

~~Office~~

INTERDENOMINATIONAL

THEOLOGICAL

CENTER



*1991-1993 Catalog*

Atlanta, Georgia



**ITC OFFICE COMPLEX**  
671 Beckwith Street, S.W.  
Atlanta, Georgia 30314  
TELEPHONE (404) 527-7700

**ADMINISTRATION BUILDING**

President.....	Ext. 7702
Vice President.....	Ext. 7704
Director of Financial Services.....	Ext. 7720
Director of Admissions and Registrar.....	Ext. 7707

**CLASSROOM BUILDING**

Director of Field Education.....	Ext. 7763
Director of Continuing Education.....	Ext. 7766
Director of The Religious Heritage of the African World.....	Ext. 7753
Pastoral Care and Counseling Office.....	Ext. 7713
Faculty Support Services.....	Ext. 7714/7758

**ROBERT W. WOODRUFF LIBRARY**

Library.....	522-8980
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**REFECTORY BUILDING**

Dining Hall.....	527-7787
Small Dining Room	

APARTMENT BUILDING FOR MARRIED STUDENTS.....	Ext. 7723
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**PRESIDENT'S RESIDENCE**

3360 Laren Lane, S.W. Atlanta, Ga. 30311.....	699-0748
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**OFFICES OF CONSTITUENT SEMINARIES**

Gammon Theological Seminary.....	527-7770
Charles H. Mason Theological Seminary.....	527-7775
Morehouse School of Religion.....	527-7777
Phillips School of Theology.....	527-7768
Johnson C. Smith Theological Seminary.....	527-7781
Turner Theological Seminary.....	527-7785

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.

J & L MAINTENANCE COMPANY.....	223-5277
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# INTERDENOMINATIONAL THEOLOGICAL CENTER

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



Member United Negro College Fund

Announcements  
1991-1993

VOLUME XXVIII

January, 1991

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

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IN MEMORIAM



HARRY VAN BUREN RICHARDSON

June 27, 1901

December 13, 1990

Founding President



INTERDENOMINATIONAL  
THEOLOGICAL CENTER

An Ecumenical Professional Graduate School  
of Theology

James H. Costen, D.D., LL.D., President

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CONSTITUENT SEMINARIES

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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  
Hezekiah Benton, M.Div., *Administrative Dean*

Phillips School of Theology  
Christian Methodist Episcopal  
Thomas L. Brown, Sr., M.Div., *Administrative Dean*

Johnson C. Smith Theological Seminary  
Presbyterian Church (USA)  
Joseph A. Gaston, Ph.D., *Administrative Dean*

Turner Theological Seminary  
African Methodist Episcopal  
Daniel W. Jacobs, Sr., D.D., *Administrative Dean*



## **AFFIRMATIVE ACTION**

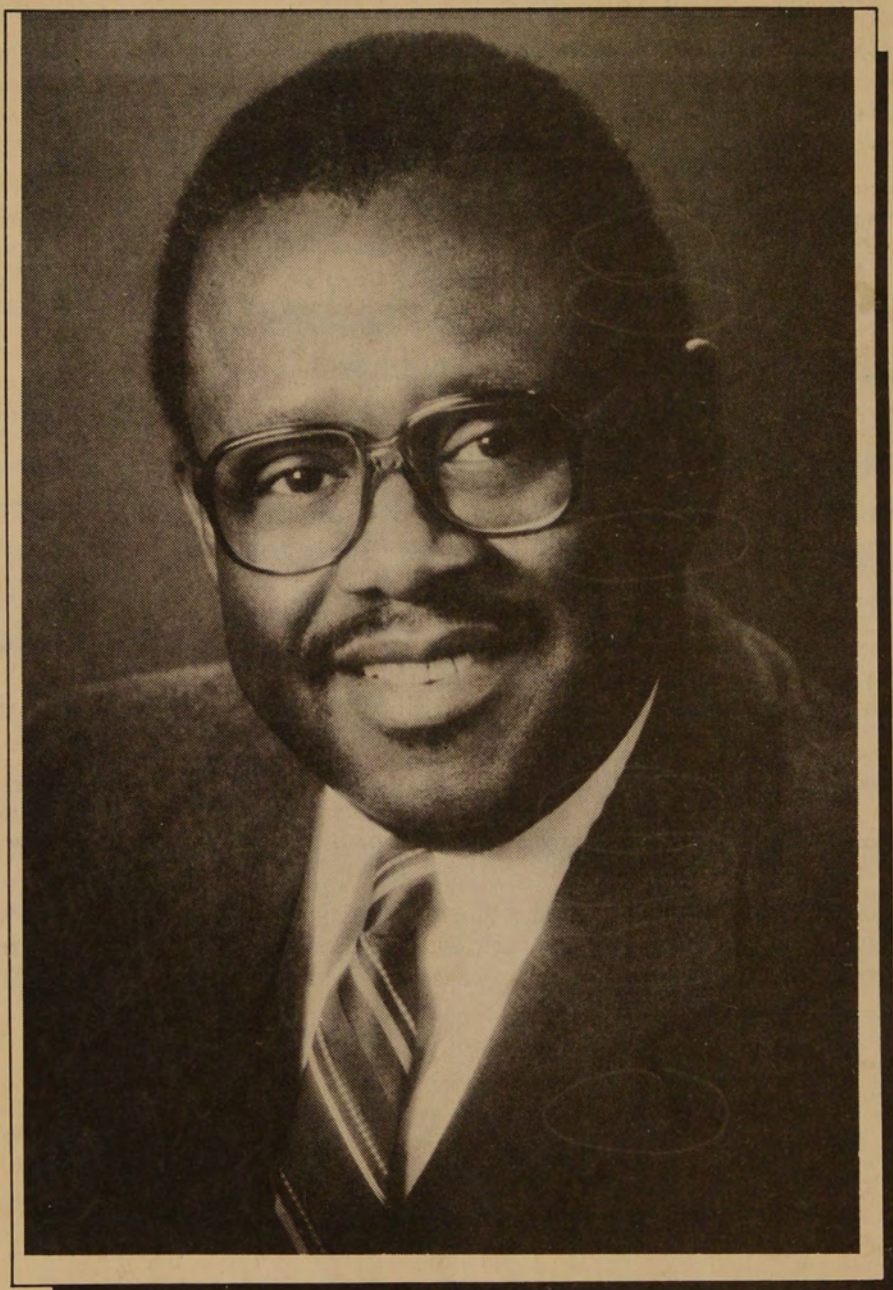
I.T.C. admits students of any race, color, religion, sex, age, handicap, veteran status, ethnic or national origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate in the administration of its educational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



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## PRESIDENT'S MESSAGE

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A theological school is evaluated by set standards. First and foremost is the education, experience and dedication of its faculty. Then there is the quality, motivation and seriousness of its students. A third standard is the scope of its curricular and extracurricular programs. A fourth consideration is the adequacy of its library. Finally, one can catch a glimpse of the school's life by its financial solvency. Is it able to meet its obligation, as well as make necessary advancements in its program?

Interdenominational Theological Center has a fairly large faculty of twenty-one full-time and fourteen part-time persons; ninety-three percent of whom possess the terminal degree in their fields. They are graduates of some of the nation's most prestigious graduate schools, and represent a balance between junior and senior faculty. They are published and are equally involved in the life of their denominations.

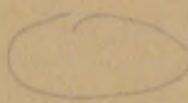
Students at ITC, over 300 in number, represent a broad spectrum of ages, experiences, geographical locations, nationally and internationally, committed to serious theological scholarship and to current and future service to the church as pastor, teacher, chaplain, missionary and other areas. About six percent of each graduating class will pursue Ph.D. studies in a variety of fields.

