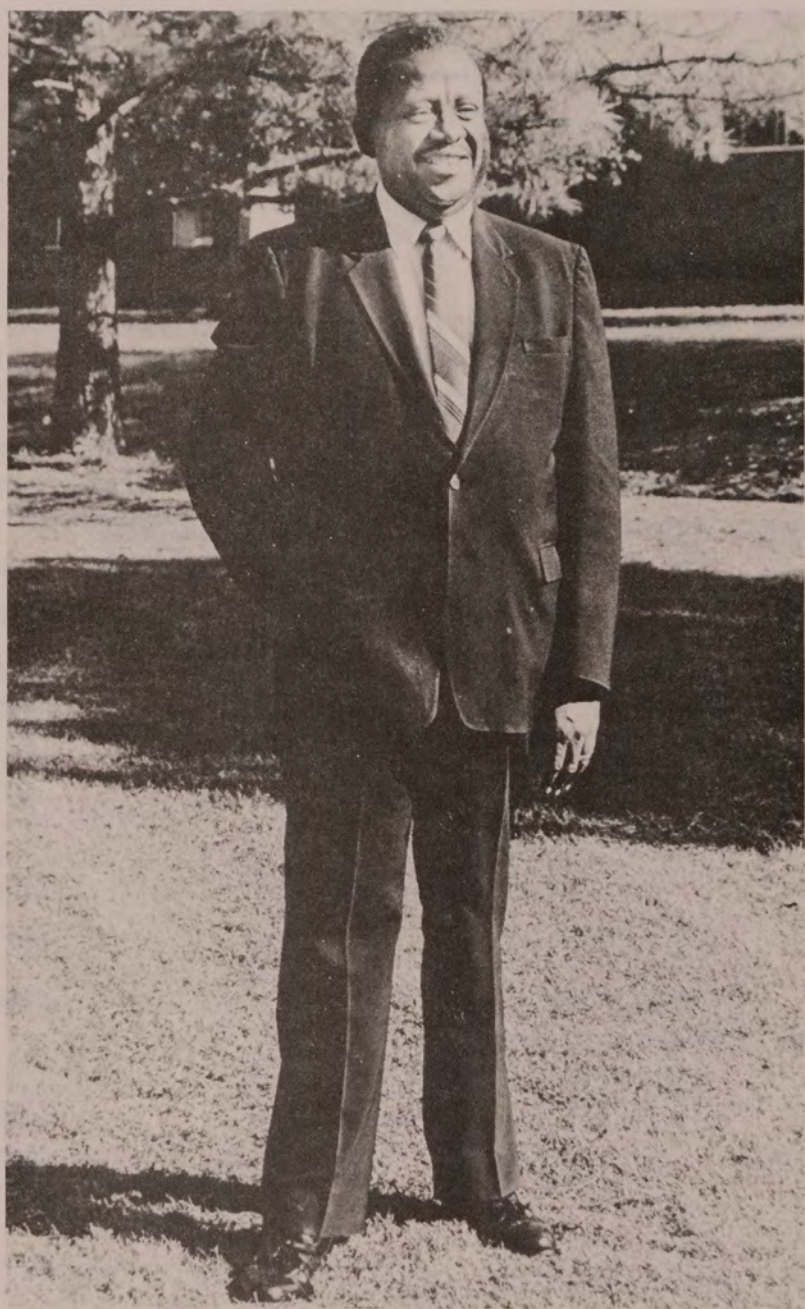
An International Professional Association
The College
1967-68

AFFIRMATIVE ACTION

ITC admits students of any race, color, religion, sex, age, handicap, veteran status, ethnic or national origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate in the administration of its educational policies, financial aid and loan programs and other school administered programs.

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PRESIDENT'S MESSAGE

Thank you for your interest in Interdenominational Theological Center. Because of your interest as a prospective student, donor, researcher or general enquirer, we are constantly challenged to be a quality institution. We are an institution striving toward theological excellence. That is, we are attempting to provide our students with a thorough grounding for their graduate/professional ambitions in ministry. Further, we seek to be a place providing the lifelong education for both clergy and laypersons.

You should know that ITC is a dually accredited institution whose offerings are accepted anywhere in the nation. Our faculty have received their advanced degrees from some of the country's best institutions; eighty-five percent of the full-time members have terminal degrees. Practically all of the faculty have served as pastors, teachers or musicians in the local church. Therefore, they are experientially grounded. We have just implemented a completely revised curriculum. This means that we have spent considerable time and thought looking at the meaning of relevant theological education for these days and for the near future.

ITC is a fiscally solvent institution. We operate on a balanced budget. Within the constraints of finances, we have managed to expand the number and compensation of faculty, broaden our curriculum offerings, engage students in creative endeavors, and project a development plan that is both challenging and attainable.

We invite you to experience ITC. It is unlike any other institution in the nation. It is the custodian of the theological education trust of six Protestant denominations. In addition, we have students from seven other denominations not officially affiliated with ITC. The current student body comes from forty-one states and fourteen countries and numbers 325 students. To fully appreciate the impact of this level of working ecumenicity, you must become immersed in it. We invite you, therefore, to come to Atlanta to experience ITC.

James H. Costen
President

THE PRESIDENT'S MESSAGE

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed amendment to the Constitution of the United States, and to inform you that the same has been referred to the proper authorities for their consideration.

The proposed amendment is one which has long been the subject of much discussion and debate, and it is to be hoped that the proper authorities will be able to reach a decision upon it in a timely manner. I am sure that the interests of the country will be served by a prompt and wise decision.

I am, Sir, very respectfully,
Your obedient servant,
James M. Smith

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed amendment to the Constitution of the United States, and to inform you that the same has been referred to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,
James M. Smith

Academic Calendar

The Interdenominational Theological Center 1986-1987

FIRST SEMESTER 1986

AUGUST

21-22 Thurs.-Fri.	Faculty Workshop
24 Sun.	Residences Open - Orientation begins
25 Mon.	New Students Examinations
26-27 Tues.-Wed.	Registration
28 Thurs.	Classes begin. Late Registration Fee Applicable. Opening Assembly

SEPTEMBER

1 Mon.	LABOR DAY HOLIDAY
2 Tues.	President's Chapel Hour
4 Thurs.	Academic Dean's Chapel Hour
9 Tues.	Administrative Dean's Chapel Hour
12 Fri.	Last Day to Add Courses
11 Thurs.	Fall Convocation
23 Tues.	File Candidacy for Graduation if completing May 1986
25 Thurs.	Scholar-in-Residence
26 Fri.	Last Day to Drop Courses

OCTOBER

9-10 Thurs.-Fri.	ITC Board of Trustees
20-24 Mon.-Fri.	Mid-Term
30 Thurs.	Reformation Day

NOVEMBER

6 Thurs.	File Senior Essay, Project Dissertation, and Dissertation Titles
7 Fri.	Deadline/Application for Second Semester
10-18 Mon.-Tues.	Pre-Registration Advising and Registration, Liquidation of Student Account Balances
14 Fri.	Pre-Registration for Second Semester ends
17-18 Mon.-Tues.	Artist in Residence
26 Wed.	THANKSGIVING RECESS begins at the end of sched- uled classes

DECEMBER

1 Mon.	Classes resume
2 Tues.	Gammon Founders Day
2-3 Tues.-Wed.	Liquidation of Student Account Balances
4 Thurs.	Drama & Chorale Presentation and Community Kwanza
4-5 Thurs.-Fri.	Study Period/Exam Permits Issued
8-13 Mon.-Sat.	Semester Exams
13 Sat.	Semester Ends

SECOND SEMESTER 1987

JANUARY

- 4 Sun. Residences Open
5 Mon. Faculty Meeting
6 Tues. Registration - Second Semester
7 Wed. Classes Begin
7 Wed. First draft of Senior Essay, Projects Dissertations and
Dissertations to Advisors
8 Thurs. President's Chapel Hour
19 Mon. MARTIN LUTHER KING, JR. BIRTHDAY HOLIDAY
OBSERVANCE
21-22 Wed.-Thurs. Distinguished Preachers Series
23 Fri. File Candidacy for Graduation if Completing in July or
December, Last Day to Add Courses
29-30 Thurs.-Fri. Conference on the Ministry

FEBRUARY

- 2 Mon. Henry McNeil Turner Lecture Series
3 Tues. Turner Theological Seminary Founders Day
6 Fri. Last Day to Drop Courses
5 Thurs. Phillips School of Theology Founders Day
9-11 Mon.-Wed. C. D. Hubert Lectures
12 Thurs. Morehouse School of Religion Founders Day
23-27 Mon.-Fri. Mid-Term
26 Thurs. Charles H. Mason Theological Seminary Founders Day

MARCH

- 5-6 Thurs.-Fri. Spring Recess
9 Mon. Classes resume/Deadline for Summer CPE and Intern
Applications
10 Tues. Thirkield-Jones Lectures
17 Tues. Charles B. Copher Lectureship
19 Thurs. Alumni Day
19-20 Thurs.-Fri. ITC Charter Day Celebration
24 Tues. International Relations Observance
26 Thurs. Drama & Chorale Presentation

APRIL

- 3 Fri. Last Day for Degree Equivalency Application to First
Semester 1986-1987/Final Draft Senior Essay, Project
Dissertation, and Dissertation Titles
7 Tues. Middlers Declare Concentrations/J.C. Smith Founders
Day
8 Wed. J. C. Smith — Lecture Series
12-17 Sun.-Fri. Holy Week
13-21 Mon.-Tues. Preregistration, Liquidation of Student Account Bal-
ances
15-16 Wed.-Thurs. ITC Board of Trustees
23-24 Thurs.-Fri. Study Period/Exam Permits Issued
27-May 2 Mon.-Sat. Final Examinations

MAY

- 1 Fri. Deadline for Summer Applications
7 Thurs. Annual Alumni Day/Banquet

9 Sat.	Commencement
9 Sat.	President's Reception
11-12 Mon.-Tues.	Faculty Workshop

SUMMER SESSION

JUNE

1 Mon.	Registration
2 Tues.	Last Day for Registration
2 Tues.	Classes Begin
5 Fri.	Last Day to Add Courses

JULY

4 Sat.	INDEPENDENCE DAY HOLIDAY
17 Fri.	Summer Session Ends

HISTORY

Interdenominational Theological Center, one of the most significant projects in theological education in America, was chartered in 1958 through the mutual efforts of four denominations, representing four schools of theology. The schools in order of their chronology are:

1. Morehouse School of Religion

"In February, 1867, a school for the training of ministers and other church leaders was organized in the Springfield Baptist Church of Augusta, Georgia, under the sponsorship of the American Baptist Home Mission Society." This school was known as the Augusta Institute until its removal to Atlanta in 1879, whereupon it was renamed Atlanta Baptist Seminary. Twenty years later the Seminary was authorized to offer college work and the name was changed to Atlanta Baptist College. Theological students continued to outnumber liberal arts students until 1923-24.

In 1904 attention was turned to the Divinity School which, though related to the College, had its own instructors who offered the B.D. degree in addition to the B.Th. and the Diploma in Theology.

The name *Morehouse* was adopted in 1913 in honor of Dr. Henry L. Morehouse, Corresponding Secretary of the American Baptist Home Mission Society, and in 1924 the Divinity School of Morehouse College became known as the School of Religion. This change was accompanied by a reorganization of the curriculum, and Dr. Charles D. Hubert, who had been a professor in the Divinity School since 1914, became the first Director of the School of Religion of Morehouse College.

2. Gammon Theological Seminary

Gammon Theological Seminary had its beginning as Gammon School of Theology, first, as a Department of Religion and Philosophy in Clark University in the year 1869-70.

Clark Theological Seminary was opened in February 1872 with twenty-six students. The Reverend L. D. Barrows . . . was selected to head the instructions at the seminary.

Gammon Theological Seminary was founded in 1883 by the Methodist Episcopal Church. Bishop Gilbert Haven and the officers of the Freedmen's Aid Society had purchased nearly 500 acres of high land in the southern suburbs of Atlanta to which Clark University was moved in 1883.

A department of theology was established in Clark University in

1882, through the efforts of Bishop Henry White Warren, resident bishop, and the gift of \$20,000 for endowment from the Rev. Elijah H. Gammon, a superannuated Methodist minister of the Rock River (Illinois) Conference. The enthusiasm and cooperation of these two men led to the erection of Gammon Hall which was dedicated on December 18, 1883. In June of that year the Rev. Wilbur Patterson Thirkield was elected Dean, and "Gammon School of Theology" was officially opened on October 3, 1883.

Within four years Mr. Gammon offered to give the school more liberal support on condition that it become independent of Clark University so that it might serve the entire Methodist Episcopal Church and all her colleges in the South. In April 1887 the official connections between Gammon and Clark were dissolved, and in January 1888 Mr. Gammon added \$200,000 to the endowment fund. The School was granted a charter on March 24, and the name was officially changed to its present name on December 28 of that year. Dr. Thirkield was the first President.

When Mr. Gammon died July 3, 1891, he had willed the Seminary sufficient additional funds to bring his total gift to more than half a million dollars. In his plans, he intended the Seminary to be a central theological school of the Methodist Episcopal Church for the entire South, open to students of all races and all denominations alike. The Seminary offered without distinction of race, to all students for the Christian ministry, a thorough, extensive, and well-arranged course of study which is now the exclusive function of ITC. Gammon maintains a lectureship and varied activities in relation to its denomination from which she derives resources in addition to income from other basic resources.

3. Turner Theological Seminary

September 23, 1885, just before the doors of Morris Brown College were opened for the reception of students, the Rev. T.G. Steward, D.D., was elected Dean of Theology.

But it was not until 1894 that a Theological Department was formally opened with Dr. E.W. Lee as the dean. Twelve young men matriculated the first day and in three months twenty-four had enrolled.

On June 19, 1900, the Executive Board, by unanimous vote, changed the name from the Theological Department of Morris Brown University to Turner Theological Seminary in honor of Bishop H. M. Turner who had been influential in the development of the school from the beginning.

In the fall of 1957 Turner Theological Seminary moved into its

own building apart from the College where it maintained lecture and conference rooms, offices, library and a student lounge.

4. Phillips School of Theology

In May of 1944, the Board of Trustees of Lane College passed a resolution in which it recommended the establishment of a separate seminary at Lane College. The recommendation was referred to the Annual Conferences concerned. In the fall of 1944 Lane College's supporting annual conferences approved the establishment of a seminary and elected trustees of the proposed institution.

The Seminary began operation under the name of Phillips School of Theology at Lane College with the winter quarter of 1944-45, offering the Bachelor of Divinity degree on the graduate level and the Bachelor of Theology for undergraduate students. The 1946 General Conference of the C.M.E. Church gave the Seminary connectional status.

ITC was joined by three other institutions since 1969 with one (Absalom Jones Theological Institute) having withdrawn January 1978. The others are:

1. Johnson C. Smith Seminary, Inc.

Johnson C. Smith Seminary was established April 7, 1867, as one of the departments of the Biddle Memorial Institute in Charlotte, North Carolina. In 1923 Mrs. Jane Berry Smith of Pittsburgh, Pennsylvania, generously endowed the institution and constructed several buildings on the seventy-five acre campus in honor of her husband, Johnson C. Smith. In recognition of this benefaction, the Board of Trustees voted on March 1, 1923, to change the name of the institution to Johnson C. Smith University.

The Seminary moved to Atlanta, Georgia, during the school year 1969-70 on an interim basis. Official action of the University Board of Trustees and the One Hundred Eighty-Second General Assembly of the United Presbyterian Church was taken in May of 1970 and the Seminary became one of the constituent schools of the Interdenominational Theological Center.

2. Charles H. Mason Theological Seminary

Charles H. Mason Theological Seminary was founded March, 1970, and accepted into The I.T.C. upon approval of the trustees of I.T.C. and opened officially, September, 1970. Initial plans for the Seminary were begun in 1969 through the leadership of Presiding Bishop J. O. Patterson. Detailed planning was finalized by Bishop D. A. Burton, General secretary, and Elder Roy Winbush, President

of the Church of God in Christ Publishing House.

The Seminary was named in honor of the founder of the Church of God in Christ, Apostle and Prophetic Preacher to our generation, the late Bishop Charles Harrison Mason.

Mason Seminary is hailed as the first Black accredited Pentacostal Seminary in America.

Interdenominational Theological Center (ITC)

ITC is the school of theology here. It is the pivotal point for this cooperating ecumenical cluster. The Center's actualization was greatly helped by some magnificent grants from philanthropic foundations, especially the Sealantic Fund and the General Education Board. I.T.C. has been accredited by the Association of Theological Schools since 1960, and the Southern Association of Colleges and Schools in October 1984.

Faculty members have been chosen both for scholarly competence and for teaching ability. They constitute an outstanding group among the seminaries of the nation. The faculty-student ratio is very favorable, thus insuring small classes and individual attention and with opportunity for flexibility in instruction.

I.T.C. is located on a ten acre plot in the heart of the Atlanta University Center. The site is a generous gift of Atlanta University. The buildings and all other facilities are modern, providing every resource for effective instruction and comfortable living.

The Center is under the direction of a forty member Board of Trustees. Twenty-eight of these trustees come from the six participating schools. The remaining twelve are members-at-large chosen without regard to denominational affiliation. The Trustees employ the faculty and administration, set the policies, and manage the physical and financial resources of the Center.

Dr. Harry V. Richardson served as the first President of The Interdenominational Theological Center from 1959 to 1968; Dr. Oswald P. Bronson served as President from 1968 to 1975. Dr. Grant S. Shockley became President in January of 1976 and served until the end of December 1979. Dr. James Deotis Roberts became President in August, 1980 and served until April, 1983. Dr. James H. Costen became President in December, 1983.

The first part of the book is devoted to a general introduction to the subject of the history of the English language. The author discusses the various theories of the origin of the English language and the influence of other languages on it. He also discusses the development of the English language from Old English to Modern English.

The second part of the book is devoted to a detailed study of the history of the English language from Old English to Modern English. The author discusses the various stages of the language and the changes that have taken place over time. He also discusses the influence of other languages on the English language and the development of the English language in different parts of the world.

The third part of the book is devoted to a study of the English language in the United States. The author discusses the development of the English language in the United States and the influence of other languages on it. He also discusses the development of the English language in different parts of the United States.

The fourth part of the book is devoted to a study of the English language in the British Isles. The author discusses the development of the English language in the British Isles and the influence of other languages on it. He also discusses the development of the English language in different parts of the British Isles.

The fifth part of the book is devoted to a study of the English language in the Indian subcontinent. The author discusses the development of the English language in the Indian subcontinent and the influence of other languages on it. He also discusses the development of the English language in different parts of the Indian subcontinent.

The sixth part of the book is devoted to a study of the English language in Africa. The author discusses the development of the English language in Africa and the influence of other languages on it. He also discusses the development of the English language in different parts of Africa.

The seventh part of the book is devoted to a study of the English language in the Caribbean. The author discusses the development of the English language in the Caribbean and the influence of other languages on it. He also discusses the development of the English language in different parts of the Caribbean.

The eighth part of the book is devoted to a study of the English language in the Pacific. The author discusses the development of the English language in the Pacific and the influence of other languages on it. He also discusses the development of the English language in different parts of the Pacific.

The ninth part of the book is devoted to a study of the English language in the Middle East. The author discusses the development of the English language in the Middle East and the influence of other languages on it. He also discusses the development of the English language in different parts of the Middle East.

The tenth part of the book is devoted to a study of the English language in the Far East. The author discusses the development of the English language in the Far East and the influence of other languages on it. He also discusses the development of the English language in different parts of the Far East.

MISSION STATEMENT



Nature, Purpose, Objectives

NATURE

The Interdenominational Theological Center (ITC) is an ecumenical graduate professional school of theology. It is a cooperative venture in Christian theological education with commitment to God as revealed by Jesus Christ, the Christian Church, as the living body of Christ, and, especially the Black witnessing community as it strives to demonstrate and implement the Christian faith.

The ITC is truly a cosmopolitan theological community, located in Atlanta, Georgia, and part of the Atlanta University Center. Its ecumenical environment is enhanced through its multi-national, multi-ethnic, and multi-racial faculty and student body.

The ITC is fully accredited by the Association of Theological Schools and the Southern Association of Colleges and Schools. It is related actively to the larger academic community of theological education through its participation in the Atlanta Theological Association and the Georgia Association for Pastoral Care. It participates in academic programs with other institutions within the Atlanta University Center and metropolitan Atlanta.

PURPOSE

The ITC has maintained continuously that its primary mission is to provide quality theological education for the predominantly Black Christian Churches. The ITC endeavors to promote the advancement of theological education through excellence in teaching, research and service to the predominantly Black church, and an environment in which each student can participate in those learning experiences essential for effective Christian ministry.

The ITC accepts a responsibility to educate persons for pastoral and other ministries in the Black Christian churches and the world at large. To actualize this responsibility, applications are invited from those prospects who represent the constituent denominations in ITC, persons of African descent and other persons regardless of race, sex, religion, national or ethnic origin.

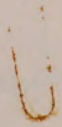
The ITC student is taught to think, question, and communicate effectively; is challenged to become involved in problems which affect the human spirit; is urged to become active in the theological community and the community beyond the campus; is encouraged to develop an appreciation for theological education; and is motivated

to maintain a continuing desire for intellectual growth, spiritual development, and acquisition of skills for ministry.

OBJECTIVES

The objectives of the institution are:

1. To maintain an environment in which continued Christian spiritual formation will be encouraged and expected.
2. To provide initially and continuously the requisites for personal competence and leadership development in Christian ministry.
3. To promote among faculty and students scholarly research and publications which will enhance the learning experiences and contribute to a body of information which relates to the Black religious experience and to theological inquiry.
4. To equip the student for the variety of ministries in traditional and non-traditional areas.
5. To provide an effective relationship and continuous dialogue with the theological schools in the Third World, especially in Africa and the Caribbean.
6. To provide support for the continuing struggle for the liberation of oppressed people and for the positive reconciliation of all people.
7. To foster an appreciation for the global nature of ministry and to provide opportunities for faculty and students to interact effectively with persons of all races and experiences.
8. To affirm in its curriculum and the community contributions made to Christian ministry by women.
9. To seek to demonstrate the richness of the religious experience in non-Christian traditions.
10. To foster a climate of excellence which demands continuous intellectual and spiritual growth; responsible leadership development; personal integrity; and respect for the dignity and worth of all people.
11. To develop a world center for the ongoing documentation of the Religious Heritage of the Black World and of Black Women in Church and Society.



RESOURCES



Resources

ATLANTA UNIVERSITY CENTER ROBERT W. WOODRUFF LIBRARY

The primary mission of the Robert W. Woodruff Library is to provide bibliographic, physical and intellectual access to recorded knowledge and information in support of learning, teaching, cultural and research needs of students, staffs, faculties and administrators of the Atlanta University Center (AUC) institutions. The Atlanta University Center is composed of seven institutions: Atlanta University, Clark College, Interdenominational Theological Center, Morehouse College, Morehouse School of Medicine, Morris Brown College and Spelman College. There is a cooperative plan for services between the Robert W. Woodruff Library and the Morehouse School of Medicine which has a fully developed library.

A secondary mission of the Robert W. Woodruff Library is to provide library services to the alumni of these institutions and to the outside scholarly community. Opened in January, 1982 as a centralized facility, the library is located at the corner of James P. Brawley Drive and Beckwith Street in Southwest Atlanta.

Services are offered 87½ hours per week: Monday through Thursday, 8:30 a.m. to 12 midnight; Friday 8:30 a.m. to 6:00 p.m.; Saturday, 10:00 a.m. to 6:00 p.m.; Sunday, 2:00 p.m. to 10:00 p.m. The Library has an open-stack arrangement to offer all students and other users full access to the library materials during these hours.

The Library's collection totals 670,130 items. Of this total, there are approximately 346,137 circulating and reference sources and special collections, 189,245 microforms, 72,911 Government Documents, 12,356 theses, and 49,481 bound periodicals. In addition, there are 4,034 cubic feet of Archival Collections. Materials in the Woodruff Library represent the merging of the six collections of the institutions and are classified under three systems: the Library of Congress (LC) Classification, the Dewey Decimal Classification and the Superintendent of Documents Classification. The Library is continuing its re-classification project changing all books now with the Dewey call numbers to the LC system.