In order to meet the challenges of this age, ITC takes a fresh look at its curricular offerings regularly, revises them where necessary, and attempts to counsel its students to "think globally and act locally." Its programs of world religions and missiology are but two ways in which this is achieved.

Theological libraries vary greatly in size, quality and service. The Robert W. Woodruff Library of the Atlanta University Center, Inc., of which ITC is an integral member, has total holdings of about 800,000; 80,000 of which comprise the theological collection.

The quality and number of faculty, students, curriculum and library revolve around the ability of the institution to garner sufficient funds, not only to support its present program but to engage in staged planning for the near and distant future. ITC is such a school. Its budget allows it to adequately underwrite its program. Its growing endowment points to a bright and useful future.

I trust that you will study our catalog closely and that whether as a potential student, donor, researcher or general inquirer, your concerns will be answered and you will become further involved in the life of this unique place.



James H. Costen  
President



## THREE - YEAR ACADEMIC CALENDAR

### FIRST SEMESTER

ACTIVITY	1990-91	1991-92	1992-93
Residences Open Orientation Begins	August 26	August 25	August 23
Registration	August 27-28	August 26-27	August 24-25
Classes Begin/Late Registration Fee Applicable	August 29	August 28	August 26
Labor Day Holiday	September 3	September 2	September 7
Last Day to Add Courses	September 7	September 6	September 4
Fall Convocation	September 13	September 12	September 10
Last Day to File Candidacy for Graduation in May	September 14	September 13	September 11
Last Day to Drop Classes	September 21	September 20	September 18
Mid-Term	October 15-19	October 21-22	October 26-27
File M. Div. and M.A. Senior Essay Titles	November 2	November 1	November 6
Deadline for Application for Second Semester	November 2	November 1	November 6
Pre-Registration/Liquidation of Student Account Balances	November 5-9	November 11-15	November 9-13
Thanksgiving Recess Begins at End of Scheduled Classes	November 21	November 27	November 25
Classes Resume	November 26	December 2	November 30
Liquidation of Student Account Balances	December 6-7	December 5-6	December 3-4
Study Time/Exam Permits Issued	December 6-7	December 5-6	December 3-4
Deadline for First Draft of D. Min. Project/Dissertation	December 6	December 5	December 3
Semester Examinations	December 10-15	December 9-13	December 7-11
Semester Ends	December 15	December 13	December 11



## SECOND SEMESTER

ACTIVITY	1990-91	1991-92	1992-93
Residences Open	January 6	January 5	January 3
Registration	January 7-8	January 6-7	January 4-5
Classes Begin/Late Registration Fee Applicable	January 9	January 8	January 6
Deadline for First Draft of Senior Essay	January 11	January 10	January 8
Last Day to Add Classes	January 18	January 17	January 15
<b>Martin Luther King, Jr. Birthday Holiday Observance</b>	January 21	January 20	January 18
Last Day to File Candidacy for Graduation if Completing in July or December	January 25	January 24	January 22
Last Day to Drop Classes	February 1	January 31	January 29
Mid-Term	Feb. 25-March 1	March 5-6	March 11-12
<b>Spring Recess</b>	March 8	March 6	March 12
Classes Resume at 8:00 a.m.	March 18	March 16	March 22
PAE Reports Due	March 25	March 23	March 22
Deadline for Application for Summer Session	April 5	April 3	April 2
<b>Good Friday Holiday</b>	March 29	April 17	April 9
Classes Resume at 8:00 a.m.	April 1	April 20	April 12
Pre-Registration/Liquidation of Student Account Balances	April 8-12	April 6-10	April 5-9
Deadline for C.P.E./Internship Application	April 8-12	April 6-10	April 5-9
Middlers Declare Concentrations	April 8-12	April 6-10	April 5-9
Deadline for Final Draft of D.Min. Project/Dissertation	April 4	April 9	April 8
Deadline for Final Draft of Senior Essay	April 5	April 3	April 2
Reading Period	April 25-26	April 23-24	April 22-23
Senior Grades Due	April 26	April 24	April 23
<b>Final Examinations</b>	April 29-May 4	April 27-May 2	April 26-May 1
Deadline for Approval of D. Min. Project Design	May 3	May 1	May 7
<b>Commencement</b>	May 11	May 9	May 8

## SUMMER SESSION

ACTIVITY	1990-91	1991-92	1992-93
Registration	June 3	June 1	June 1
Classes Begin	June 4	June 2	June 2
Last Day to Add Classes	June 7	June 5	June 7
<b>Independence Day Holiday</b>	July 4	July 4	July 4
Deadline for Application for First Sem.	July 19	July 17	July 18
<b>Final Examinations</b>	July 15-19	July 13-17	July 14-18
<b>Session Ends</b>	July 19	July 17	July 18
Summer Convocation	(July 26)	July 24	July 23



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# HISTORY

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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, and 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 I.T.C. 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**

Turner Theological Seminary began as a department of Morris Brown College in 1894, nine years after the Board of Trustees first gave approval on September 23, 1885. The Reverend T. G. Steward, D.D., a former United States Army chaplain, was elected the first Dean of Theology. In the interim, the Reverend E.L. Chew was also elected to the deanship, but the Reverend E.W. Lee, a former principal who was later elected President of Morris Brown College, was the first to serve. The name, Turner Theological Seminary, was approved in 1900 in honor of Bishop Henry McNeal Turner who was the Presiding Bishop of Georgia and the Senior Bishop of the African Methodist Episcopal Church.

Since its inception as "an institution for the preparation of young men and women for every department of Christian work . . ." Turner has trained leaders for the African Methodist Episcopal Church and other denominations. In 1957, Turner moved to its first building off the Morris Brown College campus at 557 Mitchell Street. An In-Service Training Program continued to operate at the location after the Seminary joined the Interdenominational Theological Center in 1959.

As one of the four founding institutions of the I.T.C., Turner Theological Seminary continues to provide an exceptional experience in theological training for members of the African Methodist Episcopal Church. Graduates serve at every level of the church and community in many parts of the world. Turner's theme continues to be "For a Prepared Ministry."

The Turner Theological Seminary building at I.T.C. was completed in 1987 during the tenure of the Reverend Daniel Wesley Jacobs, Sr., as Dean. This beautiful multipurpose building is named the Frederick Hilborn Talbot Hall in honor of the ninetieth (90th) elected bishop of the African Methodist Episcopal Church who was most responsible for its erection.

### **4. Phillips School of Theology**

Phillips School of Theology was founded on May 30, 1944, by the action of the Lane College Board of Trustees, Jackson, Tennessee, and the leadership of Bishop J. Arthur Hamlett. While the formal Founder's Day service was on December 12, 1944, the school's academic program began on January 2, 1945.

Dr. Joseph A. Johnson, Jr., (elected in 1966 as the 34th bishop of the C.M.E. Church) was elected the first dean of the school in 1945 and served until 1954.

The 1950 General Conference of the C.M.E. Church decided to make Phillips School of Theology a connectional school. This placed Phillips with the other five C.M.E. schools in the sharing of the general church's educational financial appropriations.



When Dr. U.Z. McKinnon was elected dean of Phillips School of Theology in 1954, he added an extension program to the curriculum. Extension centers were established in Arkansas, Mississippi, Tennessee, Alabama, and Georgia. Classes in Christian education, theology, homiletics, and administration were held, and occasionally special workshops or institutes in missionary work and community and family life planning were conducted.

In August 1959 the school was moved to Atlanta, Georgia to become a part of the Interdenominational Theological Center (I.T.C.). This accomplishment was wrought by the leadership of many C.M.E. Church educators, including the late Bishop B. Julian Smith. Bishop Smith served as first chairman of the Phillips Board of Trustees in its affiliation with I.T.C.

The school was named in honor of Charles Henry Phillips, the 20th bishop of the C.M.E. Church.

#### **5. Johnson C. Smith Theological Seminary, Inc.**

Johnson C. Smith Theological Seminary is one of the 11 theological institutions of the Presbyterian Church (U.S.A.). It was established on April 7, 1867 as a part of the Freedman's College of North Carolina, subsequently named 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 75-acre campus in honor of her husband, Johnson C. Smith. In recognition of this gift, the Board of Trustees voted on March 1, 1923 to change the name of the Institute to Johnson C. Smith University.

The seminary operated as a department of the University, graduating its first class of three in 1872. In 1969 the religion department moved from Charlotte to Atlanta as Johnson C. Smith Theological Seminary. Through official action of the University Board of Trustees and the 182nd General Assembly of the United Presbyterian Church, it became part of the consortium of six Protestant seminaries known as the Interdenominational Theological Center.

#### **6. Charles H. Mason Theological Seminary**

Charles H. Mason Theological Seminary was founded March 1970, was accepted into 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 Pentecostal seminary in America.



### **Interdenominational Theological Center (I.T.C.)**

I.T.C. 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 with an 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.



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# MISSION STATEMENT

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# NATURE, PURPOSE, OBJECTIVES

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## NATURE

The Interdenominational Theological Center (I.T.C.) 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 I.T.C. 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 I.T.C. 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 I.T.C. has maintained continuously that its primary mission is to provide quality theological education for the predominantly Black Christian churches. The I.T.C. 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 I.T.C. 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 I.T.C., persons of African descent and other persons regardless of race, sex, religion, national or ethnic origin.

The I.T.C. 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 the 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 Black Women in Church and Society.

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## RESOURCES

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### **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 86½ hours per week: Monday through Thursday, 8:30 a.m. to 12:00 midnight; Friday, 8:30 a.m. to 5:00 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 797,684 items. Of this total, there are approximately 247,167 microforms; 115,822 government documents; 13,916 theses and dissertations; 47,115 bound periodicals; and current subscriptions total 1,372. In addition, there are 4,386 cubic feet of archival collections.



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 of 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) 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.

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) database; 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, Interdenominational Theological Center, 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, Georgia 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, I.T.C. 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 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.**

The Interdenominational Theological Center 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 two-fold 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 I.T.C.

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 general 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., I.T.C. 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 eight 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.

## **UNIVERSITY CENTER-CROSS REGISTRATION PROGRAM**

The University Center in Georgia is a consortium of colleges and universities in the Atlanta area offering a combination of reciprocal academic services.

The cross registration program is available to students officially enrolled in University Center institutions, of which I.T.C. is a member. This program is distinct from transient status in that it is possible for a student to register for an approved course at any of the eighteen (18) University Center schools and receive credit, while paying tuition costs to the home institution. The intent is to allow qualified students to take coursework in their area of study that is not available on their own campus.

To be eligible to participate, the student must have recommendation of the faculty advisor or department chairperson at the home institution. Cross registration may be pursued only for courses not offered at the home institution for the given term.

Students who wish to enroll in courses at member institutions of the University Center should obtain a Cross Registration form from the coordinator at the home institution. Contact the Office of the Registrar.

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# **SPECIAL PROGRAMS**

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## **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 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 midway 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 publications 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 educations.

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 AFRICAN WORLD**

The Religious Heritage of the African 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 African 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 African and human predicament, experience and struggle, and also to provide a means whereby the African 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 African 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 African 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 African religious heritage and new perspectives in the light of all available facts.

Production: New Perspective from the African Religious Experience.

#### **D. THE CHARLES B. COPHER ANNUAL FACULTY LECTURE SERIES**

The Charles B. Copher Annual Faculty Lecture Series, originally called The Annual Faculty Lecture Series, was initiated in March of 1979. It formed part of the Twentieth Anniversary Celebration of the founding of the Interdenominational Theological Center. This lecture series is named in honor of Dr. Charles B. Copher, Academic Dean Emeritus of I.T.C. The lecture series seeks to promote a profound level of striving which seeks to keep faculty persons on the cutting edge of their respective disciplines. The following persons have delivered the lectures:

- 1979 - John W. Waters, Ph.D., Professor, Old Testament
- 1981 - Jacquelyn Grant, Ph.D., Assistant Professor, Systematic Theology  
Justo Gonzalez, Ph.D., Visiting Professor, History of Theology  
J. Deotis Roberts, Ph.D., Distinguished Professor, Systematic Theology
- 1982 - W. Thomas Smith, Ph.D., Professor, Church History
- 1983 - Jonathan Jackson, Ph.D., Professor, Christian Education
- 1984 - Riggins R. Earl, Jr., Ph.D., Associate Professor, Christian Social Ethics
- 1985 - David K. Rensberger, Ph.D., Assistant Professor, New Testament
- 1986 - Jacquelyn Grant, Ph.D., Assistant Professor, Systematic Theology
- 1987 - Charles B. Copher, Ph.D. Academic Dean Emeritus  
Gayraud S. Wilmore, D.D., Distinguished Visiting Professor, 1986-87
- 1988 - Thomas J. Pugh, Ph.D., Professor, Psychology and Pastoral Care
- 1989 - H. Wayne Merritt, Ph.D., Assistant Professor, New Testament
- 1990 - Stephen C. Rasor, Ph.D., Associate Professor, Sociology of Religion
- 1991 - Randall C. Bailey, Ph.D., Associate Professor, Old Testament



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# ADMISSIONS, REGISTRATION, AND CONTINUING STUDENT STATUS

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## ADMISSIONS, REGISTRATION, AND CONTINUING STUDENT STATUS

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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.

Persons seeking admission should secure an application from the Registrar of the Center and return the official form with a \$25.00 non-refundable fee addressed to: The Registrar, Interdenominational Theological Center, 671 Beckwith Street, S.W., Atlanta, GA 30314.

### REGULAR ADMISSION

To be considered for admission, each applicant must submit the following documents to the Admissions Office on or before the appropriate deadline:

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. A bachelor's degree with a minimum grade point average of 2.0 on a 4.0 scale or its equivalent from an accredited college or university is required.
2. A certificate from a major official of the applicant's denomination (e.g., bishop, president, 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 I.T.C. is endorsed.
3. The recommendation forms as listed on the application (and included in the package) should be sent directly to the Registrar's Office by the persons completing them.
4. A transfer student must present a letter of honorable withdrawal and a transcript.

In addition to submitting the documents listed above, applicants interested in pursuing the M.A. degree in Church Music must:

1. be able to demonstrate a degree of proficiency in vocal or instrumental music or conducting;
2. include at least one person among his or her references who can comment knowledgeably on the student's music abilities; and
3. arrange a musical audition at I.T.C.

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 — Communications (see page 81) for which no degree credit is given.

### SPECIAL ADMISSION

#### 1. UNDERGRADUATE

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.

2. **DEGREE EQUIVALENTS**

Applicants applying under degree equivalency must indicate on application forms that they do not have an earned Baccalaureate degree. Applicants must be 40 years of age, have at least two years' credit from an accredited school, and have made exceptional contributions to church and community. Additional information will be sent on request. Not more than 10% of any given class will be admitted under this category.

3. **ENRICHMENT**

Persons not interested in pursuing a degree, but who meet admission requirements and wish to enroll in a course for credit, may be admitted to some classes with special permission and upon payment of tuition and fees.

4. **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 official 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.** An abbreviated application is required.