The Woodruff Library's resources include important collections such as the Carnegie Art Reference Set; the Henry P. Slaughter and Countee Cullen Memorial Collection of graphic and performing artists; the papers of the Southern Regional Council Archival Collection on race relations and socio-economic conditions in the Southeast (1944-1968); the Hoytt W. Fuller Collection of books and papers on the black experience and *First World* publications; the

William Croghan Collection of the first black president of Clark College; the poetical and musical works of the internationally acclaimed Dr. Eva Jessye, the complete set of Howard Thurman tapes, the John and Eugenia Burns Hope papers, and the archival collection of the Gammon (United Methodist) and Turner (African Episcopal Methodist) Theological Seminaries of the Interdenominational Theological Center; the Vivian Henderson Collection and many others. The Library offers a planned program of bibliographic instruction that teaches students and other patrons how to use its resources.

Current periodical subscriptions total over 1,766 titles and 187,103 microforms. A professionally trained staff of librarians is supported by a number of para-professionals, clerical workers and student assistants.

The Woodruff Library provides access to resources other than its own through a microfiche collection of the Union Catalog of the Atlanta-Athens area located at Emory University; through membership in the Cooperative College Library Center (CCLC) which provides minimum access to the Ohio Computerized Library Center (OCLC) data-base; and through the provision of an on-line reference service, Computer Literature Search Service, which gives access to the Lockheed DIALOG system. The Library also participates in an active interlibrary loan service conducted with libraries throughout the United States and in an interlibrary use program, which permits graduate students and faculty access to the collections of twelve other libraries that participate in the University Center in Georgia Consortium.

The building has a seating capacity for approximately 1,500 users at any given time. There are four conference rooms on the main level (ML) for student group-study, three conference rooms and the Virginia Lacy Jones Exhibition Hall on the upper level (UL) for workshops, seminars, art exhibits, etc.; 138 individually locked carrels for those involved in serious research; 468 open study carrels; and special facilities for the handicapped.

In an effort to develop the free flow of communication between the Library and the institutions of the Atlanta University Center, several librarians have been designated to act in a liaison capacity. This system is designed to aid in the acquisitions process, resolution of problems and concerns and the development of new programs and services.

LOCATION

The Center's location in Atlanta offers many advantages. The

black community of Atlanta is one of the most progressive in the nation with abundant commercial establishments, industries, and professional services. The churches of the city with their social service programs, the welfare agencies, hospitals, and penological institutions provide laboratories for students preparing for the Christian ministry. Atlanta is easily accessible by all forms of transportation and is the hub of Georgia's Interstate highway system. Its airport is one of the busiest in the nation.

INSTITUTIONAL AFFILIATIONS

Atlanta is a major educational center. Seven institutions of higher learning in the city form the consortium known as the Atlanta University Center: Atlanta University, Clark College, I.T.C., Morehouse College, Morehouse School of Medicine, Morris Brown College, and Spelman College. The Atlanta University Center Corporation has greatly increased cooperation among the schools and is providing expanded educational opportunities in which I.T.C. shares.

I.T.C. maintains close cooperation with Candler School of Theology in Emory University, Columbia Theological Seminary in Decatur, and Erskine Theological Seminary in Due West, South Carolina. Students in any one of these schools may take courses in the other without extra cost. Arrangement to take courses on this exchange basis must be made with the Vice President for Academic Services in I.T.C.

ATLANTA THEOLOGICAL ASSOCIATION

Through the Atlanta Theological Association, Interdenominational Theological Center enjoys academic and professional affiliations with Candler School of Theology, Columbia Theological Seminary, Erskine Theological Seminary, Georgia Association for Pastoral Care, the Urban Training Organization of Atlanta and the Hinton Rural Life Center. Among significant promising cooperative endeavors are cross-registration, sharing of faculty, library and lectureship in resources, inter-seminary courses, and experimental programs in various academic disciplines and professional specializations. Among these significant cooperative endeavors are the Doctor of Ministry and Doctor of Sacred Theology in Pastoral Counseling degree programs.

GEORGIA ASSOCIATION FOR PASTORAL CARE, INC.

Interdenominational Theological Center (ITC) is one of the founders of the Georgia Association for Pastoral Care, Inc. (G.A.P.C.), and participates in the governance of the association in cooperation

with Columbia Theological Seminary, Candler School of Theology, the Christian Council of Metropolitan Atlanta, Inc., and Emory University School of Medicine.

The association has a twofold aim: (1) to provide Christian ministry to persons in special situations of need and (2) to provide clinical education in pastoral care and counseling for theological students and ministers.

The association sponsors a number of ministries in Atlanta institutions, including Grady Memorial Hospital and Wesley Woods Homes. It also sponsors the Pastoral Counseling and Referral Service, which has eight pastoral counseling centers in the greater Atlanta area, including one near Emory at 1700 Clifton Rd., and one in ITC.

The G.A.P.C. is an accredited training center of the Association for Clinical Pastoral Education and the American Association of Pastoral Counselors. Several G.A.P.C. supervisors are also approved as supervisors by the American Association of Marriage and Family Therapists (AAMFT).

Several levels of clinical pastoral education are available through the association. A full unit of clinical pastoral education (400 hours of supervised clinical pastoral work) is offered during the fall and spring semesters as well as during the summer. Advanced clinical pastoral education is offered for seminary graduates. For students specializing in pastoral counseling, up to six semesters of pastoral counseling experience are offered at the G.A.P.C. center under the supervision of the association's staff.

In addition to its relationship to the G.A.P.C., ITC is a member seminary in the Association for Clinical Pastoral Education, a national organization with centers in hospitals, correctional institutions, community mental health centers, parishes and a wide variety of other community agencies and institutions. Students may elect full-time work in any of these clinical centers for an appropriate amount of credit, usually 8 semester credits.

URBAN TRAINING ORGANIZATION OF ATLANTA

The Urban Training Organization of Atlanta (U.T.O.A.) is an ecumenical body that provides clinical educational experiences for theological students in the Atlanta area. In addition to its training role, U.T.O.A. is also an action agency which works closely with other community and religious groups to deal more effectively with major issues of social change in an urban setting.

At present U.T.O.A. is involved in three different but related types of action/training in the metropolitan Atlanta area. First, in

programs focused on the community at large, U.T.O.A. provides leadership training for community organizations, develops city-wide coalitions and collaborates with government and private agencies. Second, many religious bodies (denominational groups, boards and agencies) faced with problems of urban change, including those rooted in racial and economic transition, turn to U.T.O.A. for training and consultation. Third, in recent years U.T.O.A. has become increasingly involved in the training of seminary students for ministry in its social setting. Such training includes both placement and supervision responsibilities for students at I.T.C. and other seminaries in the Atlanta Theological Association.

Special Programs

A. BLACK WOMEN IN CHURCH AND SOCIETY

This is a program at the Interdenominational Theological Center with local and national foci. We seek to enhance the participation and function of women in the church and society by focusing on church structures and seminary/theological education, using education and re-education as tools for constructive and positive change. As an organization we seek to establish a network of Black women, locally and nationally. A part of our aim is to develop support systems for Black women in religious professions.

There are presently four components of Black Women in Church and Society: (1) Dialogue, (2) Seminar, (3) Mid-Year Institute and, (4) Research/Resource Center.

Dialogue

This is an annual event. Recognizing that communication is basic and critical for identifying issues and needs, the dialogue enables this to happen. It prevents us from answering questions which are not being asked by Black women. In general it provides an opportunity for Black women to communicate among themselves in order to identify problems and prospects affecting their personal and professional lives.

Seminar

The Seminar is a bi-annual event. It provides an opportunity to bring to the community primarily women who are accomplished in the various areas of ministry in particular and also in religion in general. It seeks to raise the awareness of men and women to the presence of women in the ministry. It provides models and vocational options for women in seminary.

Mid-Year Institute

The Mid-Year Institute is an annual event. It falls mid-way between dialogues; and consequently is held during the summer months. It endeavors to provide opportunities for in-depth study for women and men seminarians, administrators, community workers, pastors and Christian educators. The aim is to provide leadership training and continued educational experiences for women and men. It is interdisciplinary and offered for 3 seminary credits and 2 CEU credits.

Research/Resource Center

It provides human and material resources for the integration of Black women's perspective in the theological curriculum and the ministry of the church. It encourages and facilitates the research and publication of Black women in religious studies. The Center houses research and resources including tapes of all major presentations.

B. CONTINUING EDUCATION

The following life-long learning programs have been established:

1. A Three Year Program of Continuing Education for Ministers with Seminary Education (Including Military Chaplains)

In a rapidly changing society it is necessary for continued updating of information for effective ministry.

Interdenominational Theological Center seeks to provide a disciplined course of study for its graduates and other persons possessing theological seminary degrees.

2. A Three Year Program of Life-Long Learning for Ministers Who Do Not Have Seminary Education

It is extremely important that theological education be made available to pastors who do not qualify to enter graduate professional schools. Although many of them are gifted, highly articulate preachers, some are extremely limited beyond that point. A continuing education, in-service training, or life-long learning program at the I.T.C. can aid those who are willing to take advantage of such educational opportunities.

3. A Three Year Program of Life-Long Learning for Church and Community Lay Workers Through a Lay Academy

A "Lay Academy" at the I.T.C. is designed to meet the needs of lay workers in the church (church officers, teachers, leaders, and musicians) as well as persons engaged in community service. The course of study will follow a similar schedule and carry the same requirements as that of ministers who do not have seminary education.

4. Short-Term Learning Experiences for Ministers, Lay Workers and Special Interest Constituencies

This program will offer a wide range of opportunities for personal growth and professional development through short-term, intensive seminars, institutes, workshops and mini-courses. The duration may range from one-half day to one week in length, to weekly sessions over extended periods of time. Annual seminars or institutes may be developed for special interest groups such as people in the medical profession, law enforcement, business and those elected to public offices.

Evaluation of Programs

Goals and objectives are designed for all classes, seminars, institutes and workshops. Evaluation instruments will be completed by each group at the end of a session. The data collected will be compiled, analyzed and used in future decision making relative to the particular learning opportunity. Evaluation results will be shared with instructors, design groups, and the appropriate I.T.C. faculty committee.

C. RELIGIOUS HERITAGE OF THE BLACK WORLD

The Religious Heritage of the Black World organization *functions* with openness and harmony within the life of the interdenominational complex to enhance the integration of efforts in accomplishing those mutually defined goals and objectives in the context of the Academic Church and Community Life.

The methodology utilized by the project is intended to promote the positive value of working in interdenominational and interdisciplinary as well as intercultural and intercommunitarian ways. The methodology also keeps the primary focus and locus of the Black Religious Heritage as the point of reference from which contributions are made to the pluralistic society in the multicultural world.

Project Interdisciplinary Research (Interdis.)

1. To continue interdisciplinary and cross disciplinary approaches in research, especially in theological education with the Black experience as the primary locus.
2. To approach serious research in areas of population and family, land and housing, economic and social, political and ecological issues; issues of racism, sexism, classism challenging of the Black church and theological education from the perspective of the oppressed.

Production: Curriculum Reconstruction

Project Intercultural Conferences Research (Intercul.)

1. To sponsor or co-sponsor a strategic cross section of resource people who can deal with the Black and human predicament, experience and struggle, and also to provide a means whereby the Black religious heritage and perspective can be creatively expressed in dialogue.
2. To arrange a variety of contexts in which divergent opinions and ideas can be discussed, which touch upon crucial issues, problems and conditions in the contemporary experience.

Production: Conferences (including world) on the Religious Heritage of the Black World

Project Intercommunity Action Research (Interact.)

1. To enable theological education in terms of initiating and innovating programs which are praxiologically oriented.
2. To arrange for deliberate participation in groups committed to and involved in social action for social change in the dynamic context of struggle.

Production: Documentaries: Research-Action-Reflection

Project Interpub: Publication Research (Interpub.)

1. To secure from various publishing centers those periodicals dealing with the Black religious and cultural experiences—in order to read, study and organize the focus of materials for research purposes.
2. To compile and publish materials and statistical data on all aspects of the Black religious heritage and new perspectives in the light of all available facts.

Production: New Perspective from the Black Religious Experience



ADMISSION, REGISTRATION AND CONTINUING STUDENT STATUS



Admission, Registration and Continuing Student Status

The Center is open to qualified men and women who are endorsed by their respective denomination and meet the qualifications of I.T.C. Applications from non-Christians are also considered.

Admission of students to the Center is for them to apply to their denominational schools for sponsorship and recommendation to officers of the Center. Prospective students who do not belong to one of the participating Denominations should apply directly to I.T.C.

Persons seeking admission should secure an application from the Registrar of the Center and return the official form with a \$10.00 non-refundable fee addressed to: The Registrar, Interdenominational Theological Center, 671 Beckwith Street, S.W., Atlanta, Georgia 30314.

A. REGULAR ADMISSION

1. An official transcript of all college, university, or seminary records showing all courses pursued, the grades received, and the degree(s) earned, must be sent by the issuing institution directly to the Registrar.
2. A certificate from a major official of the applicant's denomination (e.g., bishop, president, or registrar of annual conference presbytery, association or pastor) indicating that the applicant is an acceptable candidate for service in the denomination and that admission to The I.T.C. is approved.
3. A transfer student must present a letter of honorable withdrawal and a transcript.
4. Students who have been admitted will be given a battery of tests and measurements which includes an English proficiency examination. Students found deficient in English will be required to take MIN700-Communication (See page 81).
5. GRE General Test Scores are required of all applicants before their application can be considered by the Admissions Committee.
6. Applicants applying under degree equivalency must indicate on application forms that they do not have an earned Baccalaureate degree.

B. SPECIAL UNDERGRADUATE ADMISSION

An applicant, who lacks not more than six (6) credits of completing his or her college degree, may be admitted as a special student. The applicant must furnish an official statement from the dean of

the college, indicating the specific requirements to be met to qualify for graduation and certifying an approved program for completion of these requirements before the beginning of the next semester. If the college degree is not conferred by the end of the first year, the applicant will *not* be permitted to continue seminary studies. The course load, *including college work*, shall not exceed the maximum load for entering Juniors.

C. NON-CREDIT STUDY - AUDITORS

Persons who do not qualify academically for admission to a degree program, or who though qualified do not wish to enroll in a course for credit, may be admitted as auditors to some classes with special permission and upon payment of designated fees. Such persons must have approval by a denominational dean of one of the affiliated Seminaries or by I.T.C.'s Dean in charge of non-affiliated denominational students. They may be admitted to any one of the following categories:

1. Theological Inquirers with qualifications normally required;
2. Theological Inquirers without qualifications normally required;
3. Persons who need exposure to theological education in order to serve in certain denominational capacities and who are recommended by their respective denominations.

Grades are not to be reported, nor in any instance may credit be granted for work taken by audit.

D. D.MIN and S.T.D. APPLICANTS

Applicants who would upgrade the proficiency of their ministry may register for either the degrees of Doctor of Ministry or Doctor of Sacred Theology In Pastoral Counseling. Both degrees are designed for post seminary students who have demonstrated superior professional leadership as well as academic achievement. (See pages 64, 67).

REGISTRATION

Registration should be made on the day announced in the calendar. A course may not be entered after the second week except with the approval of the Vice President for Academic Services and the instructor concerned.

Changes in registration must be made with the Registrar within the first week of the semester and after the student has secured the approval of the instructors concerned and the Vice President for Academic Services.

Courses in other Atlanta University Center schools for which credit is desired must have prior approval of the Faculty, after recommendation by the particular Area in which a given course may be regarded as suitable. Experiences outside the published curriculum may receive credit - *provided that upon recommendation of a given Area the Faculty grants prior approval.*

Where a transcript indicates that a student has had certain courses that are parallel to I.T.C. required courses (Core), the student may request to have an examination in such area(s), and upon the successful completion of such examination(s) the student is exempted from the course(s) and may be permitted to take advanced courses. It is to be noted that *no credit will be given for courses from which the student has been exempted.*

Withdrawals. A student is enrolled in a course after having registered for it, unless and until withdrawal from it according to procedure as stated in the *Catalog*. Privilege to withdraw from a course is the student's until the date stated: after this date further privilege may be granted for Providential reasons as stated. *Instructors are required to report an earned grade for each student who does not withdraw officially, keeping in mind attendance requirements.*

A student may withdraw from the *institution* at any time, and records are to indicate such withdrawal including the date. **Anyone who does so withdraw must submit an application for re-admission and pay the application fee.**

Regular Sessions and the Unit of Credit

The academic year includes two semesters of sixteen weeks each. The unit of credit is the semester credit. Twelve semester credits are the minimum and sixteen the maximum for the regular student.

Summer Session

Conditions that obtain in regard to the Summer Session are the same as those in effect for the Regular Semester Sessions except in the matter of credits for which one may register, the frequency of class sessions, making changes in registration, and time for withdrawal from courses. The maximum load for Summer School will be twelve semester credits.

For further information, write to Mrs. Edith Thomas, Registrar, I.T.C.

WORK LOAD

A full-time student must carry a minimum of twelve credits or a maximum of sixteen. This is a work week for the becoming scholar

of 33-45 hours. A normal work week is 40 hours. If you add to the above work for pay because of necessity limit it to ten hours plus travel. However, if your needs make this suggestion inadequate you need to adjust your academic schedule downward and take more time to complete requirements for the degree sought. A semester or year experience together will enable student and advisor to plan appropriately for the other years.

Attendance

All Juniors are required to attend class sessions, without exception. Class attendance is essential to the learning of Middlers and Seniors also. Individual professors may require full attendance of all students in classes and will require attendance in special classes such as seminars.

Chapel attendance is expected.

Classification

Junior: Candidates for either the M.Div. or the M.A.R. degree with fewer than 28 credits and 56 quality points.

Middler: Candidates for the M.Div. degree who have completed 28 semester credits with 56 quality points.

Senior: Candidates for the M.Div. degree who have completed 58 credits with 116 quality points including all first-year required courses; and candidates for the M.A.R. degree who have completed 30 semester credits with 60 quality points.

DEFINITIONS

Auditor: Anyone permitted to attend a course without credit or grade.

Dean's List: A student whose performance at the end of a semester is 3.50-4.00.

Exchange: Students enrolled in The I.T.C. and taking courses elsewhere for credit here; and those taking courses here for credit elsewhere.

Exemption: The student's I.T.C. transcript shall indicate those courses from which the student has been exempted by examination.

Graduate: Candidates for the S.T.D. or D.Min. degree.

A student's classification may change in mid-year. All classification lists must conform to the Registrar's records.

Part-Time: Students regularly enrolled for fewer than 12 credits toward a degree.

Regular: Students who have met all academic requirements for admission; and who are enrolled for 12 or more semester credits toward a degree.

Special: Those who are enrolled in courses for credit toward a degree but have not qualified for full admission because of incomplete undergraduate work. Persons who have completed basic degree programs and are doing work for enrichment and academic credit.

STANDARDS

At the close of each semester, each instructor reports the grades of each student in his/her classes to the Registrar. The grades are permanent.

Grades are awarded as follows: A, Excellent, 90-100; B, Good, 80-89; C, Fair, 70-79; D, Poor, 60-69; F, Complete Failure; I, Incomplete; W., Withdrawn. For a rating of A-F, the teacher may follow a different model. E.g. The scientific approach.

Quality points are reckoned as follows: A-4; B-3; C-2; D-1; F-0; I-0; Withdrawn-None.

Core courses for which a final grade of "D" or "F" was received may be retaken until the course is passed with a grade of "C" or better. Only the better grade will be used in computing the GPA although both grades remain on the transcript. (Effective September 1, 1983).

Grade Point Averages are computed by dividing the total credits for which a student is officially enrolled into the total number of quality points earned each semester.

Not more than 9 semester credits of the total 90 for the M.Div. degree or 6 semester credits of the 60 required for the M.A.R. degree may be of D grade. A grade of D can be changed only by repeating the course.

Elective courses for which a final grade of "D" or "F" was received may be retaken once. Both grades remain on the transcript but only the better grade will be used in computing the GPA.

All courses are to be completed within the period during which they are offered and for which the student is registered. However, for Providential reasons, **and at the discretion of the instructor**, a student who is not on probation may apply for an incomplete grade for the course.

Incomplete: A formal request (secure petition form from Registrar's office) must be made in triplicate in order to obtain an "I"

where needed in a course. If granted the applicant will be given additional time to complete the course not to exceed four weeks from the date of application. The cost for this privilege is Fifteen Dollars (\$15.00) payable to the I.T.C. controller on the contract date. Then, on presenting receipt to the office of the Registrar the change of grade will be processed. In case of default (no report) the grade becomes "F."

Probation: Limits the load to 12 semester credits during a regular semester, is automatic when a student's cumulative average is below C. It may be imposed by the Educational Policy Committee or the Vice President for Academic Services.

Dismissal Criteria:

1. Any student whose performance at the end of the first year or two semesters is below a cumulative average of D will be dismissed.
2. Any student whose performance at the end of the second or middler year is between the cumulative average of 1.00 and 1.99 or less than C will be dismissed.
3. A student dismissed for academic reasons (failure to maintain the required grade point average) will not be readmitted.
4. Christian character is as much a part of a minister's equipment as his/her ability to minister in any or all of its functions or his/her academic training. Graduation from the Center will depend upon character as well as academic excellence. A student may be asked to withdraw from the Center whenever his/her conduct is unbecoming a candidate for Christian leadership.

GENERAL INFORMATION

1. Cross Registration

Courses may be taken for credit in areas of concentration and electives. However, this must be indicated at time of registration. Courses for cross-registration may be taken at Emory University Candler School of Theology, Columbia Theological Seminary, Atlanta University, and Georgia University Center Schools.

2. Admission Time

Normally applicants will be admitted at the beginning of the fall semester in order to follow the sequence of the program of study.

3. Directed Study

In the M.Div. and M.A.R. programs, Middlers or Seniors who maintain an average of "B" or above may pursue topics of special

interest as directed study in the areas where such courses are specified. A directed study is an individual research project. The student is responsible for obtaining the instructor's consent **before** registering for a directed study, and for contacting the instructor for consultation in designing the project. **The number of credits taken as directed study may not exceed four for any given semester or ten during the student's total program.**

4. Health Services

Each student is required to maintain an accident and health insurance policy during the entire period of enrollment. An ITC approved plan is available for those students who are not enrolled in denominational plans.

Student may also elect to receive Medical Services at the West End Medical Center, located at 868 York Ave., S.W. All services of West End Medical Center will be provided at minimal costs to ITC students.

All students accepted for admission will be required to provide the Director of Admissions with an up-to-date statement of physical and medical history. This statement is to be submitted by the applicant's personal physician.

All students needing emergency medical services after school hours will receive treatment at a local hospital to be specified at the time of registration. ITC will reimburse the student for taxi, in cases where necessary.

5. Publications

THE JOURNAL OF INTERDENOMINATIONAL THEOLOGICAL CENTER originated in the fall of 1973 as the continuation of an earlier publication known as THE CENTER. The JITC is dedicated to the advancement of the general spectrum of theological education, and publishes articles written by professors and students within our own institution, as well as by authors from other seminaries and universities across the globe. Primary responsibility for articles and reviews of current books, as well as matters related to publication, rests with an editorial committee. JITC is published bi-annually; and subscription rates for institutions and individuals are available upon request. Inquiries related to JITC should be directed to The Executive Editor at the school address.

In addition to JITC the editors have inaugurated a new publication known as THE BLACK CHURCH SCHOLARS SERIES, with individual volumes dedicated to distinguished authors within the black church community. The editors envision the publication of approximately forty volumes in this series. The first volume, RAINBOWS AND REALITY: Selected Writings of Charles Shelby Rooks, was recently released.

The editorial staff of JITC also supervises the publication by ITC/PRESS of occasional volumes, the first of which was WALK TOGETHER CHILDREN: A History Of The Interdenominational Theological Center [1958-1983], written by ITC President Emeritus Harry V. Richardson, Ph.D.

6. Time Limit

All requirements must be completed within five years from the date of registration. If a student returns after an absence of **two years**, the requirements in all programs will be those current at the time of return.

7. Transfer Student

A student transferring from another accredited seminary must complete at least his or her last 30 semester credits in residence, or a year, at the Center.

8. Veteran Students*

* For information regarding the grading system, class standing, scholastic standing, class attendance, conduct code and special studies see the entire section on *Academic and Special Programs*.

Proposed changes to VA Regulations were published in the Federal Register, dated May 27, 1975. Four of these changes are listed below:

1. Educational benefits should be discontinued when the veteran or eligible person ceases to make satisfactory progress. No student will be considered to have made satisfactory progress when he or she fails or withdraws from all subjects undertaken (except when there is a showing of extenuating circumstances) when enrolled in two or more unit subjects.
2. Any changes in the number of credit hours or the clock hours of attendance or instruction or any other modification in the course as certified at enrollment must be reported promptly to the Veterans Administration.
3. Information regarding any changes or an interruption or termination of training must be reported during or immediately

after the end of the month in which the event occurred.