ALL APPLICATION MATERIALS FOR ADMISSION MUST BE SUBMITTED IN THEIR ENTIRETY BEFORE REGISTRATION WILL BE PERMITTED

## **INTERNATIONALS**

The Center welcomes students from all over the world. An international student is defined as a "student of international origin who is not a citizen or permanent resident of the United States." In order to make being a part of the I.T.C. community a pleasant experience, it is important to follow these guidelines carefully.

Applicants must have a baccalaureate degree from an accredited school or be considered in the degree equivalency category. The recommendation of the respective denominational dean in I.T.C. will be required before the application will be reviewed.

It is strongly recommended that international students begin the admissions process at least six months to one year prior to the application deadline, and follow the instructions on the form.

1. Complete and submit the application form and all requested materials. Send this along with the \$25.00 (U.S. dollars) application fee to the Admissions Office by the deadline dates given in the calendar.



2. Before the admission/visa process can be completed, evidence of ability to finance the full period of study at the Center must be submitted, including families. The student must include with his/her application a statement for financing both tuition and living expenses for the length of the degree program. If families are to accompany the student, adequate financial, health care, schooling and transportation provisions must be included for their support.

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

Applicants who would upgrade the proficiency of their ministry may register for either the degree 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 51, 52).

## 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 withdraw must submit an application for readmission 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. A full-time student must carry a minimum of eight credits; a maximum of twelve being allowed.

For further information, write to the Registrar, I.T.C.

## **WORK LOAD**

A full-time student must carry a minimum of twelve credits, 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 should adjust your academic schedule downward and take more time to complete requirements for the degree sought. A semester or a year's experience together will enable the 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**

- Juniors:** Candidates for either the M.Div. or the M.A. degree with fewer than 28 credits and 56 quality points.
- Middlers:** Candidates for the M.Div. degree who have completed 28 credits with 56 quality points.
- Seniors:** 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. 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 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; WU, Withdrew Unofficially. For a rating of A - F, the teacher may follow a different model, e.g., the scientific approach. The grade "NG" (no grade) may be assigned to courses continuing beyond a semester and other designated courses. The following courses may be taken for "NG": BSL 503 and 533, PSC 720, CAM 843, INT 009, ATA 401, 467, 496, 498, and 499.

Quality points are reckoned as follows: A - 4; B - 3; C - 2; D - 1; F - 0; I - 0; Withdrawn - 0.

Core courses for which a final grade of D or F is received **must** be retaken until the course is passed with a grade of C or better. Only the better grade will be used in computing the grade point average (GPA) although both grades remain on the transcript.

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.

A grade of D may not be received in more than nine (9) of the 90 semester credits required for the M.Div. degree or six (6) of the 60 semester credits required for the M.A. degree. **A grade of D can be changed only by repeating the course.**

Elective courses for which a final grade of D or F is 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.

**Honors:** A student may graduate with honors who achieves a GPA of 3.50-4.00.

**Incomplete:** For providential circumstances, a formal request (secure petition form from Registrar's Office) must be made in order to obtain an "I." If granted, the applicant will be given additional time to complete the course **not to exceed four weeks from the end of term.**

**Grade Changes:** A period of four weeks from the end of the term is allowed to secure a grade change in a course, if eligible.

**Incomplete for Communications 860:** The extended incomplete grade becomes an automatic F if the student has not enrolled the following semester in a class for "in-completes" or in tutorial sessions when applicable. This course must be repeated until satisfactory improvement is achieved and credit hours are added to the total cumulative average.

**Probation:** Limits the load to 12 semester credits during a regular semester. It 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.

## SATISFACTORY PROGRESS STATEMENT

A student will be provided 150% of time above the normal need for the completion of his/her program of study.

A student must satisfactorily complete seven (7) hours by end of the first year. Any student whose performance at the end of the first year or two semesters is below a cumulative average of 1.00 - 1.99 will be dismissed. A student must satisfactorily complete 14 hours by the end of the second year, at which time the student whose performance is not the cumulative average of 2.00, will be dismissed. A 2.00 average must be maintained for the duration of the student's stay at the institution. A student must satisfactorily complete 28 hours by the end of the third year, and 56 hours by the end of the fourth year, and 90 hours by the end of the fifth year, to show satisfactory progress. However, a student is eligible for financial aid only for the first semester of the fifth year.

Policies pursuant to incomplete, withdrawals, repetition and non-credit remedial courses are as follows:

One of the requirements for graduation is passing a test in English proficiency. If a student does not pass the English proficiency test, the student must take a remedial course, COMMUNICATIONS, which is not calculated after the first semester; however, the final passing grade does affect positively the student's satisfactory progress. A student in Communications must carry at least seven (7) credit hours to be eligible for financial aid.

A course repeated for removal of "F" is calculated on the higher grade only, contributing positively to satisfactory progress.

Normally, incompletes are removed within a four-week time limit. In case of default, the grade becomes "F". Incompletes received in non-remedial courses have a negative effect on satisfactory progress.

Whenever a student is considered withdrawn, Title IV payments and/or refunds to the Title IV programs' accounts are based on the student's actual last day of attendance. When a student withdraws, within the time specified, financial aid will be recalculated according to the refunds and withdrawals procedure and schedule as outlined in the catalog. The recalculated amount will be returned to the appropriate program sources (federal and non-federal) and not refunded to the student.



Financial Aid is awarded on the basis of full-time/part-time status. A full-time student may carry at least 12 credit hours. A part-time student is regularly enrolled for fewer than 12 credit hours. However, a part-time student must carry at least six (6) credit hours to be eligible for financial aid.

A student who has received determination that he/she is not making satisfactory progress may appeal any grade received which impacts negatively his/her satisfactory progress. The steps involved are as outlined:

1. The student is to review his/her status with the Financial Aid Officer.
2. Review with the Registrar grades impacting decision.
3. Follow the appeal procedure listed in Section V, "Grade Appeal," of the **Student Handbook**.

The results of the appeal by the student is reported to the Financial Aid Officer who re-evaluates the student for reinstatement of financial aid.

## 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, University Center in Georgia 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. 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 I.T.C. 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 I.T.C. 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. Information withheld may subject the student to expulsion.



All students needing emergency medical services after school hours will receive treatment at a local hospital to be specified at the time of registration. I.T.C. 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: THE STORY OF THE BIRTH AND GROWTH OF THE INTERDENOMINATIONAL THEOLOGICAL CENTER, written by I.T.C. 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 Students

A student transferring from another accredited graduate theological school must complete at least the last 60 semester credits in residence at I.T.C. in order to earn the M.Div. degree from I.T.C. The last 40 semester credits in residence are required for the M.A. degree.

Transfer credit for courses taken within the past seven (7) years at an accredited graduate theological school may be accepted provided they are comparable to courses in the I.T.C. curriculum. Grades in such courses must be C or higher. Comparability of core courses will be determined by an appropriate faculty member in each case. Regardless of the number of hours accepted for transfer, at least one core course in each curriculum area must be completed in I.T.C.

#### 8. Advanced Standing

Students who have received a degree for postgraduate work at an accredited theological school may be granted a maximum of 30 semester hours toward the M.Div. degree. Courses to be applied to Advanced Standing must have been taken within seven years of matriculation.