4. An official withdrawal date under policies of the school will not serve as the effective date of discontinuance of training allowance if actual attendance ceased before the withdrawal date.

In summary, it appears that:

1. The VA will no longer pay students who are failing, not attending classes, or not otherwise making satisfactory progress toward an educational objective.
2. If a student stops attending a class or classes, it must be promptly reported to the Veterans Administration.
3. Such changes must reach the Veterans Administration the first of the month after the student stops attending.
4. The effective date is not the official date of withdrawal, but the last date of attendance.
5. Failure to comply with the above may jeopardize further VA benefits.

9. Psychological Testing

Students who have been admitted will be given a battery of tests and measurements which includes an English proficiency examination. Students found deficient in English will be required to take CAM 860—Communication.

10. Pre-Seminary Studies

Applicants, even those from accredited colleges, found seriously deficient in pre-seminary studies may be required to make up such deficiencies in ways designated by the faculty. Courses taken to remove such deficiencies will carry no credit toward the credits required for graduation.

11. Denominational Studies

Courses in denominational history, polity, and doctrine are required by ITC for the constituent denominations. For students in the S.T.D. and D. Min. programs, such courses are regarded as preliminary.

12. Maintaining Matriculation

In order to continue as a candidate for a degree, a student who is not enrolled for courses must pay the semester maintaining matriculation fee required by the Center.

13. Degrees in Absentia

Degrees will be granted *in absentia* only upon formal application by April 1 and approval of the Vice President for Academic Services.

1. The first part of the document is a list of names and addresses of the members of the committee. The names are listed in alphabetical order and include the following: [illegible names]

2. The second part of the document is a list of the names and addresses of the members of the committee who have been elected to the office of [illegible]. The names are listed in alphabetical order and include the following: [illegible names]

3. The third part of the document is a list of the names and addresses of the members of the committee who have been elected to the office of [illegible]. The names are listed in alphabetical order and include the following: [illegible names]

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6. The sixth part of the document is a list of the names and addresses of the members of the committee who have been elected to the office of [illegible]. The names are listed in alphabetical order and include the following: [illegible names]

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THE COST AT INTERDENOMINATIONAL THEOLOGICAL CENTER



THE COST AT INTERDENOMINATIONAL THEOLOGICAL CENTER

The Interdenominational Theological Center is aware that the cost of an education is a major expense for a family, and it makes every effort to keep its charges as reasonable as it can without sacrificing the quality of its program.

The tuition and other fees paid by the students cover only a small portion of I.T.C.'s total operating budget. The balance is received in the form of gifts from friends and foundations. A major portion of the budget is affiliation fees paid by constituent seminaries. The Center has an endowment which has been invested for the purpose of earning income. This income is also applied toward the operating cost of I.T.C.

STUDENT EXPENSES AT I.T.C.

Student expenses at Interdenominational Theological Center are moderate. *Tuition and fees are subject to change annually.*

Basic Expenses

	Fall Semester	Spring Semester	School Year
*†Tuition (constituent)	1,000.00	1,000.00	2,000.00
*Tuition (nonconstituent)	1,500.00	1,500.00	3,000.00
Board	525.00	525.00	1,050.00
**Room (dormitory)			
Single occupancy	1,000.00	1,000.00	2,000.00
Double occupancy	500.00	500.00	1,000.00
Housing			
Efficiency (Utilities included)	702.50	702.50	1,405.00
One bedroom (Utilities not included)	570.00	570.00	1,140.00
2 bedroom trailer (utilities not included)	738.00	738.00	1,476.00
3 bedroom trailer (utilities not included)	843.50	843.50	1,687.00
Registration Fee	10.00	10.00	20.00
Library Fee	5.00	5.00	10.00

*Tuition covers the cost for the degree seeking student who carries a schedule of 12 to 16 semester credits; the student enrolled for fewer than 12 credits pays tuition at the rate of \$92.00 per semester credit.

†See "Basic Expenses" on page 46 for D.Min. and S.T.D. programs.

**Dormitories are operated by member seminaries and fees are paid to the operator.

POLICY OF PAYMENT OF COSTS

The registration of a student signifies the assumption of definitive obligation among student, constituent seminary and the I.T.C. It is an agreement by all parties to fulfill the terms of the registration contract. All outstanding bills and current charges for the I.T.C. are

payable in full at the beginning of each semester.

NO EXCEPTIONS TO THIS POLICY WILL BE PERMITTED.

A STUDENT WILL NOT BE ALLOWED TO REGISTER FOR ANOTHER SEMESTER, WILL NOT BE GRANTED A DIPLOMA OR CERTIFICATE; NOR WILL HE/SHE BE FURNISHED A TRANSCRIPT OF RECORD FOR ANY PURPOSE UNTIL SETTLEMENT OF HER/HIS FINANCIAL OBLIGATIONS.

ADDITIONAL FEES (Course Fees)

Pastoral Care	
PSC—718	75.00
PSC—720	\$50.00 plus clinical fee*

*This is the basic cost for a clinical quarter to which is added registration, library fee and the clinical fee to the training institution.

OTHER FEES

Application Fee - (Non credit basis) a fee of \$10.00 is paid by each applicant for admission. This covers part of the cost of processing the application.

Auditing Fee - (Non credit basis) a fee of \$70.00 per semester credit is charged a person who wishes to audit a course.

Change in course fee - The student making a change in course schedule after the designated period pays a fee of \$5.00.

Graduation Fee - Each candidate for a degree pays a fee of \$50.00. This fee must be paid at least thirty (30) days before the end of last semester of attendance.

Late Registration Fee - The student registering after the designated period pays a fee of \$25.00, and \$15.00 for each additional day that the student is late.

Change of "I" grade Fee - A fee of \$15.00 must be paid to the controller before the change of grade will be processed.

Return checks - A \$10.00 fee will be charged on all returned checks.

Student I.D. Card - A cash fee of \$5.00 is charged to replace lost cards.

SCL Fee - Every student registering pays \$25.00 for the support of the Student Christian League at the beginning of the semester (Mandatory Fee).

UNCF - Every student registering pays \$10.00 for the United Negro College Fund at the beginning of the semester (Mandatory Fee).

Journal - Every student pays \$5.00 for this publication (Mandatory Fee).

Binding Fee - The cost of binding M.Div. or M.A.R. Senior Critical

Essay is \$7.50 per copy. Two [2] copies are required for the library.

Maintaining Matriculation Fee - A fee of \$10.00 will be charged each semester.

Transcript - Two transcripts are furnished free; each additional one costs \$2.00.

Basic Expenses for Doctoral Students

Application Fee	\$20.00
Tuition	\$92.00 per credit
Registration Fee	\$10.00 per semester, summer
Library Fee	\$ 5.00 per semester, summer

HOUSING RESERVATION FEE AND SECURITY DEPOSIT

A security deposit of \$100.00 which also serves as the reservation fee is required for dormitories, apartments and trailers. A deposit of \$5.00 is required for each key. The security deposit is a continuing deposit which remains on the student's account while enrolled and residing at I.T.C. The deposit for the dormitory is payable prior to June 15, for students entering the Fall Semester. It is due November 15th for those entering Spring Semester. The fee is non refundable after these dates. This fee should be submitted to the respective seminary dean.

The deposit for the apartments and trailers is applicable to above payable dates; *however*, the deposits are payable to I.T.C. Business Office.

We will deduct from your security deposit the cost of any damage(s) you may cause; if there is no damage(s), the deposit will be refunded when a student either graduates or withdraws from I.T.C.

Board

ALL STUDENTS WHO ARE SINGLE AND LIVING IN I.T.C. RELATED HOUSING MUST PAY THE COST OF BOARD. The only exceptions will be for those students who pay additional housing costs for cooking facilities and those students who have special diets that cannot be prepared by ITC's dietitian.

FINANCIAL AID

Financial Aid is available both through constituent denominations and through the I.T.C.'s Financial Aid Office. All students interested in receiving financial aid should file an application with their Dean and the I.T.C.'s Financial Aid Officer before April 1. Delay beyond this date may hinder their chances of receiving financial aid.

It is the aim of the I.T.C. to provide financial assistance for every

needy student. Aid is awarded on first-come first-serve basis. The financial assistance is made within the Center's resources together with those from federal and private agencies.

The major forms of financial aid to our students are provided by the federal government. These programs are College Work Study (CWS) and National Defense Student Loan (NDSL).

HOW TO APPLY

Students who wish to receive financial assistance must complete the Graduate and Professional School Financial Aid Service (GAP-SFAS) application, and mail directly to GAPFSAS, Box 2614, Princeton, N.J. 08541. A total of \$9.50 must be included.

A decision for financial assistance on a new student's application is made after admission has been approved to the Center.

Receipt of Financial Aid in one academic year does not automatically mean financial assistance will be given the following year. You must make a GAPSAS application each year.

TYPES OF ASSISTANCE

CWS - COLLEGE WORK STUDY - This is a program that provides part-time work at the Center. It is designed to assist students in their school expenses. Students may work a maximum of 15 hours per week while classes are in session, and 35 hours per week during the summer. The rate of pay varies but is at least equal to the minimum wages set forth in the Fair Labor Standards Acts.

GSL - GUARANTEED STUDENT LOANS - This is a program of borrowing that is designed to assist students in obtaining financial assistance necessary to continue their seminary education. A student may apply if he/she is enrolled or has been accepted for admission for at least a half-time student. Normally the annual loan maximum is \$5,000.00. However, some states have the option to decrease their maximum.

For an application contact your local bank and/or the Financial Aid Office.

NDSL - NATIONAL DIRECT STUDENT LOAN - This program is funded by the federal government. Funds are available to both new and returning students. A student must be enrolled or have been accepted for enrollment in full-time or at least half-time studies and must demonstrate financial need. A student may borrow up to \$2,000.00 a year with no interest accruing while in school. Interest is charged at the rate of 5% per year, and begins to accrue 6 months after attendance ends. There are deferments and cancellations advantages with this program.

Institutional Aid

Teagle Grant is a grant offered to students who demonstrate a financial need. Funds are made available through the Teagle Foundation.

Denominational gifts and grants are available through respective denominations.

REFUNDS AND WITHDRAWALS

Students who officially withdraw voluntarily or involuntarily from I.T.C. within the time specified after the scheduled registration date may receive refunds. Board charges will be refunded on the basis of food costs only on the remaining unused portion. Students service fees and all other special fees are non-refundable. Formal application for withdrawal must be made to the Registrar and permission granted by the Academic Dean and Controller before students may leave I.T.C. at any time during the semester. Students who withdraw unofficially at any time during the semester will be charged for the entire semester.

When students withdraw within the time specified, all unused financial aid will be returned to the appropriate program sources (federal and non-federal) and not refunded to students.

Upon official withdrawal refund of tuition will be made according to the following schedule:

Withdrawals	Semester Session Percentage Refunded
During first week of semester	80%
During second week of semester	50%
During third week of semester	15%
During fourth week of semester	5%
After fourth week of semester there will be NO refund	0%
	Summer Session
During first week of Summer Session	80%
after first week of session there will be No refund	0%

No deduction or refund is made for courses dropped after close of registration for the semester or summer session.

COMMUNITY LIFE



Community Life

STUDENT AFFAIRS

The community of I.T.C. offers more than just a formal education. Every student has the opportunity to participate in a variety of religious, social, cultural, and recreational activities that the city of Atlanta offers. The unique presence of six denominations serve to enhance informal learning on doctrine, rituals, and worship.

Student Organizations

The Student Christian League is the representative body of the entire I.T.C. community of students. It is responsible for directing a wide variety of seminarian activities. Students are represented on all institutional committees to which they are elected by the student body.

STUDENT CHRISTIAN LEAGUE OFFICERS

1985-1986

Gary Henderson	President
Bernard Kynes	Vice President
Julius Nelson	Recording Secretary
Beverly Kingwood	Treasurer
Thurmond Walker	Chaplain
Alvin Walker	AUC Coordinator
Kenneth Hodges	Board of Trustees
Allen Green	

Denominational Fellowships, I.T.C. women students, and the International students contribute to the vitality of the SCL.

CHAPEL SERVICES

Services of worship, which are held regularly throughout the school year, are planned and directed by a joint Faculty-Student Committee. These services provide for the deepening and enriching of the devotional life of students and faculty, and for participation in the conduct of public worship.

Pastoral Counseling

Skilled trained faculty are available to provide professional services to students with personal, and social problems for individuals, couples, families, and groups.

STATEMENT OF THE PHILOSOPHY OF THE ITC CHAPEL

Worship is response to the experience of the presence, power, love, and guidance of God revealed in Christ to us personally and corporately, and the practicing of that presence in personal and social life.

In The I.T.C. it is more than the Chapel extending as it does to the total life of the community. As a complete experience, its forms and freedom are many: communication between God and God's people; praise and adoration; and God speaking to us through proclamation of the word, dialogical sermons, drama, lectures, music, films and other audio-visuals - all with an emphasis on instruction and experiencing.

The Chapel experience is the most important aspect of our seminary community. It is the one place where we may all gather as a family to worship God, to lift up the Son as the Lord of our lives and the Source of our nurture, and to accentuate our unity of dedication and purpose in ministry through the power of the Holy Spirit, whom we all share. The Chapel is the church of our particular community, where the welfare of the total family is the theme of all that we do and say.

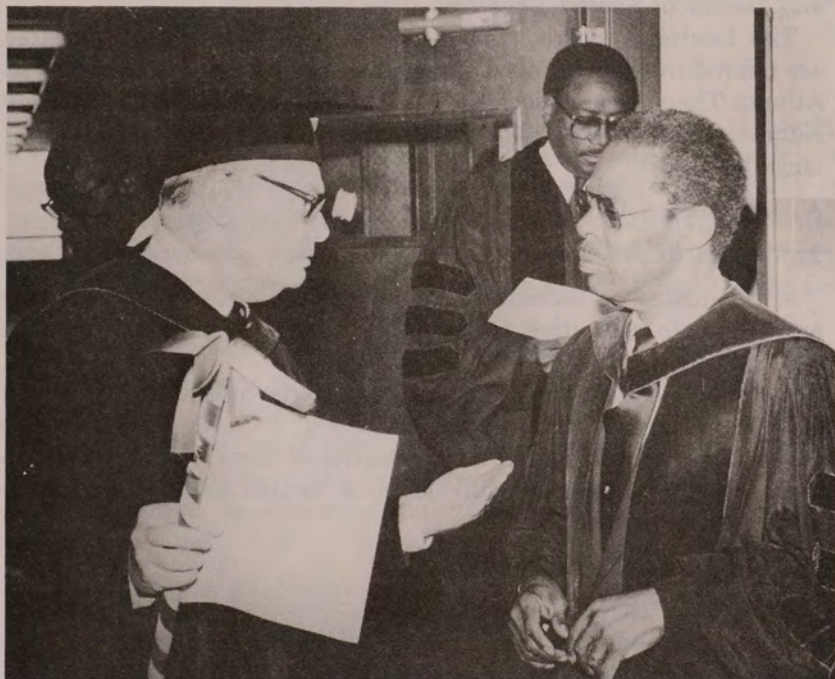
Our unique community reflects its unity in diversity, which is a quality of life that provides every person access to the total experience and work of the Center. In this setting, we are informed, inspired, and instructed:

- a. by the local and churchwide implications of our common life,
- b. by the life and thought of students, faculty, and dedicated religious leaders,
- c. by the discipline and diversities existing in our common life.

Therefore, our commitment is to establish and maintain our Chapel as an expression of the "Beloved Community", where we seek to capture in each service the beauty and warmth of biblical faith which transforms us into a community of God's family here on earth. In worship one may see our unification in the Spirit as our purpose for Worship.

The Chapel can provide the opportunity for a systematic, continual, and intentional integration of our diversity as a dynamic process of growth in unity that does not seek to culminate in assimilation.

CURRICULUM ORGANIZATION AND DEGREE PROGRAMS



Programs of Study

The Center offers five degree programs, one of which is dual degree or double competency programs. These programs are: Master of Divinity; Master of Arts in Religion; Master of Arts in Religious Education and Master of Education, and, Master of Arts in Religion with concentration in Church Music; Doctor of Ministry—In Career; and Doctor of Sacred Theology.

The Doctor of Sacred Theology and Doctor of Ministry degrees are offered in cooperation with other seminaries and agencies in the Atlanta Theological Association (ATA). The M.A.R.-M.A. degrees in Education are offered jointly with the School of Education of Atlanta University.

A. Master of Divinity

1. Terms of Admission

a. Graduates of accredited liberal arts colleges, whose personal and academic credentials are satisfactory, usually are admitted without conditions.

b. Graduates of non-accredited liberal arts colleges, or of accredited state institutions, such as teachers' colleges, and technical schools, will be considered on the merits of their personal and academic records as degree equivalents. A limited number will be admitted in this category.

2. Goals and Objectives

a. Goals of the Program

The Master of Divinity degree is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish become complimentary components of the educational process. Studies leading to the M. Div. degree fulfill the nature, purpose and objectives of the ITC with an interdisciplinary focus, thus providing basic graduate professional education with which graduates begin the ordained ministry.

b. Objectives

The basic *competencies* for ministry include attitudes, knowledge and skills that are summarized briefly here:

- i. The ability to understand and use with competence the basic documents of the faith, such as Scripture, Denominational traditions, etc.
- ii. The ability to communicate orally and through written forms an adequate appropriation of scripture and religious heritages in order that others may deepen their relationship with God, witness to their faith and commitment, and hear the gospel in

- contemporary situations.
- iii. The ability to counsel and provide leadership in programmatic and administrative areas.
 - iv. The ability to understand in biblical and theological terms the sociological, ideological and political content of the cultures in which the church ministers.
 - v. The ability to practice one or more forms of ministry in an appropriate professional manner.

3. Requirements for the Master of Divinity

a. The minimum requirements for the Master of Divinity degree are 90 semester credits completed with a grade point average of not lower than 2, or C. Not more than 9 semester credits may be of D grade. All requirements for the M. Div. must be completed *within five years* from the date of first registration. If work is not completed within this period, a candidate may apply to the Faculty for readmission.

Of the 90 semester credits required for graduation, 63 are distributed among the four areas of the curriculum, and constitute a core. This core must be taken by all candidates for the M. Div. degree. In addition, each student is required to elect an area of concentration among the five fields of the curriculum.

All courses in the concentration must be completed with a grade of "C" or better.

b. Distribution of Credits

(1) *M. Div. Core.* Sixty-three (63) or sixty (60) of the 90 credits required for graduation constitute the core curriculum as follows:

	<i>Pastoral Ministry</i>	<i>Other Ministries</i>
Foundations for Ministry (Interdisciplinary)	4	4
AREA I Biblical Studies	10	10
AREA II Philosophy, Theology, History and Ethics	18	18
AREA III Person, Society and Culture	6	6
AREA IV The Church and Its Mission	25	22
Credit Totals	63	60

This core must be taken by all candidates for the M. Div. degree.

(2) *Denominational Course Requirements.* Courses in denominational history, polity, and doctrine are required by I.T.C. for the following denominations: African Methodist Episcopal, Baptist, Christian Methodist Episcopal, Church of God in Christ, United Methodist, and United Presbyterian (U.S.A.)

(3) *Concentration.* This core must be taken by all candidates for the M. Div. degree. In addition to the core, candidates are required to select an area of concentration among the 4 Areas. One might concentrate in Bible, Church History, Theology, Ethics, Homiletics and Worship, etc., depending upon interest and/or future plans for ministry. A faculty advisor will assist in the choice and organizing of course sequence. There are two possible options for satisfying concentration requirements: (i) complete 4 courses beyond the core; or (ii) complete 3 courses beyond the core, and write a Senior Critical Essay for two credits.

All courses in the concentration must be completed with a grade of "C" or better.

(4) *Concentration and Vocation.* The concentration requirement assures the student of an area of specialization in ministry. The areas in which students concentrate provide content in theory and practice to achieve vocational goals and aspirations.

(5) *Senior Critical Essay.* If a candidate elects to write a critical essay for two semester credits, the topic must be approved by his or her advisor and/or the professor advising the student in a subject area, no later than the first Thursday in November of the senior year. The first draft of the essay must be submitted to the advisor at the beginning of the second semester (the first day of class). THE FINAL DRAFT WILL BE DUE NO LATER THAN THE FIRST THURSDAY IN APRIL of the Senior year, with the Vice President of Academic Services receiving this draft and the letter grade from the advisor no later than the third Thursday in April. The current edition of *A Manual for Writers of Term Papers, Theses and Dissertations*, by Kate L. Turabian, is to be used as the official standard of style of all written work.

(6) *Options for Senior Critical Essay*

A student may elect to pursue one of the following projects as an option for the same amount of credit:

- i. A musical composition, either vocal or instrumental and its immortalization on record, tape or video tape;
- ii. A choreographed work or an interpretive dance-composition and its performance;
- iii. The creation of a dramatic work, i.e., a play including its performance;

- iv. The creation of a collection of poetry of publishable quality;
- v. The creation of a visual religious artform, painting, sculpture, etc.

The choice of the option must be approved and supervised by the faculty advisor in conjunction with the appropriate faculty specialist in the area of the project. The due dates are the same as for the Senior Critical Essay.

c. Readiness For Ministry Each student must participate in a READINESS FOR MINISTRY series of sessions before declaring candidacy. These sessions with advisor, other professors, and two peers will provide a continuation of the Foundations for Ministry Course, in an effort to ascertain the degree to which the student understands and is "ready" for ministry. The student must arrange with the advisor at the beginning of the second semester of the middle year for readiness sessions. Specifically, the sessions will allow for an examination of the competencies developed; determine strengths, deficiencies, obstacles to and support for the candidates' ability to function authentically in ministry. The student will be advised following the session(s) as to status of candidacy.

d. Schedule of Required Courses

Ordinarily, the schedule of required courses in the core is as follows:

**THE SCHEDULE OF M. Div. COURSES
IN THE CORE BY SEMESTERS**

First Semester

Foundations for Ministry	4
Introduction to Philosophy and Theology	3
Introduction to the Church through Its Mission and Ecumenical Involvement	2
Bible I (Old or New Testament)	4
(Biblical Languages for Advanced Track and/or denominational requirements)	(3)

Second Semester

Bible II (Old or New Testament)	4
Ethics and Society	3
Church History I	2
(Biblical Exegesis Option) (Biblical Languages for Advanced Track and/or denominational requirements)	(3)

Third Semester

Church History II	2
Systematic Theology	3
Clinical Introduction to the Psychology of Pastoral Care	3
Biblical Exegesis	2
Preparation of Sermons	3
*Homiletics	3
(Biblical Languages for Advanced Track and/or denominational history)	(3/2)

Fourth Semester

Foundations of Christian Education	3
Worship	3
Church Administration	3
The Black Church	3
(Readiness for Ministry Evaluation) (Biblical Languages for Advanced Track and/or denominational polity)	(3/2)
Delivery of Sermons	3

Fifth Semester

Field Education	2
World Religions	3
(Biblical Languages for Advanced Track and/or denominational requirements)	(3)
Introduction to Christian Evangelism	2

Sixth Semester

Field Education	2
(Interdisciplinary Seminar) (Biblical Languages for Advanced Track and/or denominational requirements)	(3)

*For ministries other than pastoral

B. The Master of Arts in Religion (M.A.R.)

The Master of Arts in Religion (M.A.R.) degree in Religious Education and Music reflect the particular needs of persons as indicated in the respective degree program.

Each set of goals affirms developing the general theological understanding which all persons—lay and ordained—need as the religious basis for their lives and work. Both programs are designed for but

not limited to lay persons who wish to participate in the church's work and simultaneously pursue other careers informed by religious commitment, or for church staff workers.

1. The Master of Arts in Religion Degree with Concentration in Christian Education

a. This degree program offers two options:

- 1) M.A.R. as a goal for students whose vocational interest is Christian Education but who do not desire a Master of Divinity (M. Div.) degree.
- 2) M.A.R. as a goal for students who are interested in the Dual Degree Program, a joint program in which the graduate of the program receives a M.A.R. from the ITC and an M.A. from Atlanta University.

b. Requirements for the M.A.R. with concentration in Christian education

The minimum requirements for the Master of Arts Degree with concentration in Christian education are 60 semester credits completed with a cumulative grade point average not less than 2.0 or C. Not more than 6 semester credits may be of D grade. A minimum of 18 credits must be earned in Field Education.

c. Distribution of credits

		<i>Pastoral Ministry</i>	<i>Other Ministries</i>
AREA I	Biblical Studies		10
	Old Testament	4	
	New Testament	4	
	Exegesis	2	
AREA II	Philosophy, Theology, History and Ethics		6
	Introduction to Philosophy and Theology	3	
	Afro-American History	3	
AREA III	Persons, Society & Culture		5

Introduction to the Church Through Its Mission	2	
Ethics & Sociology of Religion	3	
AREA IV The Church & Its Mission		39
Educational Ministry	14	
Worship	3	
Field Teaching & Admin- istration	8	
Church Music or Afro American Religious Music	3	
Electives (from either area)	9	
Senior Essay	<u>2</u>	
Total	63	<u>60</u>

**THE SCHEDULE OF REQUIRED COURSES IN THE
CHRISTIAN EDUCATION CORE BY SEMESTERS**

First Semester

Introduction to Philosophy and Theology	3
Bible (Old Testament)	4
Field Education Teaching/Administration	2
Introduction to the Church Through Its Mission	2
Elective	<u>4</u>
	15

Second Semester

Sociology of Religion	3
Afro-American History	3
Bible (New Testament)	4
Field Education Teaching/Administration	2
Elective	<u>3</u>
	15

Third Semester

Worship	3
Clinical Introduction to the Psychology of Pastoral Care	3
Exegesis	2
Field Education Teaching/Administration	2
Electives	5
	15

Fourth Semester

Field Education Teaching/Administration	2
Church Music/Afro-American Music	3
Senior Essay	2
Electives	8
	15

d. Double Degree Program

For those students who want a Christian education major and education minor, the M.A.R. and M.A. in Education double-degree program is offered jointly by the ITC and the School of Education of Atlanta University. The student may enroll in either institution first and then apply for participation in the double-degree program at the other institution. The degree through the Atlanta University program makes it possible for a student to receive State certification, thus making possible for his or her employment in public school systems.

If the student comes first to the ITC, he or she must achieve an average of "B" in order to be considered for the double-degree program. The student must be enrolled in the M.A.R. Program. Students from the ITC may work in any of the departments at Atlanta University's School of Education as long as they meet the requirements of the department.

A possible program for the student may be as follows:

First Year and Summer	31 semester credits at ITC
Second Year and Summer	31 credits at A.U., with optional credit
Third Year	26 hours at ITC and M.A.R.; Senior essay

2. The Master of Arts in Religion Degree With a Concentration in Church Music

The Master of Arts in Religion Degree with a concentration in Church Music is designed with an awareness of the urgent need for church musicians who have a broad understanding of music ministry. The goal of the program is to meet the needs of persons who seek deeper theological, biblical, and liturgical understanding in the theory and practice of church music.

a. Requirements

Candidates must complete 60 semester credits with a grade point average not lower than C. Not more than 6 credits may be of D grade. A minimum of 18 credits must be in music courses; 4 credits must be earned in Field Education.

b. Distribution of Credits

		<i>Pastoral Ministry</i>	<i>Other Ministries</i>
AREA I	Biblical Studies		10
	Old Testament	4	
	New Testament	4	
	Exegesis	2	
AREA II	Philosophy, Theology, History and Ethics		6
	Introduction to Philosophy and Theology	3	
	Afro-American Church History	3	
AREA III	Persons, Society and Culture		5
	Introduction to the Church Through Its Mission and Ecumenical Involvement	2	
	Ethics and Sociology of Religion	3	

AREA IV The Church and Its Mission		39
Foundations for Christian Education	3	
Worship	6	
Field Education Ministry	4	
Music	18	
Electives (in either area)	8	
Total		60

**M.A.R. (CHURCH MUSIC)
SCHEDULE OF REQUIRED COURSES BY SEMESTERS**

First Semester

Bible I (Old or New Testament)	4
Introduction to Philosophy and Theology	3
Introduction to the Church Through Its Mission	2
Survey of Church Music	3
Music in Christian Education (or Electives)	<u>3</u>
	15

Second Semester

Bible II (Old or New Testament)	4
Biblical Exegesis (or Electives)	2
Ethics and Society	3
Afro American Church History	3
Afro American Church Music	<u>3</u>
	15

Third Semester

Foundations of Christian Education	3
Worship	3
Field Education	2
Music Ministry	3
Electives*	4

*Candidates should be encouraged to include course(s) in Liturgical Drama.

Fourth Semester

Field Education	2
Advanced Seminar in Worship	3
Exegetical Approach to Use of Hymns	3
Independent Study	2 (or 3)
Electives	5
	15

Theological Core	31	
Music Core	18	
Electives	11	
Total	60	

C. The Doctor of Ministry Degree D.Min. in Career

The Doctor of Ministry degree program is offered to qualified men and women currently engaged in ministry, through the Atlanta Theological Association, which is composed of Candler School of Theology, Columbia Theological Seminary, Erskine Theological Seminary and Interdenominational Theological Center.

The In-Career Doctor of Ministry program is designed to continue the education of persons for their practice of ministry in the church and in related institutional settings. It is intended to provide an advanced, yet flexible, education for those whose vocation as servants of people and servants of Jesus Christ implies their further disciplined reflection upon, and possibly their further specialization within, their own ministry.

The program rests on a base of general theological preparation and moves toward an area of concentration that permits the student to explore the conjunction of theory, experience and professional intentions in ministry. A distinctive feature of the D. Min. Degree is the doctoral project which focuses upon an aspect of the future professional work of the student. As a doctoral degree, the D. Min. differs from the Ph. D. and the Th. D. in its professional character and in its design to prepare persons for ministries other than research and teaching in institutions of higher education.

One major aim of the program is the achievement of an integrated understanding of ministry from biblical, historical, theological, social and personal perspectives. A second major aim is to focus academic and experiential learning upon those tasks of ministry significant to the ongoing ministry of the student.

The D. Min. objectives are complex because they touch several levels of an educational process concerned not only with disciplines but also with persons and institutions. Governing all goals, however,

is the aim that the program directly strengthens a student's own servant ministry. All other purposes lose their significance unless that intention is understood and honored.

The In-Career Doctor of Ministry Program for the working minister is administered by the schools participating in the Atlanta Theological Association. The program has been designed to continue the education of persons for their practice of ministry in the church and in related institutional settings.

Application

Formal application documents in triplicate include biographical data, academic records, and a personal statement of not more than ten double-spaced pages describing the applicant's interests and goals for his or her D. Min. program. These data will be assessed by the Professional Studies Committee who will make its recommendation for admission to the faculty.

Applications may be requested from the professional studies director.

General Requirements

Applicants must hold the M. Div. or equivalent degree from an accredited college with a superior academic record and/or professional performance. One year of involvement in professional ministry must have elapsed between receiving the M. Div. Degree and applying for admission to the D. Min. program. Applicants who have three or more years of professional experience in the ministry will be given preference.

Thirty-six semester credits are required for the completion of the Doctor of Ministry program. Of the thirty-six credits, eighteen are fulfilled in elective course work in one of the A.T.A. schools of theology. The remaining eighteen credits are comprised of a D. Min. Core Seminar, an approved clinical experience, and a concluding doctoral project/dissertation. Program requirements are spread over a four-year period to enable occasional part-time study.

Electives

The eighteen seminar credits of elective courses are chosen by the student, with the counsel of his or her advisor, in light of personal needs and interests and as determined by the student's overall intentions for the program. Care must be taken, however, to include some work from each of the three basic study areas: Normative, Empirical, and Functional. As much as one-third of the elective requirements (6 semester credits) may be fulfilled with permission of the

student's advisor and the A.T.A. Graduate Professional Studies Committee, in an accredited institution of graduate education outside the A.T.A.

D. Min. Core Seminar

Early in the program all students are expected to participate in a Core Seminar which seeks to facilitate the interchange of disciplinary perspectives around particular issues of contemporary ministry and professional development. The seminar is team-taught by faculty from several curriculum areas, and students themselves are responsible for much of the seminar's content. One specific aim of the seminar is to aid the student's formation of his or her own Ministry Theory; another is to provide a forum in which the three basic study areas of the program—normative, empirical, and functional—can be experienced.

Clinical Experience

One quarter of supervised clinical experience is required. An additional quarter may be elected by those for whom the clinical is a special need or interest. These may take place in settings as diverse as a teaching hospital (administered under the Clinical Pastoral Education Program); a business, governmental or voluntary agency (administered under the Urban Training Organization of Atlanta), or in a church agency where appropriate supervision and learning opportunities are available. One important feature of the clinical experience is that it takes place in a setting outside the student's ordinary work situation to enable him or her to achieve some new perspectives on self, profession, and the relation of both to the needs of other persons and institutions.

Doctoral Project

The above three elements of the study program are intended to converge in the development of a doctoral project. Proposals for the project are welcomed at any time in the student's progress through the program, and such proposals can serve as an integrating focus for the individual's overall study program design. Plans for the project are not considered final until the other parts of the program are completed. Ordinarily, the project is to be undertaken in the setting where the student is carrying on his or her own ministry. Scheduling completion of the project is flexible.

D. Doctor of Sacred Theology Degree in Pastoral Counseling S.T.D.

This degree is offered through the Atlanta Theological Association by the Candler School of Theology, the Columbia Theological Seminary, and the Interdenominational Theological Center. Atlanta Theological Association has responsibility for approving admissions to the program, establishing curriculum offerings, and certifying candidates for awarding of degrees.

Aims of the Program

The purpose of the degree of Doctor of Sacred Theology in Pastoral Counseling is to prepare persons for the specialized ministry of pastoral counseling at a doctoral level of competence. The degree is intended to be an equivalent for the Ph. D. for those whose interest in pastoral counseling is primarily professional and theological. The supervision in pastoral counseling which is an integral part of the degree program is provided according to the standards of the American Association of Pastoral Counselors, by Diplomates of that Association, and by qualified consultants from other disciplines. It may be used, therefore, to meet the supervisory hours requirements for A.A.P.C. membership.

Registration

Participation in the S.T.D. program begins with registration for the Core Seminar sequence and the pastoral counseling practicums. Registration for these courses and each succeeding component of the program, is the responsibility of the student, and must be accomplished according to instructions issued by the school from which the student expects finally to receive the degree.

S.T.D. students have full access to advanced courses in any of the A.T.A. member institutions through a cross-registration procedure which will be explained by the Registrar or school S.T.D. office when the occasion arises. Registration procedures of Candler, Columbia, and I.T.C. differ from each other, and each student must be careful to follow the instruction of his or her "home" Registrar upon each occasion for registration. All course registration is to be done with prior consultation with the student's advisor.

When a student is admitted to the S.T.D. program, a pastoral counseling faculty member of the school in which the student is enrolled will be assigned as the student's Course Advisor. The Course Advisor shall assist the student in planning his or her program of studies until such time as a Project Advisor is secured.

Upon initial registration, the Advanced Professional Studies Of-

fice of the school in which the student is enrolled will issue to each student an identification card which will admit the student to the libraries and other facilities of each of the A.T.A. schools. Students are expected to make primary use of the library of the school in which they are enrolled. When desired material is not available in the home library, the ID card will admit students to the resources of the other libraries. The identification card will be re-issued annually as long as the student is in the program.

All S.T.D. students must be consecutively registered in each semester of the academic year, beginning at point of entry and continuing until their respective programs are completed. Summer registration is optional. For any term in which students are not otherwise registered for academic credit (core seminars, directed study, practicum, or elective courses) continuous registration may be accomplished through the payment of the current fee. In these cases, the registration number is ATA-000, *Library Use*, with no academic credit.

Components of the Program

Five basic components make up the Doctor of Sacred Theology Program in Pastoral Counseling:

1. *Four Core Seminars*, carrying a total of 12 semester credits for the sequence.
2. *Pastoral Counseling Practicums*, carrying a total of 18 semester credits for the sequence.
3. *Elective Courses* totaling a minimum of 18 semester credits.
4. *Field Examination*
5. *The Doctoral Project/Dissertation*, carrying 6 credits.

Evaluations of Student Progress

The official letter grades employed in the program and appearing on student transcripts are A, B, C, and F, to which faculty may unofficially append designations of + and - for informal evaluative purposes. A grade of A is reserved for superior work as judged in comparison with other doctoral students as well as by independent standards and is not given freely or promiscuously! B indicates work satisfactory at the doctoral level, and students must complete the overall program of study with an average grade of B or better.

Since a B average is required, a grade of C represents marginal work. A grade of F in any course or seminar ordinarily results in termination from the program.

Qualifying Examination

There is to be one Qualifying Examination consisting of two major parts, both of which are to be administered by the student's Advisory Committee. The two parts of the Qualifying Examination shall be the Performance Examination and the Field Examinations.

The Doctoral Project

The Doctoral Project is a report of a specific ministry of pastoral counseling or upon a problem within the area of pastoral counseling which directly affects the student's particular ministry. It is designed to demonstrate the student's ability to engage in professionally oriented research, and to utilize his or her ability in bringing theological and other theoretical knowledge to bear upon the professional practice of pastoral care and counseling. It is expected, moreover, to contribute useful findings and insights to this particular form of ministry.

Each project proposal is to be approved first by the student's Advisory Committee, second by the S.T.D. Field Committee or a subcommittee appointed by them, and third by the Advanced Professional Studies Committee of the school in which the student is enrolled. The purpose of review of each project proposal by the S.T.D. Field Committee is both to assure the relevance of the project to this pastoral counseling degree program and to assure equity among the proposals from students who are related to three different Advanced Professional Studies Committees. If an Advanced Professional Studies Committee finds a proposal needing further development prior to approval, that Advanced Professional Studies Committee is requested to refer their concerns and/or recommendations through the S.T.D. Field Committee. The student is authorized to begin the project after the school Advanced Professional Studies Committee has approved the proposal.

The project should be carried out in close cooperation with the student's advisor and with the consultation of his or her entire committee. There is no one effective model for the relationship between student and advisor at this level of the program. Nevertheless, a student is strongly encouraged to consult with his or her advisor and, when needed, other committee members at every major point in the development of his or her project.

Evaluative Criteria

The doctoral project and dissertation constitute the concluding and most comprehensive evaluation of the student's ministry undertaken in the S.T.D. program. The dissertation should reflect mature

theological insight, careful inquiry, logical and coherent thought, spaciousness of vision, care in execution, relevance to the ministry of the student, the field of pastoral counseling, and the mission of the church.

It may be evaluated in terms of its display of:

1. appropriate scholarly competence in the theological and empirical disciplines;
2. the development of comprehensive theories of ministry and mission;
3. understanding of persons, structures, and changes as elements in modern situations of specialized ministry;
4. integration of theory and practice of pastoral care and counseling;
5. capacities in planning and implementing specific programs of ministry in response to particular problems as areas of concern;
6. theological reflection, research and evaluation of pastoral counseling in terms of goals and purposes;
7. self-evaluation and understanding of personal and professional growth;
8. competence as leader and participant in group interaction;
9. oral and written communicative skills in ministry;
10. observance of acceptable canons of scholarly writing and documentation.

FOUNDATIONS FOR MINISTRY

Interdisciplinary

Course Description

A basic interdisciplinary course designed to introduce the student to Christian ministry. Emphasis will be placed on ministry within the Black witnessing community. The various components of ministry—human, societal, and spiritual—will be introduced, examined, and evaluated.

1. Coordinator: The coordinator of the Foundations for Ministry first semester all day Wednesday course secures personnel and assure continued rotational faculty participation.
2. Organization:
Foundation for Ministry is structured to include eight modules of

instruction. There are two group meetings daily in addition to educational modules. The modules are:

1. The Call to Ministry
 2. The Theological Curriculum: An Introduction
 3. Theological Curriculum
 4. Theological Research and Methodology
 5. Critical and Analytical Thinking
 6. The Individual and His or Her Religion
 7. Christian Thought: Issues of Doctrine and Faith
 8. Religious Pluralism and the Protestant Church in the Twentieth and Twenty-First Centuries.
3. Evaluation: Criteria for evaluating students will be established annually in August during the faculty workshop where plans are made for the next time Foundations for ministry is taught.

COURSES OF STUDY



Courses of Study

NUMBERING OF COURSES IN I.T.C.

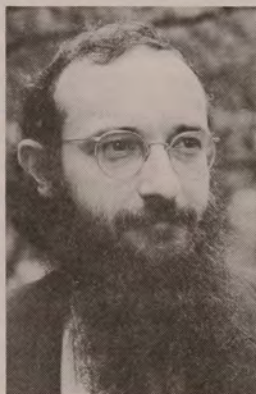
BLS-Biblical Studies and Languages (Area 1)	501-560
TEH-Philosophy, Theology, Ethics and History (Area 2) ..	601-660
PSC-Persons, Society, and Culture (Area 3)	701-799
CAM-The Church and Its Mission (Area 4)	801-885
ITD-Interdisciplinary Courses (Interdis.)	008

I. Biblical Studies and Languages (Area 1)	
A. Old Testament	501-530
B. New Testament	531-560
II. Philosophy, Theology, Ethics and History (Area 2)	
A. Philosophy and Theology	601-620
B. Ethics and Society	621-640
C. Church History	641-660
III. Persons, Society, and Culture (Area 3)	
A. Sociology of Religion	701-710
B. Psychology of Religion and Pastoral Care	716-730
C. World Religions	736-750
D. Church and Social Work	751-775
E. Ecumenics	776-799
IV. The Church and Its Mission (Area 4)	
A. Christian Education	801-825
B. Church Administration and Leadership	826-835
C. Evangelism and Missiology	837-840
D. Field Education	841-845
E. Homiletics and Worship (Liturgies)	846-859
F. Communications	860-869
G. Music (Related Arts)	870-879
H. Liturgical Drama	880-885

AREA I. BIBLICAL STUDIES and LANGUAGES (BSL)

Bible: The Bible is the primary source of the Christian message. The student learns to understand and interpret the biblical writings through study of their content and history and the cultures in which they developed. He or she learns to use contemporary methods of biblical exegesis and exposition, and so is prepared to become a proclaimer of the Word of God.

Faculty: Randall C. Bailey, H. Wayne Merritt, W. Robert Myers, David K. Rensberger, and John W. Waters.



*David Rensberger, Ph.D.,
Area Chairperson*

A. Old Testament

501. Biblical Exegesis

An introduction to exegetical method, using selected Old and New Testament texts. Emphasis on use of basic tools and application of critical methods to exegesis of specific texts. Prerequisite: BSL 502 or 531. A prerequisite for all other Bible courses, except biblical languages.

First and Second Semesters 2 credits

502. The Old Testament: An Introduction

An introduction to the literature and thought of the Old Testament with emphasis placed on the significance of the historical critical methodological approach for understanding the Old Testament. A prerequisite for all other Old Testament courses, except Hebrew.

First and Second Semesters 4 credits

503, 504. Biblical Hebrew

A study of Hebrew grammar, syntax, and vocabulary with exercises in reading and writing Biblical Hebrew. Credit is given only when course is pursued for a full year.

First and Second Semesters 3 credits each

505, 506. Advanced Biblical Hebrew

Reading and exegesis of selected biblical passages.

First Semester 3 credits

Second Semester 2 credits

507. The History of Israel

An examination of those factors which contributed to the development of the people of Israel and their religion. These factors are examined from the perspective of the biblical narratives and various theories current in modern biblical research. The student will acquire an appreciation for the history of Israel and its importance for an understanding of the Old Testament.

First Semester 3 credits

508. Black Peoples and Personalities In and Of the Bible

A study of Black peoples and personalities of the biblical world as they appear in the Bible and in extra-biblical literature, especially of the Jews. Special attention is given to interpretation of the Bible with reference to Black people in both ancient and modern times.

2 credits

511. The Books of Samuel

Emphasis is placed on the importance of these books for understanding the prophetic and monarchical traditions in Israel. The results of modern archaeological and literary analysis are employed in an attempt to understand many of the institutions which were central to Yahwism. The course is designed to meet the needs of those who are interested in Ancient Near Eastern history, the history of Israel, and the exegetical methods.

Second Semester 3 credits

512. I and II Kings

English exegesis of the Books of I and II Kings. Themes such as Kingship, prophetic tradition, historical reconstruction, roles of women, African and Ancient Near Eastern links, will be examined in the light of their implications for contemporary ministries.

Second Semester 3 credits

515. The Prophets

An investigation of the prophetic tradition found in the Old Testament. Extra-biblical materials which are important for an understanding of the development of Hebrew prophecy will be utilized. Emphasis is placed on Hebrew prophecy during the classical period. Consideration will be given to prophetic and other Old Testament influences on the formation of the early church.

First Semester 3 credits

516. The Books of the Twelve

A study of the various briefer prophetic writings within the books of the Twelve Prophets with reference to their historical content and religious values.

Second Semester 3 credits

517. The Prophetic Tradition

English exegesis of selected Minor Prophets.

Summer Session 2 credits

520. Psalms*

An intensive study of the book of Psalms with attention given to development, organization and content. Interpretation of individual psalms is presented in light of life situations.

Second Semester 3 credits

521. Wisdom Literature*

An examination of the two-fold current of wisdom in Hebrew literature: (1) conventional orthodox wisdom and (2) radical, questioning-type wisdom represented by Qoheleth Job.

First Semester 3 credits

522. Job

A critical study of the book of Job with special attention to its theological significance.

Summer Session 2 credits

525. Deutero-And Extra-Canonical Literature

A study of the intertestamental period from the fourth quarter of the fourth century B.C. to the first century A.D., with focus on the development and major elements of apocalyptic writings.

Second Semester 3 credits

527. Seminar: The Pentateuch*

An in-depth study of a book of the Pentateuch, with focus upon exegetical problems.

3 credits

528. Seminar: The Prophetic Literature*

An in-depth study of a prophetic book, with research assignment.

Second Semester 3 credits

529. Old Testament Theology*

An investigation of the theological basis of the religion of the Old Testament. An assessment of the redemptive and creative acts of God, the judgment and salvation of God, and the worship and service of God are the focal points of the investigation.

Second Semester 3 credits

530. Directed Study in the Old Testament

First and Second Semesters 2 or 3 credits

*Courses open to D.Min. students with consent of the teacher.

B. New Testament

531. Introduction to the New Testament

Critical introduction to the environment of the New Testament and to the major New Testament writings, with attention to the basic historical, literary and theological issues involved in New Testament interpretation. A prerequisite for all other New Testament courses, except Greek.

First and Second Semesters 4 credits

533, 534. New Testament Greek

Introduction to the basic elements of the grammar and vocabulary of New Testament Greek. Credit is given only when pursued for a full year.

First Semester 3 credits

Second Semester 3 credits

535. Advanced New Testament Greek

An inductive study of advanced New Testament Greek grammar and syntax with emphasis upon rapid reading of selected sections of the Greek New Testament.

First Semester 3 credits

536. Greek Exegesis

Exegesis of a New Testament writing in the original language. Emphasis upon exegetical methodology. Prerequisite: BSL535 Advanced New Testament Greek or permission of the Instructor.

Second Semester 3 credits

537. Readings in Hellenistic Greek

Advanced reading of the New Testament, Apostolic Fathers, the LXX, and Hellenistic literature of the first three centuries. Prerequisite: Advanced New Testament Greek.

Second Semester 3 credits

538. Jewish Context of the New Testament

Seminar: Study of Judaism in the Hellenistic period, in Palestine and elsewhere in the Greco-Roman world, in its influence on Christian origins. Reading of primary documents in English translations, e.g., Rabbinic writings, Dead Sea Scrolls, Jewish gnostic texts, Greek Jewish authors, including Philo and Josephus.

Second Semester 2 credits

539. Greco-Roman Context of the New Testament

An investigation of the historical, cultural and religious influences of Hellenism upon the development of primitive Christian institutions, literature, and theology. Prerequisite: Introduction to New Testament.

First Semester 3 credits

542. Life and Teaching of Jesus*

The life and teaching of Jesus of Nazareth, studies through critical examination of the sources. Emphasis on the social message of Jesus and his significance for Christian faith today. Prerequisite: Introduction to the New Testament.

First or Second Semester 3 credits

543. Synoptic Gospels

Critical examination of selected aspects of Synoptic thought with emphasis upon methodology. Prerequisite: Introduction to New Testament.

First Semester 3 credits

544. Gospel of John*

English exegesis of the Fourth Gospel, with attention to the sociological background of Johannine theology.

Second Semester 3 credits

547. The Book of Acts

English exegesis of selected sections of the Acts of the Apostles in the light of Lukan theology. An introduction to current study of Acts, its use as a source for understanding primitive Christianity, and its relevance to the life of the contemporary church.