9. **Veteran Students**  
For information regarding current Veterans Administration regulations, veterans should contact the Financial Aid Officer at I.T.C. or the Veterans Affairs Office in Atlanta. Attendance reports are required.
10. **Testing**  
Psychological — 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 — Communications.  
GRE — General test scores are required of all matriculants within the first year. Six to eight weeks from the date of examination should be allowed for a score report. This is for diagnostic purposes only.
11. **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.
12. **Denominational Studies**  
Courses in denominational history, polity, and doctrine are required by I.T.C. for the constituent denominations. For students in the S.T.D. and D. Min. programs, such courses are regarded as preliminary.
13. **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.*
14. **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.
15. **Double Degree: M.A. and M.Div.**  
A student may combine two Master's level professional theological degrees: The Master of Arts and the Master of Divinity. In addition to all the requirements for the M.A. degree, the core requirements for the M.Div. degree must be taken. Normally, a concentration of four courses different from those taken for the M.A. concentration will be required and two M.Div. elective courses.



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# THE COST AT INTERDENOMINATIONAL THEOLOGICAL CENTER

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## 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 the Interdenominational Theological Center are moderate. *Tuition and fees are subject to change annually.*

#### Basic Expenses

	1990-91			1991-92			1992-93		
	Fall	Spring	Total	Fall	Spring	Total	Fall	Spring	Total
TUITION									
*+Constituent	1,375	1,375	2,750	1,500	1,500	3,000	1,625	1,625	3,250
*Non-Constituent	1,875	1,875	3,750	2,000	2,000	4,000	2,125	2,125	4,250
MEALS	630	630	1,260	700	700	1,400	725	725	1,450
**DORMITORY									
Phillips/Morehouse/Gammon/Turner									
Single Occupancy	1,300	1,300	2,600	1,300	1,300	2,600	1,430	1,430	2,860
Double Occupancy	650	650	1,300	650	650	1,300	715	715	1,430
HOUSING									
I.T.C.									
Furnished Efficiency (Utilities Included)	1,462.50	1,462.50	2,925	1,462.50	1,462.50	2,925	1,608.75	1,608.75	3,217.50
Furnished 1-Bedroom (Utilities Included)	1,687.50	1,687.50	3,375	1,687.50	1,687.50	3,375	1,856.25	1,856.25	3,712.50
Willis J. King (Gammon)									
Furnished Efficiency (Utilities Included)	1,411.02	1,411.02	2,822.04	1,411.02	1,411.02	2,822.04	1,608.75	1,608.75	3,217.50
Furnished 1-Bedroom (Utilities Included)	1,708.47	1,708.47	3,416.94	1,708.47	1,708.47	3,416.94	1,856.25	1,856.25	3,712.50
Furnished 2-Bedrooms (Utilities Included)	1,945.17	1,945.17	3,890.34	1,945.17	1,945.17	3,890.34	2,139.75	2,139.75	4,279.50
Furnished 3-Bedrooms (Utilities Included)	2,211.93	2,211.93	4,423.86	2,211.93	2,211.93	4,423.86	2,433.50	2,433.50	4,867.00
Turner									
Furnished Efficiency (Utilities Included)	1,462.50	1,462.50	2,925	1,462.50	1,462.50	2,925	1,608.75	1,608.75	3,217.50
Furnished 1-Bedroom	1,777.50	1,777.50	3,555	1,777.50	1,777.50	3,555	1,856.25	1,856.25	3,712.50
REGISTRATION FEE	25	25	50	30	30	60	30	30	60
LIBRARY FEE	10	10	20	15	15	30	15	15	30

\*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 \$110.00 per semester credit/\$125.00 per credit hour in 1992-93.

+See "Basic Expenses" on page 36 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 DEGREE OR CERTIFICATE, NOR WILL HE/SHE BE FURNISHED A TRANSCRIPT OF RECORD FOR ANY PURPOSE UNTIL SETTLEMENT OF HER/HIS FINANCIAL OBLIGATIONS.

## ADDITIONAL COURSE FEES

Pastoral Care

PSC 718: \$75.00

PSC 720: The cost of CPE for an ITC student includes: the cost of the quarter at the training location, registration, library fee (when applicable), and \$25.00 to cover the cost of processing the registration.

## OTHER FEES

Application Fee (Non-credit basis)	A fee of \$25.00 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 \$100.00 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 the last semester of attendance.
Late Registration Fee	Failure to register or preregister at the proper time incurs a \$25.00 penalty. Late registration is allowed only in cases of illness or emergency.
Change of "I" Grade Fee	A fee of \$15.00 must be paid to the Business Office before the change of grade will be processed.
Returned Checks	A \$10.00 fee will be charged for 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 a M.Div. or M.A. Senior Critical Essay is \$10.00 per copy. Two (2) copies are required for the Woodruff Library.
Maintaining Matriculation Fee	A fee of \$25.00 will be charged each semester.
Transcript	Two transcripts are furnished free; each additional one costs \$2.00.
<b>Basic Expenses for Doctoral Students</b>	
Application Fee	\$25.00
Tuition	\$110.00 per credit, 1990-91 \$125.00 per credit, 1992-93
Registration Fee	\$25.00 per semester and \$30.00 summer, 1991-92
Library Fee	\$10.00 per semester and \$15.00 summer, 1991-92
Binding Fee	\$10.00 per copy
Graduation Fee	\$50.00

## STUDENT HOUSING

A variety of on-campus housing is available. On-campus housing includes a residential complex offering a wide variety of accommodations ranging from high-rise towers to attractive apartments. Housing is operated by member seminaries and further information may be obtained by contacting the Office of Administrative Services or affiliate seminaries.

### Center Housing

I.T.C. maintains 32 apartments (8 one-bedroom apartments and 24 efficiencies) for the purpose of providing housing for married seminarians with children and for the single female population. Applications are received and processed by the Office of Administrative Services on a first come, first served basis. All units are furnished and the cost per unit includes the cost of utilities. **Occupants must vacate housing within five (5) days after the last day of each semester, unless the term of occupancy has been renewed.**

### Constituent Seminary Housing

The constituent seminaries provide dormitory housing for their male seminarians and in some instances for married seminarians as well. All applications for housing in the constituent seminary dormitories are received and processed by the seminary's housing director. These dormitories are furnished and fees include the cost of utilities.

### Community Based Housing

The Office of Administrative Services keeps a list of available community-based housing. Married seminarians with more than one child are assisted in locating community-based housing by the Office of Administrative Services or the administrative deans of the constituent seminaries. However, the student is responsible for negotiating with the landlord all financial arrangements.

### Eligibility

Students enrolled for 12 or more hours are eligible for campus housing. Because of the demand for housing, students may occupy campus housing for a maximum of three years.



### **Deposits**

A deposit of one month's rent in advance which serves as the reservation fee is required for on-campus housing. A key deposit of \$5.00 is also required. Deposits remain on file while students are assigned to campus residences and refunded **ONLY** if living quarters are left in acceptable condition. Deposits are sent to I.T.C. or affiliate seminary.

### **Personal Property**

Financial responsibility is not assured by the Center for personal property. Residents must arrange for their own insurance coverage. The Interdenominational Theological Center will not be responsible for any personal property left in an apartment after **June 1** of each year. If a student intends to leave personal property in the apartment during the summer, he/she must sign a waiver of responsibility. Summer school students are expected to vacate the apartments by **July 30** of each year.

### **Reservations**

Assignment to campus is based on the application date. A housing application places a student's name on the waiting list but does not guarantee housing. Applicants will be notified if housing is available. Students interested in campus housing should contact I.T.C. or affiliate seminary.

### **Board**

STUDENTS LIVING IN THE DORMITORIES MUST PAY THE COST OF MEALS.

## **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), Perkins Loan, and Stafford Loan (formerly Guaranteed Student Loan [GSL]).

### **HOW TO APPLY**

Students who wish to receive financial assistance must complete the Financial Aid Form (FAF) application, and mail directly to COLLEGE SCHOLARSHIP SERVICE, CN 6300, PRINCETON, NEW JERSEY 08541.

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. A student must complete a FAF 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. The rate of pay varies but is at least equal to the minimum wages set forth in the Fair Labor Standards Acts.



**STAFFORD LOAN** (formerly Guaranteed Student Loan) — 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. For an application, contact your local bank and/or the Financial Aid Office.

**PERKINS LOAN** (Formerly 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. There are deferment and cancellation advantages with this program.

**INSTITUTIONAL AID** — Denominational gifts and grants are available through respective denominations. Please file an application with respective Dean.

**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. Student services fees and all other special fees are non-refundable. Formal application for withdrawal must be made to the Registrar and permission granted by the Vice President for Academic Services and the Director of Financial Services 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/Dropping of Courses**

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%
<b>After first week of summer session there will be NO refund .....</b>	<b>0%</b>
No deduction or refund is made for courses dropped after close of registration for the semester or summer session.	



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# COMMUNITY LIFE

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## 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 serves 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

1990-91

President . . . . .	Charles A. Morris
Vice President . . . . .	Philip Dunston
Secretary . . . . .	Maxine Walker
Business Manager . . . . .	Sherry Townsend
Parliamentarian . . . . .	Nicholas Genevieve-Tweed
Chaplain . . . . .	James Davis III
Yearbook Editor . . . . .	Gregory D. Taylor

Denominational fellowships, I.T.C. women students, and international students contribute to the vitality of the S.C.L.

### 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 I.T.C. 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.

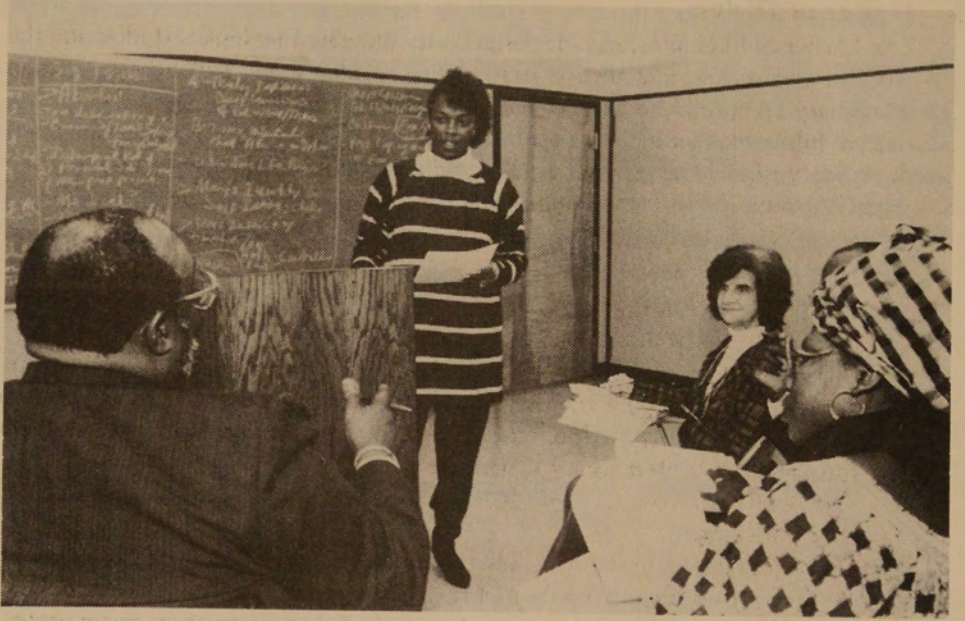
The Chapel can provide the opportunity for a systematic, continual, and intentional integration of our diversity as a dynamic process of growth in unity that does not seek to culminate in assimilation.



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## CURRICULUM ORGANIZATION AND DEGREE PROGRAMS

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## PROGRAMS OF STUDY

The Center offers five degree programs: Master of Divinity; Master of Arts in Christian Education; Master of Arts in Church Music; Doctor of Ministry; and Doctor of Sacred Theology. The Doctor of Ministry and Doctor of Sacred Theology degrees are offered in cooperation with other seminaries and agencies in the Atlanta Theological Association (A.T.A.).

### I. Master of Divinity

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 complementary components of the educational process. Studies leading to the M.Div. degree fulfill the nature, purpose, and objectives of the I.T.C. with an interdisciplinary focus, thus providing basic graduate professional education with which graduates begin the ordained ministry.

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

1. The ability to understand and use with competence the basic documents of the faith, such as Scripture, denominational traditions, etc.
2. 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.
3. The ability to counsel and provide leadership in programmatic and administrative areas.
4. The ability to understand in biblical and theological terms the sociological, ideological and political content of the cultures in which the church ministers.
5. The ability to practice one or more forms of ministry in an appropriate professional manner.

### A. Requirements for the Master of Divinity

1. The minimum requirements for the Master of Divinity degree are 90 semester credits completed with a grade point average of not lower than 2.0, or C. A grade of D may not be received in more than nine (9) semester credits. All requirements for the M.Div. degree 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 referral to the Admissions Committee.

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 four areas 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 Persons, Society and Culture	6	6
AREA IV The Church and Its Mission	25	22
Credit Totals	<u>63</u>	<u>60</u>

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 four 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: complete four (4) courses beyond the core; or complete three (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 for 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. Three (3) copies of the Senior Critical Essay should be prepared by the student; one for the author and two **unbound** copies for the Woodruff Library.
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:



- (1) A musical composition, either vocal or instrumental, and its immortalization on record, tape or video tape;
- (2) A choreographed work or an interpretive dance-composition and its performance;
- (3) The creation of a dramatic work, i.e., a play including its performance;
- (4) The creation of a collection of poetry of publishable quality;
- (5) 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. Assessment in Theological Education**

Each student must participate in an Assessment in Theological Education which consist of series of sessions with advisor and members of the Foundations for Ministry group. 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, and the extent to which the student has integrated subject matter in the curriculum. The student will be advised following the final session as to the assessment by peers and advisors.

#### **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
Introduction to Old Testament.....	4
(Biblical Languages for Advanced Track and/or denominational requirements).....	(3)

**Second Semester**

Introduction to 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
(Assessment in Theological Education) (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



## II. THE MASTER OF ARTS IN CHRISTIAN EDUCATION

The Master of Arts in Christian Education reflects the particular needs of persons who wish to participate in the church's educational ministry. This program has as its goal the developing of general theological understanding which all persons — lay and ordained — need as the religious basis for their lives and work. The program is 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.

### A. REQUIREMENTS FOR THE MASTER OF ARTS IN CHRISTIAN EDUCATION

The minimum requirements for the Master of Arts degree in Christian Education are 60 semester hours with a cumulative grade point average not less than 2.0 or C. A grade of D may not be received in more than 6 semester credits. A minimum of 18 credits must be earned in Christian Education courses; 4 credits must be earned in Field Education Teaching and 4 credits in Field Education Administration.