First or Second Semester 3 credits

549. Pauline Literature*

English exegesis of a selected letter of Paul.

First or Second Semester 3 credits

553. Deutero-Pauline Literature

English exegesis of the epistles to the Colossians and Ephesians or the Pastoral Epistles. Prerequisite: Introduction to New Testament.

Summer Session 2 credits

555. The Epistle to the Hebrews

English exegesis of the Epistle to the Hebrews. Prerequisite: Introduction to New Testament.

Summer Session 2 credits

559. New Testament Theology*

An analysis of the developing theological perspectives of primitive Christianity as expressed in the literature of the New Testament and the Apostolic Fathers. Prerequisite: Introduction to New Testament.

Second Semester 3 credits

560. Directed Study in the New Testament

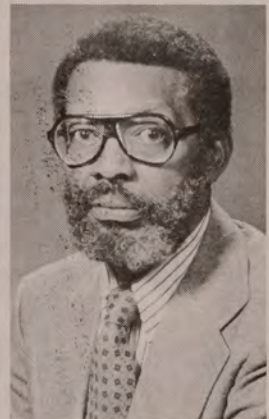
First and Second Semesters 2 or 3 credits

AREA II. PHILOSOPHY, THEOLOGY, ETHICS AND HISTORY (TEH)

Courses in this area are designed to accomplish two general objectives: 1) An exposure of students to both the writings of primary thinkers as well as significant respondents to them. Such courses have both a historical and problematic thrust. Historically, they aim to introduce students to what are termed selected premier thinkers and sources of crucial epochs in the evolution of Christianity: a) the New Testament church; b) the early church fathers; c) the Medieval Period; d) the Renaissance; e) the enlightenment; and f) the modern and post-modern period. Problematically, they aim to introduce students to these conceptual issues that have shaped scholar's questions and answers to problems that have been intergenerational in scope. Also, teachers of these courses will take into account the varied cultural ethoses out of which Christian responses are articulated.

2) An exposure of students to the inevitable symbiotic relationship between theory and praxis. While students are inclined to make radical distinctions between the relationships of theory and praxis, these courses are concerned that students come to appreciate the value between the two. Careful efforts are made to introduce them to the ways their predecessors and contemporaries achieved a creative balance between theoretical understandings about existence and their practice of them.

Faculty: John C. Diamond, Riggins R. Earl, Jacquelyn Grant, Kenneth E. Henry, and W. Thomas Smith.



*John C. Diamond, Ph.D.,
Area Chairperson*

A. PHILOSOPHY AND THEOLOGY

601. An Introduction to Philosophy and Theology

A course designed to introduce the student to the nature and content of philosophy and theology, with some attention given to the Black Christian experience. Required of M.Div. and M.A.R.

3 credits

603. Systematic Theology

The important doctrines of Christianity are studied in an effort to provide the clearest possible understanding of the Christian faith. Special attention given to the Black Christian experience. Required of M. Div.

3 credits

605. Philosophy of Religion

An effort to interpret the traditional problems and typical solutions of philosophy of religion in light of the Black Christian experience.

3 credits

607. Wesleyan Theology

The distinctive doctrines of John Wesley are considered in their historical setting and present significance. Required for students in the Christian Methodist Episcopal and United Methodist denominations.

2 credits

611. A History of Black Theological Thought in America

An effort to introduce the student to the theological heritage of Black Christians.

3 credits

613. Advanced Seminar in Theology

An indepth exploration into various theological systems and trends.

3 credits

614. Seminary in Black Theology

An examination of relevant Black Theological Thought, the goal of which is to attempt further creative work in Black Theology.

First Semester 3 credits

615. Philosophical and Theological Views of Humanity

A critical study of selected theories of humanity with the purpose of developing a positive Christian anthropology. Special attention given to emerging views of humanity developed by Black and liberation theology.

2 credits

616. The Doctrine of Reconciliation

A study of biblical materials, historical interpretations and contemporary views with reference to christology and its meaning for the Black Christian experience.

2 credits

617. Historical Theology

An examination of the specifically theological thinking of the church in its historical context and with reference to its influence in the church of today, especially the Black Christian church.

3 credits

618. Contemporary Theology

Modern movement and trends in Christian theology are examined and interpreted in the light of their relevance to the Black Christian experience. This course is offered frequently and each time with a different content; therefore, it may be taken more than once.

3 credits

619. Advanced Seminar in Theology

Tutorial in Theology.

3 credits

620. Directed Study in Theology

For the student who wants to pursue a special interest in theology.

3 credits

B. ETHICS

621. Ethics and Society

This course introduces students to a general knowledge of the development of the literature of Christian ethics. It focuses on such questions as "How do social and political transformations impact upon ethical ideals that are Biblically derived?"; "What is the place of Scripture in the elaboration of responsibility before God?" The course approaches these questions from the perspective of Black ethicists who seek to identify "major ethical themes" in the literature itself.

Students learn to analyze ethos and to lay bare the roots and fundamental character of a community's moral life. Subsequently, students understand how the social sciences inform the task of critical inquiry into the moral life.

3 credits

622. Prosperity, Poverty and Christian Piety: Seminar

All religious groups experience an ethical conflict between the ideals of their doctrinaire teachings and the materialistic demands of their lived world. Two major attitudes about wealth and poverty have derived from this conflict among Protestants: (a) One sees worldly success as a sign of God's favor; (b) Another sees worldly failure as a sign of God's favor. Either one of these positions alone tend to undercut all attempts at finding a creative Christian ethic that makes co-existence with God and the material order a possibility. This course will examine the available documents, sermons and essays of Black religious leaders to see how they have resolved this ethical conflict hermeneutically. It will help students explore those prerequisites that are necessary for conceptualizing an ethic of economic development for the oppressed. (A Doctor of Ministry elective)

3 credits

625. Foundations for Afro-American Theology and Ethics: Seminar

This seminar introduces students to the problems that traditional understandings of theology and ethics have for Black Americans. The students will be exposed to the religious values of the varied expressions of their heritage, even those that originate in the folk society. This course is offered frequently and each time with a different content, therefore, it may be taken more than once.

3 credits

626. Survivors, Technology, Ethics and Values

This course explores theoretically the manner in which a highly sophisticated technological culture impacts the human community's understanding of values, e.g. are values and principles synonymous? The major question is how do oppressed people move from being always the victims of technology to being the guardians of its use? (To be offered each year)

3 credits

627. Moral Strategies and Afro-American Religious Leadership

This course investigates the various styles of Afro-American religious leadership and their moral implications. Little attention has been given to a comparative study of the moral philosophies of persons such as Benjamin Mays, M. Johnson, H. Thurman, Malcolm X, E. Muhammad, M. King, Jr. and J. Jackson. All are religious leaders who impacted the character formation of Afro-America. How do we identify and compare their moral presuppositions?

3 credits

628. Ethics, Ethos and the Bible

This interdisciplinary course explores the question: In what ways did full understanding of the moral life impact biblical teachings about the moral and ethical life? (To be offered each year).

3 credits

629. Ethos, Moral Character and Afro-American Family

This course will study the way other ethnic groups, i.e., Jews have maintained family solidarity and produced moral leadership in a majority society. It might explore ways the church might rethink the Black family problem. (To be offered each year).

3 credits

630. Major Contemporary Protestant and Catholic Theologians and Ethicists

A study of such thinkers as Barth, Rahner, Kuhn, Moltmann and Gustafson.

3 credits

631. Sexuality, Spirituality and Normality

The following questions will direct our inquiry: What constitutes both normative spiritual and sexual lifestyles? What is the connection between spiritual and sexual lifestyles? What is the connection between spiritual energy and erotic energy? Do certain exercises of the worship ritual, i.e., preaching, singing and the playing of musical instruments stimulate erotic feelings more than other exercises? The many styles of worship in human community might very well reflect attempts to find the normative style of self-presentation and expression before God. The course further explores the ways, if any, that oppression contributes to the variations of sexual lifestyles in the worshipping community of the oppressed.

These issues are examined through various selections of literature from different disciplines such as anthropology, psychology, philosophy, sociology, literature and theology.

3 credits

632. Life History and the Historical Moment Character and Ethics

Primary concern of this course will be to see how the individual's lived experiences of evil and suffering, as recorded in autobiography and biography, shape his or her moral vision of the lived world. Study of such sources as Rousseau's *Emile*; Plantiga's *Learning to Live with Evil*; Nate Shaw's *All God's Danger*; *The Book of Job*. (Summer only; students in the Doctor of Ministries program or the

Doctor of Sacred Theology program can take this course for credit).
3 credits

633. Biblical and Cultural Metaphors for being Ministers and Doing Ministry and Their Ethical Implications

This course will critically examine both the biblical and cultural literature that embodies these metaphors. It will study the ways that they impact our modern understanding of what it means to do ministry and be ministers. (Elective)

3 credits

634. The Church, Ethics and Public Policy: Seminar

The modern world presents church leaders with a plethora of problems surrounding the issues of public policy. A policy that is designed to protect one interest group is often perceived by another interest group as harmful. The Black church leader must be conversant with the art of asking deliberative ethical and theological questions about the nature, presuppositions and goals of policy decisions. (Since many ministers serve on the boards of influential policy making organizations, all Doctor of Ministry students will be required to take this course).

3 credits

636. Ethics and Political Theology

The Church's participation in the world as an agent of moral and spiritual transformation necessitates a critical engagement with international political, and economic realities, especially those influencing the development of the Third World. This course examines the nature of the Church's commitment to the liberation of the oppressed in light of Biblical, theological, and ethical interpretation of the nature of economic justice and human development.

3 credits

640. Directed Study in Ethics

For specially qualified seniors who desire to pursue intensive research in Ethics.

3 credits

C. CHURCH HISTORY

Basic Church History Courses (Church History I and Church History II)

The introductory courses are designed to provide a comprehen-

sive, orderly account of the history of Christianity from its beginning to the present. The development is a combination of thematic and chronological approaches. Internal issues of doctrine, organization, and leadership are viewed within the larger social, political, economic, educational and ethical contexts of major period of the life of the church. Roman Catholic, Orthodox and Protestant traditions are considered at the appropriate times as the church emerges among the diverse cultures of the world. The African cultural heritage is recognized as a major influence in the origin and development of Christianity.

The Church History courses include lectures, student reports, papers and discussions. Students are provided the opportunity to become involved in the understanding and analysis of history and enhance their expressions of concepts and interpretation of history. The foundation is laid for upper-level courses that deal in greater depth with more limited topics and time periods.

641. Church History I - Early and Medieval Church History

An introduction to the history of Christianity beginning with the life and ministry of Jesus Christ and continuing through the early and medieval periods. Required of M. Div. candidates.

First and Second Semesters 2 credits

642. Church History II - From Martin Luther to Martin Luther King, Jr.

A survey of the life of the church from the Reformation to the present, with emphasis on the Black experience as a vital aspect of the total history. Prerequisite: Church History I.

First and Second Semesters 2 credits

643. African Fathers of the Church

A seminar on selected African Church Fathers and their contributions to the development of Early Christianity. Selections from the writings of persons such as Cyprian, Tertullian and Augustine will be considered.

First Semester 3 credits

644. The Life and Thought of Augustine

A seminar on the life of the great African theologian, with students leading in careful reading of *Confessions* and selected portions from *City of God*. Prerequisite: Church History I.

3 credits

645. Women in the History of Christianity

A seminar designed to enhance the recognition of the participation

of women in the history of the church. The first part of the study will include a survey of the activity of women and attitudes regarding that activity in each major period of church history. The second part of the study will feature women in the leadership of the contemporary church, with special attention to Black and other minority women.

Second Semester 3 credits

646. Martin Luther

A seminar on the life and work of Luther, with student presentations taken from Luther's writings. Prerequisites: Church History I and II.

2 credits

647. John Calvin

A seminar in which students lead in reading, discussing, and making presentations from *Institutes of the Christian Religion*. Prerequisites: Church History I and II.

2 credits

648. The Radical Reformation

A study of the free church movement beginning with the 16th century expression of Anabaptism and concluding with the spiritual descendents of the 20th century in America.

First and Second Semesters 2 credits

649. People of the Covenant: The Rise of English Puritanism

A seminar on the development of English Puritanism during the 16th and 17th centuries, stressing theological, ecclesiological, economic and social aspects. Selected readings, biography, discussion and student papers emphasize critical problems.

First and Second Semesters 3 credits

650. 18th Century Wesleyan Revival

A seminar stressing social and religious conditions in 18th century Britain; John Wesley's role in the Revival and the Revival's involvement in moral and social reform, especially the slave trade. Readings from Wesley.

3 credits

651. The Church in the Caribbean

A seminar covering the history of the area, the life of the people, and the planting of the church, with implications for political and economic development.

3 credits

652. Religion in America

A study of the impact of the major religious traditions in America on the development of American lifestyles. Roman Catholicism, Protestantism, Judaism and the Black Church traditions are compared.

Second Semester 3 credits

653. History of the Black Church

A study of the History of Christianity in America shaped by the total experience of Afro-Americans. Attention is given to the distinct denominations of Americans as well as the unique expression of the church among Afro-Americans within the larger denominations. Each student will write a local church history.

Second Semester 2 credits

654. The Church in 17th and 18th Century America

A seminar designed to give special attention to the rise of the Black Church and Black leadership, the Great Awakening, the evangelical thrust, and the major denominational streams in colonial America.

3 credits

655. The Church in 19th Century America

A seminar on the life, activity, and spirit of the church in America, 1800-1899. Emphasis is placed on student presentations which feature the Black Church, the Black experience and the rise of Black institutions as related to major political, social and economic developments in the nation. Prerequisites: Church History I and History of the Black Church (or Church History II).

3 credits

656. Studies in Economic Church History

A seminar dealing with selected topics in the economic history of the church. Such topics as the church and slavery, capitalism and puritanism, the segregated church and Black economic development, and world hunger will be included. Students select topics for investigative reports.

Second Semester 3 credits

657. Research in American Church History

A seminar on dominant themes in American church history highlighting the particular problems and opportunities of Black Church historiography. Each student selects a topic for investigation. Prerequisite: Religion in America or History of the Black Church.

First Semester 2 credits

658. Denominational History

Required by denominations (First Semester)

2 credits

- a. African Methodist Episcopal
- b. Baptist
- c. Christian Methodist Episcopal
- d. Church of God in Christ
- e. Presbyterian
- f. United Methodist

659. The Christian Church in Africa

Offered by Missiology and Global Ministries.

3 credits

660. Directed Study in Church History

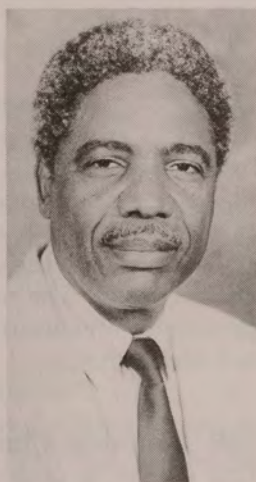
For the individual student who desires to pursue topics of special interest in church history with consent of the instructor. Prerequisites: Church History I and II.

2 credits

AREA III. PERSONS, SOCIETY, AND CULTURE (PSC)

Studies in this area treat persons in ministry as integral parts of society and of a variety of cultures. Studies and teaching methodology in this area will help students and faculty further develop an understanding of the way persons function in a variety of traditional and non-traditional ministries, and of the issues involved in the psychological dimension of living as persons in society. In keeping with the nature, purpose and objectives of the Interdenominational Theological Center, this area seeks to foster an appreciation for religious experiences of non-Christian traditions and the global nature of ministry.

Faculty: Carolyn L. McCrary-Dennis, Thomas J. Pugh, Stephen C. Rasor, Eugene Robinson, Darius L. Swann, and George B. Thomas.



*Darius L. Swann, Ph.D.
Area Chairperson*

A. SOCIOLOGY OF RELIGION

701. Sociology of Religion

An introduction to the theories and methods of the Social Sciences which contribute to the understanding of religious life and institutions. Particular attention is given to sociological analysis of Black religions, the Black Christian church and the function of transforming the social order.

3 credits

702. Church and Community Analysis and Organization

A comparative analysis of institutions; the application of advanced social survey-methods and theory especially to the Black pastor's role and to the local church's relations to its environs; a study of the newest approaches by churches to developments in the social organizations and Black consciousness movements. Survey, census, graphic representations and written reports included.

3 credits

703. Church Involvement in Community Life*

This course offers a rationale for involvement of the church in community structures and processes. It examines selected methodological and substantive issues pertaining to the collection of pertinent models and approaches to ministry. The course seeks direct exposures to various social, religious, economic, political and cultural structures in the community, in the urban, suburban and rural situations. (D. Min.)

3 credits

704. Religion, Society, and Social Change

A critical examination is made of the reciprocal relationships between society/social forces and religious belief/behavior patterns. The approach includes a survey and analysis of the different social movements in the contemporary society. An attempt will be made to understand how they have shaped or have been shaped by various social systems. The role and relationships of the Third World movements and organizations are studied as they affect religion, society and social change.

3 credits

706. Seminar: Church and Social Work

This course is designed for students who have completed or are completing a significant part of their studies in the School of Social Work at Atlanta University. An effort is made to interpret and re-

late the ministry of the church to the field of Social Work. The responsibility of the pastor and church also is viewed in light of the programs and agencies providing community services.

3 credits

707. Seminar and Internship: The Black Preacher As Community Organizer

This course makes a coordinated approach to interrelating seminar and internship with functional skills in systems analysis. The internship experiences are arranged in existential legal, medical, civic, socio-economic and political contests which expose the needs, problems and issues facing Black people. In the seminar, resource persons of particular expertise will inform and analyze, interpret, and evaluate discussions following critiques on the internship encounters of students. Emphasis is placed on contextual learning and the praxiological approach.

3 credits

708. Directed Research: Heritage and Black Religious Ideology†

This course is designed as a systematic study of the ideology of Black religious consciousness and belief systems beginning in Africa and extending into the African World (The Black Diaspora). Directed Research is systematically focused on selected aspects and periods of the Black religious experience in the oral and literary heritage of the Black World. (D. Min. Project Design)

3 credits

709. Directed Research: Heritage and Black Religious Movements†

This course directs either comprehensive or indepth research on Black religious movements and the Black church in North America as well as conditional options for travel-research experiences in selected areas of Africa and the Third World. Systematic intensive and extensive study-documentation of the Religious Heritage of the Black World would be made of leaders, events, organizations and movements. (D. Min. Project Design)

3 credits

710. Directed Study in Sociology of Religion*

For the individual student who desires to pursue the special study of selected areas of theoretical/critical aspects of Sociology of Religion

† D.Min. Project Design

at the advanced level. Majors in the Area and selected D. Min. students.

3 credits

B. Psychology of Religion and Pastoral Care

716. Psychology of Religion*

A study of psychological approaches to understanding the religious life. Explorations of the meaning of behavior in religious experience, human development, growth, crisis, worship, and mental health in the life cycle. Emphasis is given to individual skills development in integrating theology and the practice of ministry.

3 credits

717. Psychology of Pastoral Care

Attention is given to the meaning of pastoral care, major psychological contributions to the understanding of pastoral work with individuals, marriage, family, groups and crises. Emphasis is upon conceptualizing one's ministry to persons and families in practical situations utilizing group dynamics, case study method and other methodologies.

3 credits

718. Clinical Introduction to Psychology of Pastoral Care

Focus is on personal and professional skills development. Theory and practice of pastoral care are integrated. Appropriate settings (hospitals and the seminary) are utilized for the integration process. Two afternoons 1:30-4:30 each week, usually Monday and Friday, or Mondays 9:00-3:00 clinical contacts and seminars are held. A didactic seminar is held in the seminary each week. (Required of M. Div.)

3 credits

719. Case Method Approach to Pastoral Care

A group conference in which students present pastoral care situations and pastoral incidents. (Students must be involved in some practice of ministry.)

3 credits

720. Clinical Pastoral Education

The Clinical Pastoral Education program requires the full time of the student for ten to twelve weeks. The student functions in the role of chaplain. An intensive laboratory experience provides contacts, pastoral conversations, clinical seminars, self-insight, individ-

ual and group supervision. The teaching learning process aids students of theology in developing professional competence and in the responsible integration of theology and pastoral work. Georgia Mental Health Institute and other health service centers offer an alternative plan to the full time quarter's C.P.E. training over the school year, all day Monday and an additional half day per week, the latter time to be arranged.

Each Semester and Summer Session 8 credits

721. Ministry, Theology and Gerontology

Gives multidisciplinary attention to pertinent issues concerning needs of the burgeoning aging population. The current state of mental health, the economic plight of living on fixed incomes, the social limitation and restrictions, the educational and religious needs and resources of the aging are examined and discussed. This course is co-taught from the perspectives of Pastoral Care, Social Work and Theology, utilizing lecturers, the case method approach and class presentations.

3 credits

722. Contemporary Family Patterns and Issues

Addresses the nature of ministry with certain crisis-prone areas of the modern family such as adolescence, drug dependency, homicide, suicide, and teenage pregnancy. Other pertinent areas of discussion will be the single life, one-parent families and sexual preference among men and women (homosexuality, bi-sexuality, transvestism and transsexualism.

3 credits

723. Pastoral Counseling and Psychotherapy

A comprehensive study of basic psychotherapeutic traits in selected theories/methods of therapy, the clinical interview, the theological dimensions of pastoral counseling and the scope of human needs through relational humanness.

3 credits

724. Pastoral Counseling Practice

Limited counseling practice with supervision, utilizing theories and principles of counseling, establishing rapport as a fundamental basis for helpfulness to individuals, couples, families and groups. Limited number with permission of the professor.

3 credits

725. Pastor and Family Life

This course is designed to introduce the students to the dynamics of marriage and family life, children and adolescents, the issues of ag-

ing; and how these dynamics can inform the church's counseling and nurturing ministry to couples and family systems.

3 credits

726. Personality Theory for Pastoral Relationships

A course to help the student develop a cognitive grasp of personality growth and development in order to enable better relationships with and among persons. Some grasp of the dynamics of personality growth is essential to develop adequate pastoral relationships, whether one is a minister of a church, a teacher of a class, worker in a community organization or a pastoral counselor.

3 credits

727. Pastoral Therapy With Groups

Theory and experience in group development and process with application of its usage in the leadership of therapy groups, congregational development and family life will be discussed in this course.

3 credits

728. Theory and Practice of Marriage and Family Therapy*

A study of selected theories and practices of therapeutic treatment for marriage and family including The Interactional View.

3 credits

730. Directed Study in Psychology and Pastoral Care

Specialized area of study selected as an elective, with permission of the professor; available only after completion of basic/required courses in the department, and if not offered in the catalog of courses.

3 credits

C. WORLD RELIGIONS

736. African Christianity: A Third World Force*

An exploration of the African origins of Christianity and the emergence of Christianity as an African religion. The planting of Christianity in Africa and the emergence of the African Church; the independent Christian movements and the mission predicament of African Christianity are all viewed as a Third World Force in the ecumenical movements, especially the AACC (All African Conference of Churches) as the vanguard of Pan Africanism.

3 credits

737. The Bhakti Experience: Devotional Religion in Various Contexts*

A comparative study of the development and character of devotional religion (Bhakti) in a number of settings. With Hinduism as the starting point, the phenomenon will be examined in Japanese Buddhist sects and American Christianity, especially Black churches. The common marks of devotional religion in all these settings will be identified and the characteristics and tendencies which this type of religion generates examined.

3 credits

738. Special Topics in Missiology and World Religions*

An intensive examination of selected topics in the area of Missiology and World Religions. Topics vary according to interest, currency and resource availability. Topics such as Revolution and Missions in Latin America, or The Church in the South African Crucible, are examples of topics which might be offered.

739. Post Biblical Judaism

The literature and religion of rabbinic Judaism developed in the centuries following the destruction of the Temple in 70 B.C., taught by a guest lecturer from the Jewish community.

2 credits

740. Modern Judaism

The varieties of religion, thought, and experiences of the Jewish people in the modern world. Taught by a guest lecturer from the Jewish community.

2 credits

741. African and Middle Eastern Religions

A survey of the origins, history teachings and practices of African traditional religions, Judaism, Christianity and Islam. Consideration is given to the relationship of African traditional religions to Islam and Christianity in Africa and as background for the Islamic Movement among Afro-Americans. (Meets World Religion Core Requirement)

3 credits

742. Religions of the Orient

A survey of the origins, history, teachings and practices of the major religions of India and the Far East: Hinduism, Jainism, Buddhism, Sikhism, Taoism, Confucianism and Shinto. (Meets World Religion Core Requirement)

3 credits

D. Church and Social Work

751. Seminar: Church and Social Work

This course is required of all students who are pursuing the double competency degree. It is offered for those students who have completed or are completing a significant part of their studies in the school of Social Work. An effort is made to interpret and relate the ministry of the Church to the Field of Social Work. The responsibility of the pastor and Church will also be viewed in the light of the programs and agencies providing community services. (Offered 1984-85 and alternate years.)