### B. DISTRIBUTION OF CREDITS

<b>AREA I</b>	<b>Biblical Studies</b>	
	Old Testament	4
	New Testament	4
	Exegesis	2
	Elective	3
<b>AREA II</b>	<b>Philosophy, Theology, History and Ethics</b>	
	Introduction to Philosophy and Theology	3
	African-American Church History	3
	Elective	3
<b>AREA III</b>	<b>Persons, Society and Culture</b>	
	Introduction to the Church Through Its Mission and Ecumenical Involvement	2
	Sociology of Religion	3
	Elective	3
<b>AREA IV</b>	<b>The Church and Its Mission</b>	
	The Church's Educational Ministry	4
	Worship	3
	Field Education Teaching	4
	Field Education Administration	4
	Church Music or African-American Religious Music	3
	Senior Essay	2
	Electives	6
	Administration and Leadership Development	4
	Total	60



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

**First Semester**

Introduction to Philosophy and Theology.....	3
<b>Introduction to Old Testament</b> .....	4
Field Education Teaching or Administration.....	2
Introduction to the Church Through Its Mission and Ecumenical Involvement.....	2
Electives .....	4
	15

**Second Semester**

Sociology of Religion .....	3
History of the African-American Church.....	3
<b>Introduction to New Testament</b> .....	4
Field Education Teaching or Administration.....	2
Electives .....	3
	15

**Third Semester**

Worship.....	3
The Church's Educational Ministry.....	4
Biblical Exegesis.....	2
Field Education Teaching or Administration.....	2
Electives .....	4
	15

**Fourth Semester**

Field Education Teaching or Administration.....	2
African-American Music.....	3
Senior Essay.....	2
Administration and Leadership Development .....	4
Electives .....	4
	15



### III. THE MASTER OF ARTS IN CHURCH MUSIC

The Master of Arts in Church Music is designed with an awareness of the urgent need of 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 FOR THE MASTER OF ARTS IN CHURCH MUSIC

Candidates must complete 60 semester credits with a grade point average not lower than 2.0 or C. A grade of D may not be received in more than 6 semester credits. A minimum of 18 credits must be in music courses; 4 credits must be earned in Field Education.

#### B. DISTRIBUTION OF CREDITS

<b>AREA I</b>	<b>Biblical Studies</b>	
	Old Testament	4
	New Testament	4
	Exegesis	2
	Elective	3
<b>AREA II</b>	<b>Philosophy, Theology, History and Ethics</b>	
	Introduction to Philosophy and Theology	3
	African-American Church History	3
	Elective	3
<b>AREA III</b>	<b>Persons, Society and Culture</b>	
	Introduction to the Church Through Its Mission and Ecumenical Involvement	2
	Sociology of Religion	3
	Elective	2
<b>AREA IV</b>	<b>The Church and Its Mission</b>	
	Foundations of Christian Education	3
	Worship	6
	Field Education Ministry	4
	Music	<u>18</u>
	Total	60



## SCHEDULE OF REQUIRED COURSES IN THE CHURCH MUSIC CORE BY SEMESTERS

### First Semester

Introduction to Old Testament .....	4
Introduction to Philosophy and Theology .....	3
Introduction to the Church Through Its Mission and Ecumenical Involvement .....	2
Survey of Church Music .....	3
Music in Christian Education .....	3
	15

### Second Semester

Introduction to New Testament .....	4
Biblical Exegesis .....	2
Ethics and Society .....	3
African-American Church History .....	3
African-American Church Music .....	3
	15

### Third Semester

Foundations of Christian Education .....	3
Worship .....	3
Field Education .....	2
Music Ministry .....	3
Sociology of Religion .....	3
Elective* .....	1
	15

### Fourth Semester

Field Education .....	2
Advanced Seminar in Worship .....	3
Exegetical Approach to Use of Hymns .....	3
Independent Study .....	3
Electives .....	4
	15

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



#### **IV. THE IN-CAREER DOCTOR OF MINISTRY DEGREE (D.MIN.)**

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 the 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 on 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.

#### **Application**

Formal application documents in duplicate 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 Doctoral Programs Committee who will make its recommendation for admission to the faculty.

Applications may be requested from the Director of the Doctor of Ministry program or Director of Admissions.

#### **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, fifteen are fulfilled in elective course work in one of the A.T.A. schools of theology. The remaining twenty-one credits are comprised of a D.Min. Seminar on Ministry, an approved Supervised Ministry experience, and a concluding doctoral project/dissertation. Program requirements can be spread over a four-year period to enable occasional part-time study. However, the program is designed to provide the student with the opportunity of completing the degree in three years.



## **Electives**

The fifteen 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 three basic study areas: Normative, Empirical, and Functional. As much as six (6) semester credits may be fulfilled in an accredited institution of graduate education outside the A.T.A. with permission of the student's advisor and the Director of the D.Min. program.

## **D.Min. Seminar on Ministry**

Early in the program all students are expected to participate in a Seminar on Ministry 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 model of ministry; another is to provide a forum in which the three basic study areas of the program — normative, empirical, and functional — can be experienced.

## **Supervised Ministry Experience**

One quarter of supervised ministry experience is required. An additional quarter may be elected by those for whom this is applicable and approved based on a special need of 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 supervised ministry 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.

## **V. DOCTOR OF SACRED THEOLOGY (S.T.D.) DEGREE IN PASTORAL COUNSELING**

This degree is offered through the Atlanta Theological Association (A.T.A.) by the Candler School of Theology, the Columbia Theological Seminary, and the Interdenominational Theological Center. Atlanta Theological Association has responsibility for screening applicants and recommending them to the Doctoral Committee 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 of 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. 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 instructions 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 Dissertation Advisor is secured.

Upon initial registration, the Registrar's Office of I.T.C. 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, *Maintaining Matriculation Fee*, 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 studies as well as by independent standards and is not given freely or promiscuously! A grade of 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 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 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 Doctoral 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 Doctoral Professional Studies Committees. If a Doctoral Professional Studies Committee finds a proposal needing further development prior to approval, that 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's Doctoral 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.

#### Coordinator

The coordinator of the Foundations for Ministry course, which is taught all day on Wednesday of the first semester, secures personnel and assures continued rotational faculty participation.

#### Organization:

Foundations 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.

#### Evaluation

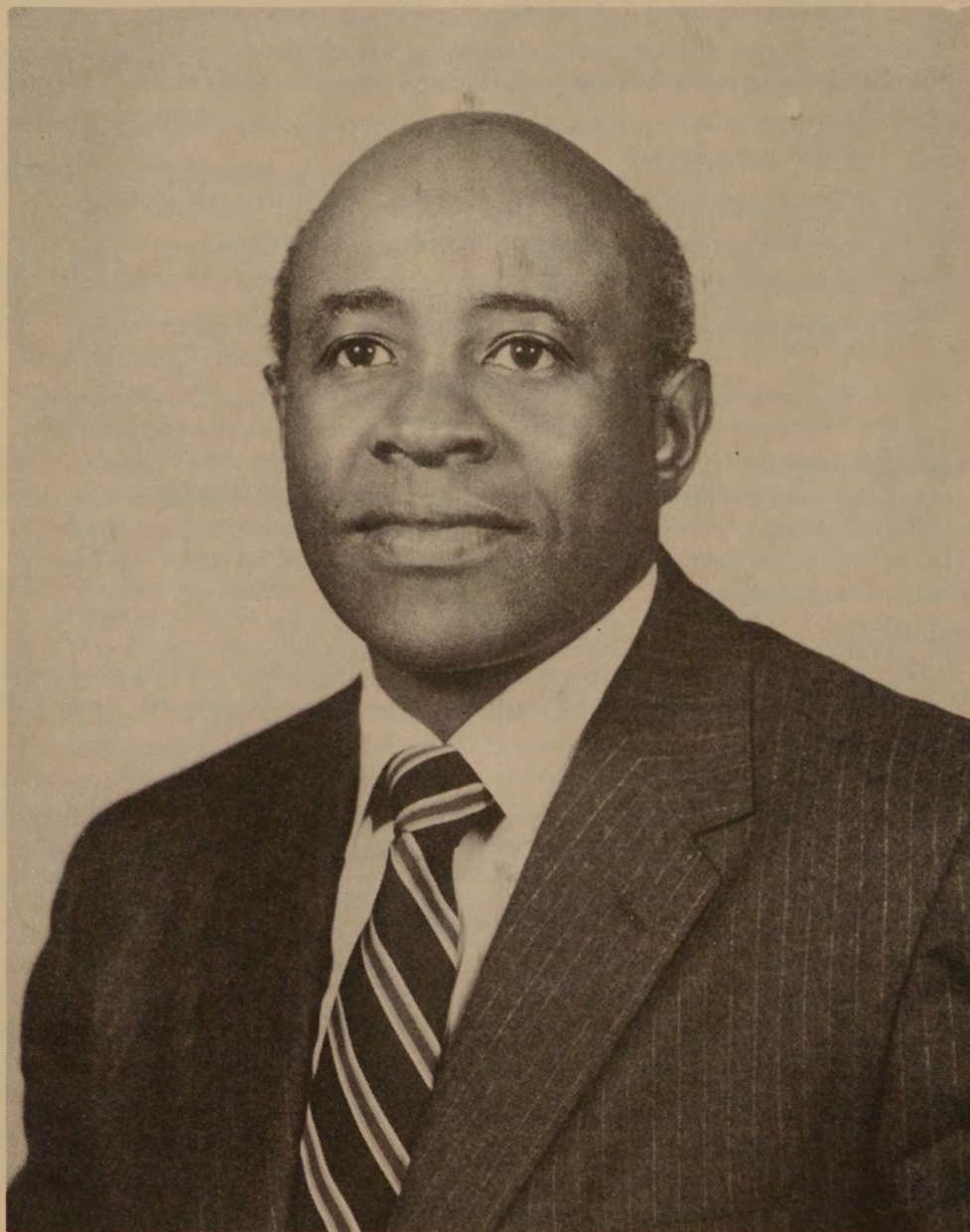
Criteria for evaluating students will be established annually in August during the faculty workshop where plans are made for the next time Foundations for Ministry is taught.