3 credits

E. ECUMENICS

695. Introduction to the Church Through its Mission and Ecumenical Involvement

This course begins with the biblical and theological basis for the mission of the church; continues with the study of selective models of ministry within the U.S.A. and outside (special reference being made to ministry among and by Black churches); identification of current issues confronting the church in mission, and the growth in ecumenism (especially as related to Black Christians).

First Semester 3 Credits

696. Ecumenical Theology in an Intercultural Context

Though the culture of the U.S. is pluralistic, it remains predominantly shaped by white Anglo-Saxon mentality. The Black church in the U.S. has historically performed ministry under that pattern. Even if the society opens increasingly to Blacks, the cultural dominance of white thought patterns will continue. This course will seek to discover how Third World theology can inform ministry in the Black Church in this cultural situation.

Second Semester 3 Credits

AREA IV. THE CHURCH AND ITS MISSION (CAM)

Knowledge of and exposure to the opportunities, functions, and demands of the multiple forms of ministry in the church are offered. The theory and skilled practice of preaching, teaching and worship are examined experientially with supervision. The sources and methods of the behavioral sciences are applied to effectiveness in administration, education, evangelism and drama; while polity, heritage, structure, process and resources of the ministerial student's denomination are discovered and utilized in opportunities for doing ministry. Methods involve the integration of biblical, historical, theological, socio-ethical and behavioral perspectives into concretized practices of ministry; development of effective skills in working with individual persons and groups, the community of faith, and the wider social community through planning, theorizing, teaching, worshipping, preaching, guidance and evaluating.

Faculty: Isaac R. Clark, Melva W. Costen, Michael S. N. Dash, Willie C. Davis, Bennie E. Goodwin, Jonathan Jackson, Mance C. Jackson, Charles J. Sargent, Darius L. Swann, and George B. Thomas



*Jonathan Jackson, Th.D.
Area Chairperson*

CHRISTIAN EDUCATION

801. Foundations of Christian Education

This course examines the biblical, theological, philosophical, psychological, and socio-cultural foundations of Christian education, and identifies the roles of the pastor and the director in the church's educational ministry. Required of M. Div.

First Semester 3 credits

802. The Church's Educational Ministry

This course seeks to understand the meaning and significance of the

church's educational ministry; undertakes to help the student learn how to plan, develop leaders, organize and develop curricula and programs for the local church.

4 credits

803. Administration and Leadership Development

This course seeks to understand the fundamental principles which govern the organization and administration of the church's educational ministry, explores the developing functions of leadership in the local church or the Christian community, and examines current programs for the development of leaders for the church's educational ministry. Required of M.A.R./Christian Education.

4 credits

804. The Bible in Christian Education

The analysis of the content of the Bible for educational purposes; criteria for the selection and use of biblical materials for meeting the needs, interests, and capacities of different age groups. Offered in 1986-87 and alternate years.

2 credits

805. King: Educational Leadership Model for Social Change

The purpose of this course is to present Dr. Martin Luther King, Jr. as a social educator who, by the presentation of selected ideas, influenced a significant segment of the 20th century American society toward positive social change. Particular attention will be given to his ideas, methods and achievements as they apply to the leadership concerns of pastors and Christian educators.

3 credits

806. The Church's Ministry with Persons: Children, Youth and Adult

This course uses the findings from theological, biblical, psychological and social disciplines to show how children, youth and adults grow into Christian personalities. It also deals with the development and use of curriculum for the various age levels in order to enhance leadership development and holistic growth.

3 credits

807. Field Education: Teaching

Field work provides an opportunity for important Christian service and the occasion for the student to put theory into practice. Work is pursued by students in M.A.R. programs under proper on-field and faculty supervision. Each student has weekly conferences with his or her supervision professor for the purpose of guided planning. First

year M.A.R. in Christian Education.

First and Second Semesters 2 credits

808. Field Education: Administration

A continuation of field education: teaching, with second year students usually serving in an administrative capacity. Second year all M.A.R.

First and Second Semesters 2 credits each

809. Audio-Visual Aids

Standards and appreciation for visual and audio art forms are considered; the purposes of audio-visual aids are studied; method of using educational motion pictures, slides, filmstrips, and recordings are demonstrated, along with the operation of equipment including video tape and television.

2 credits

810. Christian Education and the Black Church

An examination of the origin, extent, influence, potential and direction of religious education in the Black church.

3 credits

811. The Christian Educator as Change Agent

This course includes the theory, ways and means that the Christian educator can engage in planned change in the local church or other related settings through the discovery of needs, diagnosis, goal setting, planning strategies, and evaluation. The course also centers on the Christian educator functioning as a change agent, and his or her relationship with those with whom he or she works.

2 credits

812. The Campus Ministry

This course is concerned with the historical development of the campus ministry, and the philosophical and methodological problems of campus religious work. There also is a study of contemporary work being done to make the life of the church more relevant to the university.

2 credits

813. The College Teaching of Religion

This course is concerned with the theories, practices, and methods of teaching religion on both private and public college campuses.

2 credits

814. Seminar: Group Dynamics

Participants learn the distinctive qualities of group leader, member, and observer; techniques of studying groups and developing group

leadership, multiple leadership, and the dynamics of interpersonal relationships within the group will be studied.

2 credits

815. Seminar: The Teaching-Learning Process

An intensive study of the teaching-learning process as an area of the Christian education curriculum, new dimensions of learning, theories of communication, learning situations, factors affecting learning and freeing capacity to learn.

3 credits

816. Seminar: Problems and Trends in Christian Education

Participants engage in a rapid survey of the history of Christian education and make critical analysis of the major cultural, psychological, and theological problems and trends. The content includes religion and public education, curriculum planning, programs for the development of leaders, and interdenominational cooperation.

2 credits

825. Directed Study in Christian Education

First or Second Semester (Repeatable) **2 credits each**

B. CHURCH ADMINISTRATION AND LEADERSHIP

826. Denominational Polity

A study of the structure and practices of the respective denominational constituents of I.T.C. Required of M. Div. in denominations as indicated: (Second Semester)

2 credits

- a. African Methodist Episcopal (AME)
- b. Baptist
- c. Christian Methodist Episcopal (CME)
- d. Church of God in Christ (COGIC)
- e. Presbyterian (U.S.A.)
- f. United Methodist

827. Church Administration

The minister's role in the art and science of planning and directing the work of the local parish. Principles and procedures for relevant programs, structures and finance; the development of effective payworkers; the guidance of staff workers; and the development of spiritual values are studied as means of developing purposeful and meaningful administration. Required of Middlers.

3 credits

828. Ministerial Leadership

Techniques of leadership for ministers. Attention is given to such subjects as the elements of effective leadership and methods of self-analysis and self-improvements for leaders. The course also offers training in conducting group discussions and demonstrations, and counseling as a leadership method.

2 credits

830. Seminar: Parish Administration

An advanced study of selected problems in church administrative abilities. Attention is given to administrative procedures in annual conferences (where applicable) associations, conventions, as well as councils of local churches.

2 credits

C. MISSIOLOGY, EVANGELISM AND MISSIONS

837. An Introduction to Christian Evangelism

A study of the nature, history, theology motivation, history and goals of evangelism in the mission of the church. Analytical studies are made of selected important evangelistic movements of the past in light of their social, economic and political contexts.

2 credits

838. Contemporary Modes of Evangelism: Seminar

Recent developments in evangelism as they relate to contemporary culture and technology. Study is directed toward the way changed styles of contemporary life (urban anonymity, high density population areas, suburban loneliness, inner city decay, etc.) dictate different methods of evangelism and an evaluation of new and innovative modes of evangelism (electronic media, arts etc.)

2 credits

840. The Christian Mission in History

A study of the worldwide expansion of the Christian Mission from the Protestant Reformation to the present with emphasis on the last two hundred years.

3 credits

D. FIELD EDUCATION

841, 842. Field Education

This course is designed to provide an exposure to ministry and to assist in the integration of all disciplines of the student's previous and current classroom learnings. Each student is assigned both secular and church placements for a maximum of six hours per week wherein tasks of ministry are explored and performed. In addition to this exposure a weekly seminar-reflection session is held in small groups for a scheduled two hour period. Required of M.Div. students and should be taken in sequence in the senior year.

First and Second Semesters 2 credits each

843. Field Internships

Full-time supervised practice for short-time periods in the summer, to a full internship year. Assignments will include ecumenical organizations, a local parish, a social agency, military base, educational or other institutions related to the helping profession. Interns of a year may be exempted from field education reflections provided nature and supervision warrant such exemption. Application for internship and exemption negotiations must be filed at least three months prior to entry. Credits granted may be related to the particular year of seminary study. Basic assignments follow:

Short Time Period 3-6 credits
Year Without Directed Study 8 credits
Year With Directed Study 12 credits

E. HOMILETICS

846. Preparation of Sermons

A course which deals primarily with the theoretical aspects of sermonizing, including a theological understanding of preaching; a psychological-sociological analysis of the formal elements of sermons; an understanding of the significance of personal discipline for effective preaching; and concern for seeing the relevance of the Christian Gospel for liberating people in contemporary times. Practical discipline in writing sermons is stressed throughout the course. Required of M.Div.

3 credits

847. Delivery of Sermons

A course which deals primarily with the practical aspects of sermonizing, including the assignment of members of the class to preaching groups for clinical experiences and the evaluation of such experiences by the student peers and the instructor. Television and tape recording devices (audio-visuals) are used to enhance the effectiveness of the experience. Required of certain denominations. Prerequisite: Preparation of Sermons.

3 credits

848. The History of Preaching

This course is designed to acquaint students with the form, content and theories of preaching. By studying preaching in critical historical epochs, a holistic and critical view of the preaching task may be gained. Sermons are prepared by students using a variety of rhetorical styles and forms and delivered for class critique.

2 credits

849. Liturgical Preaching and Worship

An advanced seminar for students who want to further develop their skills in planning and leading worship services in light of the Christian Church year and other planning calendars of constituent denominations. Homiletics and worship disciplines are combined in an approach using denominational and consensus lectionaries, with a view toward adding or omitting passages to ascertain integrity in Afro-American worship. Prerequisite: Worship or Preparation of Sermons. Co-taught: Costen and Clingan.

2 credits

850. Expository Preaching

This course deals primarily with the validity and the relevance of the Bible as a foundational resource for the proclamation of the Gospel including principles of biblical interpretation for Gospel communication, experiences in relating biblical meanings to contemporary language and problems, clinical experiences by the instructor and the student peers. Audio-visuals are used to enhance the effectiveness of this course.

2 credits

851. Tutorial in Preaching

A course designed to give students independent, tutorial, clinical assistance in preaching. Enrollment limited; registration by request only. Prerequisite: Preparation of Sermons.

1 credit

E. WORSHIP (LITURGY)

852. Worship

This course brings together historical, theological, psychological, and socio-cultural foundations of Christian Worship, with special attention given to the sacraments/ordinances of the denominations represented at the ITC. Particular attention is given to faith and worship as expressed in the Black witnessing community, recognizing African and Afro-American heritages as well as the heritage of Western church traditions. A practicum phase is the culminating activity of this course, allowing students to participate as worship planners and leaders highlighting each denomination's history, polity and practice. Required of M.Div. and M.A.R. candidates.

3 credits

853. Advanced Seminar in Worship and Liturgics

An advanced seminar on the doctrine, history and theology of the sacraments/ordinances of constituent denominations, with special concern for liturgical renewal and contemporary practices in the church ecumenical and Black congregations in particular. Each student selects an area of particular concern for in-depth research and writing with a view toward publication. Prerequisite: Worship and/or Preparation of Sermons.

3 credits

854. Homiletics

Developing the art of preparing and delivering sermons. Designed for students for whom preaching will not be a regular function.

3 credits

Liturgical Preaching and Worship

(See page 103)

F. COMMUNICATIONS

860. Communications

A course designed to improve skills relating to oral and written English, theme organization, reading comprehension. Required in the first year for students found deficient in these skills. Student's time in the course may be extended upon recommendation of the instructor.

The two credits received for this course are not applicable toward a M.Div. or M.A.R. Degrees.

861. Introduction to Theological Communication

This course stresses basic principles of communication used in speaking and listening, writing and reading, especially as they apply to the ministries of the church. Deals with problems of mental and emotional stimulation and response, intellectual conceptualization, personal confidence and the ability to function as a mature minister and community leader.

3 credits

862. The Pastor as Liberating Communicator

A course which deals primarily with the parish minister as a key figure in the interpretation of the Christian faith within the local church and in its transmission to the local community including a theological interpretation of the parish minister's identity as communicator, a psychological-sociological analysis of modes of effective communication, and an analysis of theological meanings for liberation in contemporary times.

2 credits

863. Advanced Speaking

A study of principles of public speaking together with practice on developing speaking skills. Designed to help pastors in their church and community leadership other than preaching. Fundamentals of oral communication will be stressed. Speeches and discussion on topics related to the minister's work will be assigned using outstanding Black ministers and leaders as models. Parliamentary procedure will form a basic portion of the course.

2 credits

864. Research Methodology (Also cross reference with ATA courses)

This course is an introduction to the fundamentals of research planning and execution. Each student's approved research design will be supervised by the instructor. Required of D.Min.

3 credits

G. MUSIC

870. Survey of Church Music

Musical, historical, theological and cultural foundations of music in worship (liturgy) in general and in Black liturgical experiences in particular. Various forms and styles are studied with concern for Euro-American and Afro-American hymnody, spirituals, gospel songs, chants and anthems. Criteria for determining the appropri-

ateness of music are explored through the planning of worship services. Hymnals of constituent denominations will be examined and the use of the various indices studies.

3 credits

871. Afro-American Church Music

An in-depth study of religious music, vocal and instrumental, growing out of African and Afro-American religious experiences, as well as music composed and arranged by Afro-American students. The students are exposed to the developing repertoire of music composed by Afro-Americans (anthems, cantatas, service music, etc.) that can supplement the spiritual and Black gospel traditions. Distinctions are made between forms and styles of musical expressions. Each student is required to do research and write with a view toward publication.

3 credits

872. Center Chorus

Choral performing experiences for the ITC community (students, spouses and faculty). Choral literature includes African, Afro-American and Euro-American forms and styles with particular concern for accurate tonal production, articulation and authentic reproduction of choral music. Prerequisite: individual auditions.

1 credit

873. Music Theory: Fundamentals

This course is designed to help students review basic elements of music notation; to develop both listening and singing skills, and discover the method of writing some of the music that he or she hears; and to assist students in further understanding written and keyboard harmony. The level of advancement is determined by the qualifications of the students enrolled.

3 credits

874. Music in Christian Education

A study of the creative use of music in Christian Education, curriculum content related to music, selection and use of music for all age levels and musical training for church school teachers. Prerequisite: Music Theory: Fundamentals

3 credits

875. Music Ministry

A study and practical application of the skills necessary for administering the total music program of the church. This approach includes music for all ages (K - Adult) congregational sizes (small and large church music programs) and special situations (handicapped,

artistically and academically talented). The role of the congregation, pastor(s), minister or director of music, choral and instrumental director, organist, will be examined historically, theologically and psychologically. Students will share in a laboratory practicum and in observation of several effective music programs and plan a program for their own local church.

3 credits

876. Seminar: Exegetical Approach to the Use of Hymns, Spirituals and Black Gospel Songs

This course is designed to lead to appropriate and imaginative use of music from various traditions in worship. Song texts will be examined with reference to biblical, theological and sociological concepts upon which they are drawn. Prerequisite: Survey of Church Music.

3 credits

877. Choral Conducting

Basic techniques in choral conducting; interpretation of choral styles.

2 credits

878. Independent Study in Church Music

An opportunity for individual advancement in areas of specific concerns. Students work closely with music faculty and are expected to present a scholarly paper as a result of serious research. Prerequisite: No less than 12 credits of music from the curriculum.

2, 3 credits

H. LITURGICAL DRAMA

880. Liturgical Drama Workshop

A workshop course that includes an investigation of historical relationship of drama and worship, the reading of a variety of plays suitable for use in and by the church, introduction to the techniques of acting and directing, and suggestions for meeting the special technical problems (scene design and construction, lighting, costuming, makeup, etc.) encountered in church productions. An integral part of the course is participation in a play which is to be performed publicly.

Credits: Four credits (2 lecture periods per week plus practicum time involved in rehearsals, shopwork, etc.)

881. Theological Dimensions of Contemporary Plays

A study of selected contemporary plays which reflect ethical and theological questions of our time. Plays such as *The Elephant Man*; *Whose Life Is It Anyway?* *Waiting for Godot*; *After the Fall*; and *J.B.*

2 credits

INTERDISCIPLINARY COURSE

INT-008. Foundations for Ministry

A basic interdisciplinary course designed to introduce the student to Christian ministry. Emphasis will be placed on ministry within the Black witnessing community. The various components of ministry—human, societal, and spiritual—will be introduced, examined, and evaluated.

IN-MINISTRY D.MIN. AND S.T.D. COURSES

A. In-Ministry Doctor of Ministry

The In-Ministry curriculum consists of advanced courses and seminars, professional and graduate, provided by participating schools.

ATA-401. Seminar on Ministry

Basic seminar on ministry theory and career analysis planned and led by a teaching team representing several disciplines; exposes the student to the nature and forms of ministry today. Required of all In-Ministry students at the beginning of the D.Min. Program.

6 credits

ATA-467. D.Min. Clinical

The clinical requirement may be met through completion of an accredited clinical pastoral education program or through a self-developed clinical experience which meets the requirements of clinical programs at ITC. Either clinical must be approved prior to registration by the director of D.Min. studies and the director of Supervised Ministry.

6 credits

ATA-496. Doctoral Project Supervision Seminar

Designed for D.Min and S.T.D. students who are beginning to work on their project dissertations. Its purpose is to introduce the student to evaluation research with particular attention to selecting a problem, choosing an appropriate theory, and building an adequate research design. Emphasis will be upon how to gather, organize, evaluate, and interpret data collected for the purpose of writing a project dissertation. May be taken over two or three semesters.

6 credits

Min-000. Administrative Fee

No credit

B. Doctor of Sacred Theology

The S.T.D. curriculum consists of approved advanced professional and graduate courses and seminars available in the participating schools. The following have been developed especially for the S.T.D. program:

ATA-463. The Development of Modern Pastoral Counseling

Modern history of pastoral counseling; its roots in theology, psychoanalysis, existential and humanistic psychology.

3 credits

ATA-471. Seminar in Personality Theory

Contemporary personality theories reviewed to assess their relevance for pastoral counseling.

3 credits

ATA-473. Diagnosis and Change

Process of evaluation and change considered from both pastoral and psychological perspectives.

3 credits

ATA-475. Pastoral Theological Method

Attempts to develop a pastoral theology consistent with both systematic theology and pastoral practice.

3 credits

ATA-477. Seminar in Pastoral Supervision

Provides doctoral students in pastoral counseling and general ministry with the experience of pastoral supervision under the guidance

of clinical supervisors. Acquaints students with the expanding literature on pastoral supervision from a variety of disciplines. Students register for ATA-477a and ATA-477b.

2 credits

ATA-478. Group Therapy: Theory, Process, Application

Students register for ATA-478a, ATA-478b, and ATA-478c.

2 credits

ATA-485. Counseling Practicum

Student engages in successive semesters of an assigned amount of counseling under supervision. Assigned readings and appropriate didactic materials included. Students register for ATA-485a, ATA-485b, ATA-485c, and ATA-485d for a minimum total over two years of 18 semester credits.

ATA-489. Directed Study

For D.Min. and S.T.D. students.

Variable credit.

ATA-496. Doctoral Project Supervision

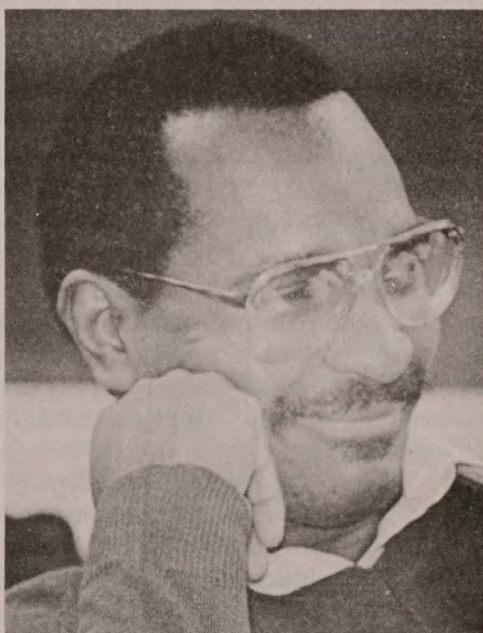
See description under D.Min. courses.

6 credits

ATA-000. Administrative Fee

No credit

STUDENT SERVICES



Student Services

ACADEMIC AWARDS AND HONORS

The following awards and honors are available to qualified students.

The Interdenominational Theological Center

Faculty Honor Award given to the M.Div. candidate who has achieved the highest academic record during his/her seminary career.

Elected Benjamin E. Mays Fellows

Gammon Theological Seminary

1. Academic Awards:

The Joseph Benjamin Bethea Academic Achievement Award. This award is given each year to a United Methodist student preferably of the North Carolina Annual Conference, who maintains both an accumulative and a semester average of above 3.00. The student must be oriented toward the pastoral ministry and in preparation for the same with a strong emphasis in developing effective skills in communication.

The Henry L. Bowden Honors Scholarship Award to the United Methodist student who has made the highest grade point average than any other United Methodist student for the first two years of his or her seminary career. The scholarship to be given in the Spring of his or her Middler year to begin and run for the duration of his or her senior year at Gammon/ITC.

The Frank W. Clelland Award is to be presented each academic year to the United Methodist Master of Divinity candidate maintaining the highest academic record above 3.00.

The John A. Greene Award to be granted to the United Methodist student with a 3.00 or above average who is in his or her senior year as a candidate for the Master of Divinity degree. The student must have chosen the parish ministry as his or her major concern and such a choice should be reflected in his or her concern, sensitivity, love for people so long characterized in the tradition of the John A. Greene family.

The Bishop Charles F. Golden Senior Honors Award to be given to the United Methodist student who enters his or her senior year having maintained the highest academic average during his or her Junior and Middler years.

The L. L. Haynes, Sr. Preaching Award should be given to the

United Methodist senior student who has the highest accumulative average of 3.00 and above, and who has exemplified the same in his or her academic preparation in the delivery of sermons and the most potential for the ministry of the "Word." This nomination should be made by the Homiletics Department.

The Cornelius L. Henderson Honors Award - given to the Mid-dler student whose Junior year record reflected most clearly a commitment to scholastic and to the parish ministry. He or she must have maintained an average of not less than 3.00 and must be a member of the United Methodist Church.

The Ben Hill United Methodist Church Internship Award. To be awarded to the Gammon student selected as a year or a summer intern by the Ben Hill United Methodist Church Pastor and/or the Pastor-Parish Relations Committee in consultation with the Administrative Board. Person(s) selected should maintain an average of 3.00 and above.

The M. J. Jones Merit Scholarship is to be given to the United Methodist student of the North Georgia Annual Conference with an average of 3.75 or above.

The Willis J. King Award in Old Testament is an academic award presented annually to the two most outstanding students in the field of Old Testament studies during each current academic year. One of the awards should be presented to a United Methodist student with the highest average in Old Testament studies above 3.00. The other award may be presented regardless of denomination, to the student with an average above 3.00.

The William Lumpkin Memorial Award should be given to the United Methodist student who has achieved a 3.75 average and/or above, and who has chosen Pastoral Care as his or her area of concentration and has exemplified in action commitment and study and a special concern for ministry to the aging. (This nomination should come from the Department of Pastoral Care.)

The C. C. Maloney Memorial Award. Two Biblical exegetical awards to be given annually. One award to be given to the student presenting the best exegetical essay. The second award will be given to the United Methodist student who presents the best exegetical essay during the school year. It is possible that both awards could be given to a United Methodist student in a given year. Judging to be done by the Faculty of Field I (Bible). The award alternates from Old Testament to New Testament.

The Dr. Gerald O. McCulloh Church History Award should be given to the United Methodist Student who maintains the highest average in Church History above 3.60.

The Walter G. Muelder Christian Social Ethics and Student Lectureship Award should be given to one United Methodist senior student and to a student without denominational reference, who has maintained the highest accumulative record for the three years of his or her Master of Divinity career.

The Mullin Memorial Award should be given to the Student-Pastor who has achieved a 3.00 average or above and who has exemplified the greatest potential for the parish ministry. The nomination for this award should come from the Department of Field Education.

Award to the *North Georgia Annual Conference* United Methodist student who has exemplified, during his or her Junior year, quality scholastic commitment and a dedication to the pastoral ministry.

The R. B. Shorts Middler Scholarship Award to be given to one United Methodist student and one non-United Methodist student, at the beginning of his or her Middler year. The student must have maintained an average over and above 3.00.

The Charles A. Talbert Award in Church History - to be given to the United Methodist Middler or Senior student who has an average of 3.00 or above.

The Bishop Melvin C. Talbert Award to be given each year preferably to a United Methodist student from the Louisiana Annual Conference of The United Methodist Church or the Seattle Area. The student must maintain an average of 3.00 or above.

The Bishop James S. Thomas Scholarship Award to be given to a United Methodist student who is already in ministry as a Student Pastor and has exemplified, during his or her Middler year his or her aptitude toward the parish ministry.

The Amy and Phylemon Titus Academic Award to be given to the highest ranking United Methodist student(s), preferably, from the Texas Annual Conference. In the event there are no currently enrolled students from the Texas Annual Conference, the, the second preference would

Elected *Crusade Scholars*

Elected *Benjamin E. Mays Fellows*

United Methodist Travel Seminar Recipients

2. Non-Academic Awards

The Gaylton Arnold Memorial Award to be given to the United Methodist Junior student whose college undergraduate grade-point, on admission, was a 2.50 and above and who expressed a prior genuine interest in entering the seminary to prepare for the parish ministry. The award is to be given to a student from Stanley United

Methodist Church, the Chattanooga District or the Holston Annual Conference; or a student from another conference, if there are no students from Stanley United Methodist Church or the Holston Annual Conference.

The Mary W. Clapp Award to the United Methodist Junior who has exemplified the most promise in academic orientation and commitment in preparation for ministry. The student should have an accumulative average of 2.50 or above.

The John W. Heyward, Jr. Award to be given to the Middler who has exemplified high academic growth in the area of communication, preparation and delivery of sermons; who has given careful attention to his or her potential in the area of Church Administration in preparation for Pastoral Ministry. Accompanying his or her ability, he or she should have retained an average of 2.50 or above.

The Edith Hines African Student Award to be made each year to a United Methodist student enrolled in the Interdenominational Theological Center through Gammon Theological Seminary from the continent of Africa. He or she should have an accumulative average of 2.50 or above.

The Jones Memorial United Methodist Church and United Methodist Women's Scholarship Award. This award is given in honor of the stalwart and Christ-conscious members of the Jones Memorial United Methodist Church to the United Methodist student, preferably from Jones Memorial United Methodist Church, maintaining an average of 2.50 and above; who expresses a genuine interest in the parish ministry and strong support for the United Methodist Women's plans and programs.

The Maveety Award. Each year Gammon Theological Seminary will offer three Maveety Awards to a Junior, a Middler and Senior United Methodist student. The Junior must be entering the seminary with a grade point of 3.00 and above; the Middler must have a current average of 3.50 and above; and the Senior must have an accumulative grade point average of 3.50.

The Joseph W. Queen Award to be given to the Student-Pastor who has maintained the highest scholastic average above 2.50.

The John Arthur Simpson Award to be granted to the United Methodist senior student who has done more to further ecumenical and interdenominational cooperation on campus, while maintaining a scholastic average of 2.50 and above.

The Smith-Taylor Award to be made to the graduating United Methodist student who has shown the most progress over the three-year period and has maintained an accumulative average, for the three years, of 2.50 or above.

The James S. and Emma E. Todd Award to the United Methodist senior student who has consistently manifested Christian character, academic growth, gifts and graces essential to the Christian ministry, while maintaining an average of 2.85 and above.

The Ada S. Watters Award to be granted to the United Methodist senior student who has excelled in his or her preparation for the parish ministry by maintaining a 2.50 average or above.

Mason Theological Seminary

The O. T. Brown, Sr. Fellowship Award given to the student(s) who makes outstanding contributions toward unity within the Mason Fellowship.

The Dean's Honor Award given by the Dean of Mason Seminary to the students who make the greatest contributions to his/her school through the use of his/her skills and spiritual resources during the academic year.

The Oliver J. Haney, Sr., Preaching Award given to the student who has distinguished him/herself in the Preaching Ministry.

The Gracie Tugerville Haney Women in Ministry Award given to the female student who has a strong interest and commitment to Evangelism.

C. H. Mason Award given to students with the highest academic achievements during the current academic year.

The Pioneer Scholarship Award awarded both for significant academic achievement and for outstanding contribution to the Church of God in Christ through Mason Seminary, local congregation, jurisdiction or national church.

Morehouse School of Religion

The Antioch Baptist Church North of Atlanta Award given to students who have distinguished themselves academically, and who have contributed to the overall well-being, growth and development of Morehouse School of Religion.

The Williard Bolden Award given to two students annually, with first preference given to the president of the Fellowship, and second preference to a student who has served either as an officer of the Fellowship and/or has shown a commitment to the welfare and well-being of fellow seminarians.

The Curtis Cruell Award given to a student who has demonstrated outstanding academic achievement, and who has demonstrated leadership for the overall welfare for Morehouse School of Religion.

The General Missionary Baptist State Convention of Georgia

Award given to students who have demonstrated outstanding academic achievement and leadership ability, and who hold churches that are members of the General Missionary State Baptist Convention of Georgia.

Victor Thomas and Edith Messer Glass Award (new) was established in honor of Victor and Edith Glass in recognition of their years of ministry and concern for racial reconciliation. The scholarship is given to a student(s) who has excelled academically and who has shown interest in missions and ministries of racial reconciliation.

The Thomas E. Huntley Award given to a student who exhibited outstanding Christian character, and demonstrates an unqualified commitment to ministry.

The S. H. James Award given to students of high academic achievement and distinction who have demonstrated leadership and interest in the parish ministry, and who blend their religious leadership with a strong interest, commitment and participation in civic and political-governmental affairs.

The St. John Missionary Baptist Church of Atlanta Award given to a student who has demonstrated high academic achievement at the "B" level or above, who shows definite interest and commitment to the pastoral ministry, and who demonstrates a cooperative and supportive spirit with fellow students, faculty, administration, and staff.

The William A. Jones Award given to a student who has demonstrated high academic performance, unusual promise for church leadership, and interest in developing gifts, talents, and preaching skill.

The D. E. King Award given to a student who has distinguished himself/herself academically, and who has an interest in the preaching ministry of the church.

The Martin L. King, Sr. Award given to a student of outstanding academic achievement and commitment to the pastoral ministry, and who has demonstrated a cooperative and loving spirit for the well-being and uplift of Morehouse School of Religion.

The Robert Alexander Laws Award.

The Metropolitan Baptist Church of Memphis Award to be given to a student who has demonstrated outstanding academic achievement and leadership ability, and who is interested in the pastoral ministry as well as the counseling ministry of the church.

The Olivet Institutional Baptist Church of Cleveland Award given to two students of demonstrated high academic achievement and leadership ability, and who have contributed to the cooperative well-being and progress of the Morehouse School of Religion Family.

The Forrest Bailey Parker Award given to a Senior or Middler who has demonstrated industry, integrity and a commitment to the Christian Ministry while a student at the Morehouse School of Religion.

The Louise Miller Parker Award given to a female student who has exemplified a commitment to Christian service, integrity, and high moral character as a student at the Morehouse School of Religion.

The Robert E. Penn Memorial Award given to a student who has demonstrated unusual academic achievement and progress in Field Education.

The M. L. Raglin Award given to students who have high academic performance and achievement, and who have labored to distinguish themselves in preparation for ministry against odds while maintaining a hopeful and optimistic outlook about life and its future possibilities.

The Sandy F. Ray Memorial Award given to a student who has demonstrated excellent academic achievement and a potential for a distinguished ministry with integrity as its hallmark, and who demonstrates outstanding gifts and skills in the area of homiletics.

The Solomon B. and Mary O. Ross Scholarship Award given to a male or female Middler with a family of one or more children, and a grade-point average of 2.50 or above, who shows a commitment to the Baptist ministry or Christian Education.

The Charles J. Sargent Award given annually to a student who has distinguished himself/herself academically at the level of "B" and above and who has demonstrated integrity in his/her deportment and aptitude for administration.

The Emory R. Searcy Award given to a student who has demonstrated outstanding academic achievement, and who has an interest in legal affairs as they infringe upon the religious life and witness of Black people in the Black community.

The Marshall Lorenzo Shepard, Sr. Memorial Award given to Baptist seminarians of demonstrated excellence in scholarship, outstanding involvement in social, civic and political concerns that impact the human community of church persons, and who have demonstrated an abiding commitment to and clarity about the mission and ministries of the Church.

The Thankful Baptist Church Award given to a seminarian who is a member of Thankful Baptist Church of Rome, Georgia, and with consideration given to other members of Morehouse School of Religion who maintain a "C-plus" average or above, and are in good moral and ethical standing with MSR and the ITC community, if no

members of Thankful Baptist Church are enrolled.

The L. M. Tobin Award is given to a student who has high academic performance and achievement, and who has labored to distinguish his/her self in preparation for ministry against odds while maintaining a hopeful and optimistic outlook about life and its future possibilities.

The Union Baptist Church of Atlanta Award given to students who have distinguished themselves academically, and who have contributed to the well-being, growth and development of the Morehouse School of Religion.

The C. T. Walker Memorial Award given to a student of high academic performance and gifts for preaching and church leadership.

The W. W. Weatherspool Award given to a student who has demonstrated academic ability, and who has an interest in the pastoral ministry, participation in civic affairs, interest and concern for national and international affairs, and has demonstrated promise and ability in writing and publication.

The Fannie L. Wheeler Award given to a student whose Christian spirit has helped to promote a sense of family among the Baptist students on campus and whose efforts have helped promote the work of the Morehouse School of Religion.

The Joseph Wheeler, Sr. Award given to a Middler or Senior who as a Morehouse School of Religion student has been active in a church, has contributed time and energy to the school, and whose Christian character and commitment to the ministry is unquestioned.

The Jasper Williams, Jr. Award given to a student with an outstanding academic record, and who has demonstrated an interest in the pastoral ministry and gift for developing as a good preacher.

The John Wesley Williams Award given to the Morehouse School of Religion Middler who has exemplified the highest standards of Christian integrity and morality and who needs financial assistance to complete the senior year at Morehouse School of Religion.

Phillips School of Theology

The Alumni Award to be awarded to students with the highest average in New Testament studies during the current year as well as having achieved academically in other areas of theological study.

The Dean's Award awarded to students who have made the best records as pastors during the year, and who have achieved academically as well.

The Essie B. Taggart Award to be awarded to a C.M.E. student

with excellence in academic performance.

Johnson C. Smith Theological Seminary

Arthur H. George Tuition Award given annually to a senior Presbyterian student who has excelled in student pastoral ministry, and gives promise of good future service to the life of the church.

John W. Meister Award given annually to a graduating senior student possessing great potential for effectual ministry.

Johnson C. Smith Seminary Achievement Award given to a Johnson C. Smith Seminary graduating senior with the highest academic average.

Raymond Worsley Award given to a student of outstanding academic achievement and commitment to the pastoral ministry, and who has demonstrated a cooperative and loving spirit for the well-being and uplift of Johnson C. Smith Seminary.

Turner Theological Seminary

The Harold I. Bearden Award given to three students of Turner Theological Seminary who have achieved high academic averages, who express deep concern for the Christian ministry, and who exemplify responsibility in moral and spiritual growth in the community.

The Sammye R. Coan Memorial Award given to two M.Div. candidates with the highest academic achievements during their seminary career.

The Dean's Award given to a student of Turner Theological Seminary who has achieved a high academic average, and who has exemplified the greatest leadership ability on the I.T.C. campus.

The James H. Clark Memorial Preaching Honor Awards and Awards given to Seniors and Middlers who have shown the most progress in the Homiletics Department, and who have achieved academically in other areas of study at the seminary as well.

The John A. Middleton Memorial Award given to a student having achieved a high academic record at Turner Theological Seminary, so as to free the recipient to excel as a scholar.

The Bishop Frederick Hilborn Talbot Award given to a student of Turner Theological Seminary who has achieved a high academic average above a cumulative average of 3.00, and who has contributed significantly to the promotion of Turner Theological Seminary.

The Bishop William R. Wilkes Memorial Award given to a member of the Senior Class and to a member of the Junior Class at Turner Theological Seminary who have high academic achievements, have contributed significantly to the life of the Seminary community, and have demonstrated leadership and responsibility in mat-

ters of financial obligation, personal adjustment, and Christian growth.

The United Church of Christ Scholarship Fund

The United Church of Christ Scholarship Fund is available to United Church of Christ students on the approval of the Scholarship Committee of the Southeast Conference.

The National Association of Ministers' Wives and Ministers' Widows Honor Award

The National Association of Ministers' Wives and Ministers' Widows Honor Award given to two students who have made high academic achievements.

Student Christian League Award

The Edwin T. Bush Memorial Scholarship Fund is in memory of Brother Edwin T. Bush who was at The Interdenominational Theological Center during the School Year 1971-1972. The annual award is given by the Student Christian League to an international student who has portrayed leadership and scholarship within The I.T.C. Community.

The Milner L. Darnell Memorial Award given to a student on the basis of academic achievement, character and personality, who demonstrates outstanding potential for an effective Christian Ministry.

The Alvin L. Dopson Memorial Award given to a student having high academic achievement, and who has done much to promote good will and well-being on the I.T.C. campus.

The Joseph D. McGhee Memorial Award

The Joseph D. McGhee Memorial Award given to a graduating senior who has done the most in Public Relations for the I.T.C. while still having achieved academically.

SPECIAL HONORS AND AWARDS

Melva W. Costen Honor Awards are given to those students who have provided musical leadership at the I.T.C. through the I.T.C. Center Chorus for two/three consecutive years and who have maintained high academic records in music as well as other areas of the curricula.

The Benjamin E. Mays Fellowship in Ministry Honor Award - administered by the FUND for THEOLOGICAL EDUCATION, Inc., Princeton, New Jersey, is designed to provide financial assistance to outstanding Black North American men and women who are committed vocationally to one of the ordained ministries of the Christian Church, and who are in pursuit of the Master of Divinity degree or its equivalent.

The BEM/UNCF/ITC Scholarship Award - recommended by ITC Faculty to a deservant person who has a cumulative of 3.50 or above and who has been matriculating at the Center for at least one academic to receive a scholarship of \$1,000 for the academic year.

The Bible Award given by Field I (Bible) to the graduating Senior with the most distinguished record of achievement in the area of Old Testament.

The Murray Branch-Charles B. Copher Award in Old Testament - given by Field I (Bible) to the graduating senior with the most distinguished record of achievement in the area of Old Testament.

The R. C. Briggs Award in New Testament - given by Field I (Bible) to the graduating senior with the most distinguished record of achievement in the area of New Testament.

The James H. Costen Leadership Award - given by the class of 1984 to the person who best exemplifies the ITC ethos of "Honesty, Integrity, Industry, and Commitment" as defined and explicated by Dr. Costen.

GOVERNANCE: BOARD OF TRUSTEES



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Banker (Retired)
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LEGEND: YE (Year Elected)	C (Congregational)	SD (Student
At-L (At-Large)	P (Phillips—	Designate)
G (Gammon—	Christian Methodist	T (Turner—African
United Methodist)	Episcopal)	Methodist
FD (Faculty	S (Smith—	Episcopal)
Designate)	Presbyterian)	B (Baptist)
M (Morehouse	CHM (Mason—	E (Episcopal)
School of Religion—	Church of God in	AD (Alumni
Baptist)	Christ)	Designate)

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B.D. Johnson C. Smith University
Th.M. Southeastern Baptist Theological Seminary

Ext. 104

David T. Shannon Vice President for Academic Services/Academic Dean
A.B., 1954, Virginia Union University; M.Div., 1958, Oberlin Graduate School of Theology; S.T.M., 1959, Oberlin Graduate School of Theology; D.Min., 1974, Vanderbilt University; Ph.D., 1975, University of Pittsburgh; Additional Study Catholic University, Harvard Business School, Mansfield College, Oxford University

Ext. 107

Edith D. Thomas Registrar/Director of Admissions
A.B., 1948, Clark College; M.A., 1963, Atlanta University; Additional Study Boston University, 1972; M.R.E., 1976, Interdenominational Theological Center

Ext. 102

Elizabeth Littlejohn Director of Financial Services
B.S., 1970, Florida A & M University

Ext. 108

Billie J. Hooker Director of Institutional Advancement
B.A., 1957, Albany State College; M.S., 1967, Atlanta University; Ph.D., 1983, Ohio State University

Ext. 152

Harold E. Moore, Sr. Director, Administrative Services
A.A., 1957, Washington Junior College; M.Div., 1983, Interdenominational Theological Center.

Ext. 175

Jane Jelks Assistant Director, Institutional Advancement
B.A., 1969, Spelman College

Ext. 154

B. ADMINISTRATIVE DEANS

Oliver J. Haney, Jr. Recruitment
525-0021

Alfred L. Norris Constituency Development
524-2114

William Larkin Alumni Relations
525-2741

Lonnie J. Oliver Financial Aid
524-1933

Edward R. Davie Public Relations
688-6743
Daniel W. Jacobs, Sr. Student Life
525-7802

C. THE SUPPORT STAFF

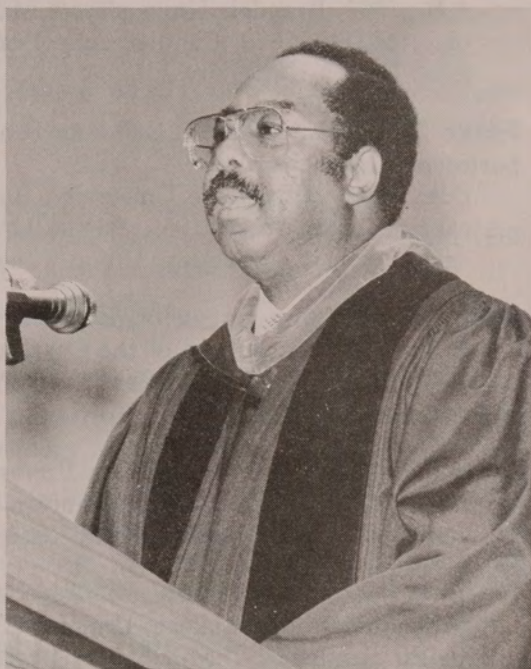
Barbara G. Arrington Administrative Assistant
688-6743 Morehouse School of Religion
Betty R. Butler Supervisor, Faculty and Support Office
Ext. 142
Joseph and Elizabeth Cates Director of
522-2899 Maintenance Services, General Maintenance
Services Company
Sallie Clemmons Cashier-Hostess
523-3593 Willis J. King, Apartment Complex
Damon M. Cosby Staff Accountant
Ext. 178
Deborah Davenport Secretary
Ext. 102 for Student Records
Christopher Dill Staff Assistant, Registrar's Office
Ext. 102
Bernice Drummer Administrative Assistant
Ext. 175 Office of Administrative Services
Brenda Halliburton Secretary for ITC Journal
Ext. 165
Pamela K. Hawes Administrative Assistant
Ext. 152 Institutional Advancement
Cynthia D. Henderson Secretary to the Faculty
Ext. 156
Eleanor Hollis Secretary to Faculty
Ext. 148
Barbara C. Holton Secretary to the Vice President for
Ext. 107 Academic Services/Dean of Faculty
Veronda Howard Administrative Secretary to the Dean
525-0021 Charles H. Mason Theological Seminary
Frances B. Huff Secretary for Student Records
Ext. 102
Jeanette F. Ivory Secretary to the Director
Ext. 108 of Financial Services
Beverly L. Jenkins Financial Aid Officer
Ext. 111
Hattie R. Johnson Administrative Assistant to the
524-1933 Dean of Johnson C. Smith Theological Seminary

Marian McDonald Secretary to the Dean of Gammon
 524-2114 Theological Seminary
Carolyn McFarlin Administrative Assistant
 Ext. 164 to the Nielson Project
Mittie G. McGhee Staff Assistant to the
 Ext. 179 Director of Financial Services
Frances L. McRae Administrative Assistant
 525-7802 Turner Theological Seminary
Bessie Miller Business Manager
 524-3029 Gammon Theological Seminary
Mona M. Millikan Secretary to the Registrar
 Ext. 100
Christine R. Porter Secretary-
 524-1050 Administrative Assistant to Director
 524-1097 of Capital Fund Campaign
 for Johnson C. Smith
Ruth Richardson Switchboard Operator
Carolyn Riley Cashier/Financial Aid
 Ext. 110 Assistant
Minnie J. Wright Administrative Secretary to the
 Ext. 104 President

D. SECOND CENTURY CAMPAIGN

Francis L. Hollis Director, Second Century Campaign
 524-1050

FACULTY, ALUMNI



Faculty

FULL-TIME

Randall C. Bailey, Instructor, Old Testament

A.B., 1969, Brandeis University; A.M., 1972, University of Chicago; M.Div., 1979, Candler School of Theology; Ph.D. Candidate: Emory University

Isaac R. Clark, Fuller E. Callaway Professor of Homiletics; Department Chairperson

B.A., 1951, Wilberforce University; B.D., 1952, Payne Theological Seminary; Th.D., 1958, Boston University School of Theology; Post Doctoral Study, Union Theological Seminary

Ralph G. Clingan, Instructor, Homiletics

B.A., 1963, The College of the Ozarks; M.Div., 1967, University of Dubuque Theological Seminary; Ph.D. Candidate; Aquinas Institute of Theology

Melva Wilson Costen, Associate Professor, Worship and Music

A.B., 1953, Johnson C. Smith University; M.A.T.M., 1964, University of North Carolina; Ph.D., 1978, Georgia State University

Michael I.N. Dash, Director of Field Education

Graduate, Queens College; Diploma Th., 1961, Christian Theological Seminary; D.Min., 1975, Boston University—School of Theology

Carolyn Lynette McCrary-Dennis, Instructor, Psychology and Pastoral Care

Certificate Mention "Assez bien", 1969, University de Lyon; B.A. 1970, Bennett College; Certification, 1973; Centro Intercultural de Documentacion (CIDOC); M.Div., 1977, The Interdenominational Theological Center; 1978, C.P.E. Internship

John C. Diamond, Jr., Professor, Philosophy and Theology, Area Chairperson

B.S., 1951, Hampton Institute; S.T.B., 1958, Boston University School of Theology; Ph.D., 1965, Boston University Graduate School

Riggins R. Earl, Associate Professor, Christian Social Ethics

A.B., 1966, American Baptist College; M.Div., 1969, Vanderbilt University; Ph.D., 1978, Vanderbilt University

Bennie Eugene Goodwin, Associate Professor, Christian Education

B.A., 1956, Barrington College; M.R.E., 1965, Gordon-Conwell Theological Seminary; M.Ed., 1972, University of Pittsburgh; M.A., 1973, Pittsburgh Theological Seminary; Ph.D., 1974, University of Pittsburgh

Jacquelyn Grant, Assistant Professor, Systematic Theology

B.A., 1970, Bennett College; M.Div., 1973, Interdenominational Theological Center; Ph.D., 1985, Union Theological Seminary, N.Y.

Kenneth E. Henry, Associate Professor, Church History

B.A., 1956, Jarvis Christian College; B.D., 1959, S.T.M., 1969, Yale Divinity School; Ph.D. Candidate: Yale University

Jonathan Jackson, Professor, Christian Education; Area Chairperson

B.A., 1953, Clark College; M. Div., 1956, Gammon Theological Seminary; M.A., 1957, Scarritt College; Th.D., 1964, Boston University School of Theology

Mance C. Jackson, Director, Continuing Education/Associate Professor of Church Leadership and Administration

B.A., 1960, California State College; M.Div., 1966, D.D., 1980, The Interdenominational Theological Center

H. Wayne Merritt, Instructor, New Testament

B.A., 1968, Samford University; M.Div., 1971, Southern Baptist Theological Seminary; Th.M., 1973, Princeton Theological Seminary; Ph.D. Candidate: Emory University

W. Robert Myers, Assistant Professor, Bible

B.A., 1953, Otterbein College; M.Div., 1956, Union Theological Seminary; S.T.M., 1961 McGill University; Ph.D., 1971, Emory University (Post-doctoral study in Archaeology, Hebrew Union College and Tell Gezer, Summer 1972)

Thomas J. Pugh, Professor, Psychology and Pastoral Care

A.B., 1940, Clark College; M.Div., 1942, Gammon Theological Seminary; M.A., 1947, Atlanta University; Ph.D., 1955, Boston University; Post Doctoral Study, University of Chicago, University of Pennsylvania

Stephen C. Rasor, Assistant Professor, Sociology of Religion

B.A., 1970, Millsaps College; M.Div., Emory University, Candler School of Theology; Ph.D., 1984, Emory University

David K. Rensberger, Assistant Professor, New Testament, Area Chairperson

B.A., 1974, University of Wisconsin; M.A., 1975, University of Wisconsin; Ph.D., 1981, Yale University

David T. Shannon, Professor of Old Testament: Vice President for Academic Services/Academic Dean

A.B., 1954, Virginia Union University; M.Div., 1958, Oberlin Graduate School of Theology; S.T.M., 1959, Oberlin Graduate School of Theology; D.Min., 1974, Vanderbilt University; Ph.D., 1975, University of Pittsburgh; Additional Study Catholic University, Harvard Business School, Mansfield College, Oxford University

Warren Thomas Smith, Professor, Church History

Maryville College, 1942-1943; B.A., 1945, Ohio Wesleyan University; B.D., 1948, Emory University; Ph.D., 1953, Boston University; D.D., 1958, Lincoln Memorial University; Post Doctoral Study, Emory University 1974

Darius L. Swann, Professor of Missiology and World Religions, Area Chairperson

A.B., 1945, Johnson C. Smith University; M.Div., 1948, Johnson C. Smith University; S.T.M., 1959, Union Theological Seminary; Ph.D., 1974, University of Hawaii

George B. Thomas, Associate Professor, Church and Society; Director of Research-Action-Advocacy Project, Religious Heritage of the Black World

A.B., 1950, Lincoln University; S.T.B., 1953, S.T.M., 1954, Boston University; Diploma, 1960, Ecole des Affaires; D. Min. 1975, Colgate Rochester Divinity School

Joseph E. Troutman, Theological Librarian, Robert W. Woodruff Library in Atlanta University Center

B.A., 1960, Lenoir-Rhyne College; M.A., 1963, Lutheran School of Theology at Chicago; M.R.E., 1964, Princeton Theological Seminary; M.S. in L.S., 1980, Atlanta University School of Library and Information Studies

John W. Waters, Professor, Old Testament

B.A., 1957, Fisk University; S.T.B., 1967, Boston University School of Theology; Ph.D., 1970, Boston University

PART-TIME

- Daniel J. Adams**, Missionary-in-Residence/Visiting Professor
B.A., 1965, Seattle Pacific University; M.Div., 1969, University of Dubuque Theological Seminary; Ph.D., 1973, Aquinas Institute of Theology; M.A., 1979, Soochow University
- Charles B. Copher**, Professor of Old Testament, Emeritus
A.B., 1938, Clark College; B.D., 1939, Gammon Theological Seminary; B.D., 1941, Oberlin Graduate School of Theology; Ph.D., 1947, Boston University
- Edward R. Davie**, Acting Administrative Dean, Morehouse School of Religion
B.A., 1958, Morehouse College; M.Div., 1961, Interdenominational Theological Center
- Willie C. Davis**, Associate Professor, Communication Studies
B.A., 1927, Taldega College; M.A., 1954, Atlanta University; Graduate Study, University of Colorado at Boulder
- Oliver J. Haney, Jr.**, Instructor, Church of God In Christ History and Polity
B.A., 1965, Philander Smith; M.Div., 1969, The Interdenominational Theological Center
- Daniel W. Jacobs, Sr.**, Instructor, African Methodist Episcopal History and Polity
B.A., 1955, Morris Brown College; M.Div., 1962, Interdenominational Theological Center; D.D., Faith College
- William Charles Larkin**, Instructor: Christian Methodist Episcopal History and Polity
B.S., 1960, Alabama State College; B.D., 1963, The Interdenominational Theological Center; M.A., 1969, Colgate Rochester; S.T.M., 1970, New York Theological Seminary; Ed.D., 1979, University of Massachusetts
- Alfred L. Norris**, Instructor, United Methodist History and Polity
B.A., 1960, Dillard University; M.Div., 1963, Interdenominational Theological Center; D.D., 1976, Gammon Theological Seminary (ITC)
- Lonnie J. Oliver**, Administrative Dean, Johnson C. Smith Seminary
B.A., 1970, Johnson C. Smith University; M.Div., 1973, Interdenominational Theological Center; M.S.W., 1974, Atlanta University; D.Min., 1981, McCormick Theological Seminary

Eugene Robinson, Instructor, Pastoral Care

B.S. Paine College, M.Div., Interdenominational Theological Center; Summer 1967, Boston University; Th.M., Columbia Theological Seminary, Chaplain Supervisor

Charles J. Sargent, Instructor, Baptist History and Polity

B.A., 1949, Virginia Union University; B.D., 1952, Drew Theological Seminary; Th.D., 1983, Trinity Theological Seminary

Zvi Shapiro, Jewish Studies

B.A., 1962, Antioch College; M.A., 1966, Northwestern University; Ph.D., 1985, New York University

RETIRED

G. Murray Branch, Professor, Old Testament, Emeritus

B.S., 1938, Virginia Union University; B.D., 1941, Andover Newton Theological School; A.M., 1946, Drew University

Robert C. Briggs, Professor, New Testament Interpretation

A.B., 1937, Southwestern State University; Th.M., 1943, Th.D., 1946, Southern Baptist Seminary; Post-Doctoral Study, 1954-55, University of Edinburgh; 1955-56, University of Zurich; 1963-64, 1970-71, University of Tübingen; 1964, University of Marburg

Josephus R. Coan, Professor Emeritus, Christian Education and Mission

B.A., Howard University; B.D., Yale Divinity School; M.A., Yale University Graduate School; Ph.D., Hartford Seminary Foundation

Charles B. Copher, Vice President for Academic Affairs; Dean of Faculty; Professor of Old Testament, Emeritus

A.B., 1938, Clark College; B.D., 1939, Gammon Theological Seminary; B.D., 1941, Oberlin Graduate School of Theology; Ph.D., 1947, Boston University

J. Edward Lantz, Associate Professor, Communications and Ecumenics

B.A., 1934, DePauw University; M. Div., 1938, Yale Divinity School; M.A., 1942, University of Michigan

Ellis H. Richards, Professor, Theology and Philosophy

A.B., Syracuse University; B.D., Drew Theological Seminary; Ph.D., Drew University

Harry V. Richardson, President Emeritus

A.B., Western Reserve University; S.T.B., Harvard University;
Ph.D., Drew University

Ralph L. Williamson, Professor, Church and Society

B.S., Iowa State College; S.T.B., Boston University; M.S., Cor-
nell University; Special Studies, Teachers' College, Columbia
University; Ph.D., Drew University



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Atlanta, GA 30314
(404) 525-0021

COMMENCEMENT (1985) AND ENROLLMENT STATISTICS



THE GRADUATING CLASS OF 1985

CANDIDATES FOR DEGREES

MASTER OF RELIGIOUS EDUCATION

Broomfield, Philip M. (MSR)	Louisville, Georgia
B.S., Tuskegee Institute, 1974	
Gainey, Lori Ann (GTS)	Kingstree, South Carolina
B.S., Saint Augustine's College, 1983	

MASTER OF DIVINITY

Abiade, Zawdie Kumuzu (PST)	Detroit, Michigan
B.S., Western Michigan University, 1976	
Archibald, Chestina Mitchell (ITC)	Atlanta, Georgia
B.A., University of Dubuque, 1967	
J.D., Howard University, 1971	
Armstead, Roger Lee (TTS)	Winter Haven, Florida
B.S., Florida Southern College, 1980	
Beal, Joe Walter (GTS)	Martin, Tennessee
B.S., Memphis State University, 1977	
† Bell, Ronald (GTS)	Marion, Maryland
B.A., University Maryland Eastern Shore, 1982	
Benitez, Lillie Kate (GTS)	Atlanta, Georgia
A.B., Spelman College, 1971	
† Berry, Debra Laverne (MSR)	Goose Creek, South Carolina
B.S., South Carolina State College, 1979	
Bettis, Morris Wendell (MSR)	Prichard, Alabama
B.S., Alabama State University, 1977	
M.S., Alabama State University, 1980	
Brady, Edgar Alonzo (GTS)	Clarksdale, Mississippi
B.S., Mississippi Valley State, 1980	
Bridges, Lewis (ITC)	Meridian, Mississippi
B.A., Millsaps Jackson Mississippi, 1982	
Brown, Charles Edward (GTS)	Atlanta, Georgia
B.S., Mississippi Valley State College, 1971	
M.Ed., Georgia State University, 1978	
Brown, Hubert (GTS)	Atlanta, Georgia
B.S., Tennessee State University, 1975	
† Brown, Jr. Walter Malcolm (CHM)	Atlanta, Georgia
B.S.W., Georgia State University, 1980	
Brown, Willie Harold (TTS)	Green Pond, South Carolina
B.S., Allen University, 1981	

LEGEND:

† With Honor

ITC—Interdenominational Theological

Center

GTS—Gammon Theological Seminary

CHM—Charles H. Mason Seminary

MSR—Morehouse School of Religion

PST—Phillips School Of Theology

JCS—Johnson C. Smith Seminary

TTS—Turner Theological Seminary

- Bry, Sr. Albert W. (MSR) Birmingham, Alabama
 B.A., Birmingham Baptist College, 1981
- Bullard, James Edward (MSR) Decatur, Georgia
 B.S., Morehouse College, 1965
- Calhoun, III. Andrew (CHM) Bolivar, Tennessee
 B.S., Tennessee State University, 1978
- Chapman, Alfred (CHM) Atlanta, Georgia
 B.A., California State University, 1981
- † Chinula, Donald M. (JCS) Atlanta, Georgia
 J.D., University of Minnesota, 1976
 LL.M., Columbia University School of Law, 1978
- † Clements, Rosa Boone (GTS) Akron, Ohio
 B.S., University of Akron, 1982
- Cobble, Jr. Richard H. (MSR) Louisville, Kentucky
 B.A., Saint Leo College, 1982
- Colenberg, John Kennedy (GTS) Roxie, Mississippi
 B.M.ED., Alcorn State University, 1982
- Cook, Dwight Edmond (MSR) Rome, Georgia
 B.S., Tuskegee Institute, 1980
- † Crockett, Douglas Edward (GTS) Ivanhoe, Virginia
 B.A., Emory J. Henry, 1979
- Daniels, Alvin M. (PST) Greenville, South Carolina
 B.A. Morehouse College, 1978
- Delaney, Sr. Alfonso T. (GTS) Jamaica, New York
 A.A., Morristown College, 1979
 B.A., Bethune Cookman College, 1981
- Dunn, II. Richard Paul (MSR) Miami, Florida
 B.S. Central State University, 1982
- Elliott, Roswietha (GTS) Holly Springs, Mississippi
 B.S., University of Mississippi, 1982
- Ellis, Clarence Jr. (GTS) Middlesex, North Carolina
 B.A., Kentucky Wesleyan College, 1981
- Evans, Harold Quincy (GTS) Memphis, Tennessee
 B.S., Rust College, 1982
- Fletcher, Wanda Marie (JCS) Atlanta, Georgia
 B.S., Alabama A & M University, 1981
- Garrett, Franklin Rayfield (GTS) Asheville, North Carolina
 B.A., North Carolina A & T State University, 1982
- Golden, James Theopolis (TTS) Orlando, Florida
 B.B.A., Stetson University, 1970
- Gray, Gerald Leonard (CHM) College Park, Georgia
 B.S., Voorhees College, 1978
- Green, Samuel Lawrence (TTS) Tampa, Florida
 B.A., University of South Florida, 1982
- Haley, Lessler Earl (GTS) Marshall, Texas
 B.A., Wiley College, 1981
- Hall, Jr. Benjamin D. (MSR) College Park, Georgia
 B.A., Mississippi Valley State University, 1979
- Hardnett, Alphonso (CHM) College Park, Georgia
 B.S., Morris Brown College, 1982
- Hargrow, Lynn (PST) Huntsville, Alabama
 B.S., Eastern Illinois University, 1982
- Hayes, Daniel Mario (GTS) Nashville, Tennessee
 B.S., Tennessee State University, 1980
- Hill, Sr. Clyde (MSR) Augusta, Georgia
 B.A., Benedict College, 1977
- Hopkins, Janet (GTS) Chicago, Illinois
 B.A., Northeastern Illinois University, 1979

- † Hopson, Roger Anthony (GTS) Savannah, Tennessee
 B.S., University of Tennessee, 1976
- Horton, Allen Ray (MSR) Morehead City, North Carolina
 B.S., Strayor College, 1979
- Hudson, Larry W. (TTS) Rome, Georgia
 B.A., Georgia College, 1976
- Humphries, Melody Louise (CHM) Atlanta, Georgia
 B.A., Beulah Heights Bible College, 1982
- † Jackson, Jr. Embra K. (GTS) Jackson, Mississippi
 B.A., Tougaloo College, 1974
 M.P.A., The University of Mississippi, 1979
- Kpaan, Momoh S. (GTS) Atlanta, Georgia
 B.A.Th., Gbamga School of Theology, 1980
- Leonard, Gregory Louis (ITS) Boston, Massachusetts
 B.A., Amherst College, 1972
- Lett, Benjamin E.V. (MSR) Mobile, Alabama
 B.A., The University of Alabama, 1981
- Lowery, Ivan Wayne (JCS) Kannapolis, North Carolina
 B.S., Wingate College, 1981
- McCrafer, Reginald Gene (CHM) Buffalo, New York
 B.A., Buffalo State College, 1982
- Milner, James Allen (MSR) Atlanta, Georgia
 Degree Equivalent, Georgia State University
- Mitchell, Theodore (MSR) Gadsden, Alabama
 B.A., Jacksonville State University, 1981
- Moore, Willie Ray (CHM) Houston, Texas
 B.B.A., Texas Southern, 1979
- Mungin, Retha (JCS) Yonges Island, South Carolina
 B.S.Ed., Wilberforce University, 1973
- Murphy, Randall Wade (CHM) Houston, Texas
 B.A., Texas Southern University, 1981
- Nelson, II. James Herbert (JCS) Orangeburg, South Carolina
 B.A., Johnson C. Smith University, 1981
- Nelson, Larry Jerome (TTS) Stone Mountain, Georgia
 B.A., South Carolina State, 1978
- † Nicholas, Leonard Allen (GTS) Atlanta, Georgia
 B.A., Dartmouth, 1976
 M.Ed., Antioch University, 1979
- Norris, Jerry Lane (GTS) Raleigh, Mississippi
 B.S., Jackson State University, 1980
- Nunez, Frank X. (JCS) Doraville, Georgia
 B.A., Toccoa Falls Bible College, 1973
- Parks, Ricky (MSR) Atlanta, Georgia
 B.A., Rust College, 1982
- Pollard, Renwick Darrell (GTS) Felton, Georgia
 B.S., Fort Valley State College, 1980
- Potter, Ronald Clifton (TTS) Chicago, Illinois
 D.E., Rutgers University and Wheaton College
- Prince, Julia, A. (JCS) Charlotte, North Carolina
 B.S., Johnson C. Smith University, 1969
- Rigelton, David Michael (TTS) New Orleans, Louisiana
 B.A., Xavier University of Louisiana, 1980
- † Riley, Jr. Alvin T. (TTS) Cambridge, Massachusetts
 B.S., Bentley College, 1977
 M.R.E., Gordon Conwell Theological Seminary, 1980
- † Ross, Vance Philip (GTS) Bluefield, West Virginia
 B.A., West Virginia Wesleyan College, 1979
- Smith, Tanya Edwarna (JCS) Baltimore, Maryland

B.A., University of MD. Balto. County, 1977	
Stevenson, Dan (TTS)	Savannah, Georgia
B.S., Savannah State College, 1972	
Stewart, James T. (PST)	Tupelo, Mississippi
B.S., Jackson State University, 1970	
Summers, Jr. Marion (CHM)	Bowman, South Carolina
B.S., South Carolina State College, 1981	
Tolbert, Walta Mae (TTS)	Jacksonville, Florida
B.A., Edward Waters College, 1982	
Trimble, I. Jeffery Charles (MSR)	Griffin, Georgia
B.A., Morehouse College, 1978	
Walker, George Kenneth (GTS)	Boston, Massachusetts
B.S., Tennessee State University, 1981	
Washington, Alonza Arthur (JCS)	James Island, South Carolina
B.S., Baptist College of Charleston, 1981	
Washington, Mary B. (CHM)	Decatur, Georgia
A.A., Niagara County Community College, 1980	
Weldon, Otis L. (MSR)	Atlanta, Georgia
B.A. Baptist Bible College, 1981	
West, Gregory James (TTS)	Worcester, South Africa
B.A., Delaware State College, 1982	
Williams, II. David Stidum (GTS)	Riviera Beach, Florida
B.A., Bethune Cookman College, 1981	
Williams, Roy Lee (PST)	Stone Mountain, Georgia
B.S., Georgia College, 1971	
Woods, Donnie Rufus (JCS)	Atlanta, Georgia
B.A., Mississippi State University, 1980	
† Zak, Frederick J. (PST)	Mobile, Alabama
B.A., University of South Alabama, 1982	
† Zak, Roderick (PST)	Mobile, Alabama
B.S., Springhill College, 1982	

DOCTOR OF MINISTRY

Bell, Michael Micah Antonio (MSR)	Ft. Worth, Texas
B.S., Wiley College, 1973	
M.Div., Howard University, 1976	
M.A., University of Texas at Tyler, 1981	
Davis, James L. (TTS)	Birmingham, Alabama
B.S., Morris Brown College, 1975	
M.Div., Interdenominational Theological Center, 1978	
Kincaid, Sr. J. Lavon (GTS)	Nashville, Tennessee
B.A., Clark College, 1970	
M.Div., Interdenominational Theological Center, 1973	
Mwaniki, Samuel Mbatia (JCS)	Atlanta, Georgia
Th.Ed., Saint Paul's College, 1971	
M.Div., Interdenominational Theological Center, 1982	
Williams, Jr. Ernest Donald (MSR)	Bennettsville, South Carolina
B.A., Benedict College, 1972	
M.Div., Interdenominational Theological Center, 1976	

HONORARY DEGREES

DOCTOR OF DIVINITY

Allen Aubrey Boesak (ITC)
DeWitt A. Burton (CHM)
Thomas Hayswood McPhatter (JCS)

STATISTICAL REPORT
1984-1985

	<u>1st Semester</u>	<u>2nd Semester</u>	<u>1984 Summer</u>	<u>Total</u>
<u>Total Number of Students Enrolled</u>	310	326	151	367
<u>New Students</u>	*64(57)	28	12	(97)
Male	54(49)	23	7	(79)
Female	11(9)	5	5	(19)
Transfer	1	0	0	1
Exchange	1	3	1	2
Degree Equivalent	5	1	0	(6)
Special	3	1	2	6
DMIN/STD	3	0	1	4
Audit	3	1	0	4
Regular	48	12	8	(68)
(*includes 7 new Summer)				
<u>Continuing Students</u>	246	289	139	
<u>Former Students</u>	9	9	8	26
<u>FTE @12 credit hours</u>	292	287		
<u>Sex Distribution</u>				
Male	253	265	120	287
Female	57	61	31	67
<u>Degree Equivalents</u>	20	21	8	22
<u>Distribution by Program Pursuit</u>				
Graduate Candidates	17	16	4	
D.Min	15	14	4	
S.T.D.	2	2	0	
Master of Divinity Candidates	277	292	143	
Master of Religious Education	5	5	2	
Special for Enrichment Credit	5	5	1	
Auditors	6	3	0	
Part-time for First Professional				
Degree	36	37	*122	
Maintaining Matriculation	1	3	0	
Summer Only	0	0	1	
Exchange	0	3	0	
(*Less than 12 hrs; average load 6 hrs)				
<u>Constituent Distribution</u>				
Gammon	93	95	53	
Mason	35	33	18	
Morehouse	61	71	23	
Phillips	27	27	11	
Smith	32	35	13	
Turner	48	51	23	
At-Large	13	14	6	

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I am interested in _____

type of ministry

Denomination _____

Name _____

(please print)

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Graduation date _____ Degree(s) _____

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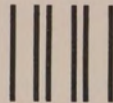
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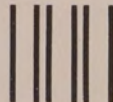
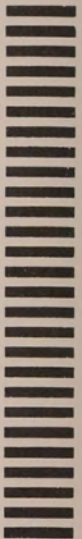
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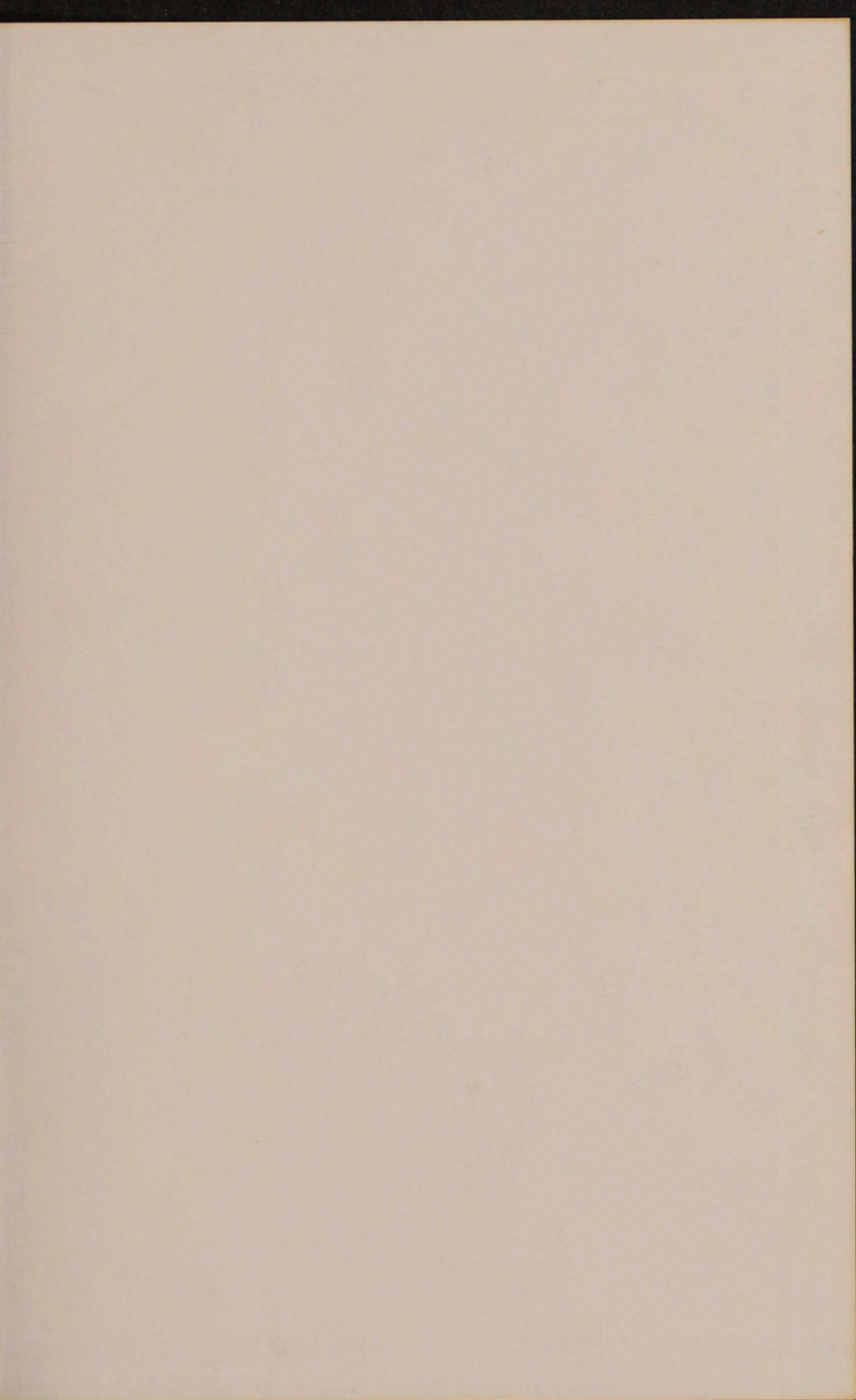
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