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## COURSES OF STUDY

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## Courses of Study

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### NUMBERING OF COURSES IN I.T.C.

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BSL — Biblical Studies and Languages (Area I).....	501 - 560
TEH — Philosophy, Theology, Ethics and History (Area II).....	601 - 660
PSC — Persons, Society, and Culture (Area III).....	695 - 799
CAM — The Church and Its Mission (Area IV).....	801 - 885
INT — Interdisciplinary Courses (Interdis.).....	008 - 009

I. Biblical Studies and Languages (Area I)	
A. Old Testament.....	501 - 530
B. New Testament.....	531 - 560
II. Philosophy, Theology, Ethics and History (Area II)	
A. Philosophy and Theology.....	601 - 620
B. Ethics and Society.....	621 - 640
C. Church History.....	641 - 660
III. Persons, Society, and Culture (Area III)	
A. Ecumenics.....	695 - 700
B. Sociology of Religion.....	701 - 715
C. Psychology of Religion and Pastoral Care.....	716 - 730
D. World Religions.....	736 - 750
E. Church and Social Work.....	751 - 775
IV. The Church and Its Mission (Area IV)	
A. Christian Education.....	801 - 825
B. Church Administration and Leadership.....	826 - 835
C. Missiology, Evangelism and Missions.....	837 - 840
D. Field Education.....	841 - 845
E. Homiletics.....	846 - 851
F. Worship (Liturgy).....	852 - 859
G. Communications.....	860 - 869
H. Music (Related Arts).....	870 - 879
I. Liturgical Drama.....	880 - 885



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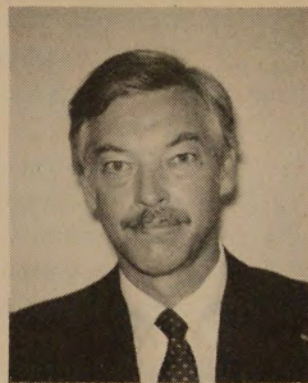
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**AREA I. BIBLICAL STUDIES and  
LANGUAGES (BSL)**

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*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, history and the cultures in which they developed. The student learns to use contemporary methods of biblical exegesis and exposition to enable the Church in its liberating mission. Students who concentrate in biblical studies choose to concentrate in either OT or NT but must complete at least one upper level course in each Testament. *Faculty:* Randall C. Bailey, Temba J. Mafico, H. Wayne Merritt, David K. Rensberger, David T. Shannon, and Charles B. Copher.



H. Wayne Merritt, Ph.D.,  
Area Chairperson

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**A. Old Testament**

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**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.

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.

4 credits

**503, 504. Introduction To 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.

3 credits each

**505, 506. Advanced Biblical Hebrew**

Reading and exegesis of selected biblical passages.

3 credits

2 credits

**507. The History of Israel**

An examination of those factors which contribute 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 and understanding of the Old Testament.

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.

**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.

**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.

**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.

**3 credits**

**517. The Prophetic Tradition**

English exegesis of selected Minor Prophets.

**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.

**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 and Job.

**3 credits**

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



**522. Job**

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

**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.

**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.

**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.

**3 credits**

**530. Directed Study in the Old Testament**

**2 or 3 credits**

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**B. New Testament**

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**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.

**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.

**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.

**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.

**3 credits**

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



**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.

**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.

**3 credits**

**539. Greco-Roman Context of the New Testament**

An investigation of the historical, cultural and religious influences of Hellenism upon the development of early Christian institutions, literature, and theology.

**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.

**3 credits**

**543. Synoptic Gospels**

Critical examination of selected aspects of Synoptic thought with emphasis upon methodology.

**3 credits**

**544. Gospel of John\***

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

**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 early Christianity, and its relevance to the life of the contemporary church.

**3 credits**

**549. Pauline Literature\***

English exegesis of a selected letter of Paul.

**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.

**3 credits**

**555. The Epistle to the Hebrews**

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

**2 credits**

**559. New Testament Theology\***

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

**3 credits**

**560. Directed Study in the New Testament**

**Offered Annually Each Semester**

**2 or 3 credits**

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



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

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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 scholars' questions and answers to problems that have been intergenerational in scope. Also, teachers of these courses will take into account the varied cultural ethos 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, and Kenneth E. Henry.



*Jacquelyn Grant, Ph.D.,  
Area Chairperson*

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### A. PHILOSOPHY AND THEOLOGY

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#### **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.

**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 is 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 in-depth exploration into various theological systems and trends.

**3 credits**

**614. Seminar in Black Theology**

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

**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**

**620. Directed Study in Theology**

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

**3 credits**



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## B. ETHICS

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### **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 tends 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?

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?

**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.

**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*; Plantinga's *Learning to Live with Evil*; Nate Shaw's *All God's Danger*; *The Book of Job*.

**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. (D. Min. 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

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\*Courses open to D.Min. and S.T.D. students with consent of the teacher.



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**

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**C. CHURCH HISTORY**

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

The introductory courses are designed to provide a comprehensive, 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 periods 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.

**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.

**2 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.

**3 credits**

**646. Martin Luther**

A seminar of 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.

**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, ecclesiastical, economic and social aspects. Selected readings, biography, discussion and student papers emphasize critical problems.

**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**

**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 tradition are compared.

**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.

**3 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**

**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.

**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.

**2 credits**

**658. Denominational History**

Required by denominations:

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

**2 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**



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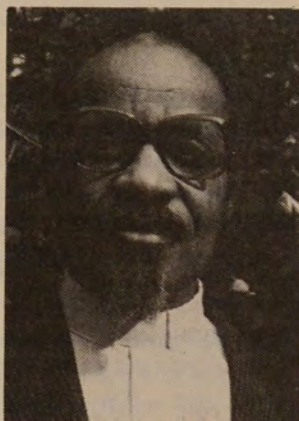
## AREA III. PERSONS, SOCIETY, AND CULTURE (PSC)

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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, Thomas J. Pugh, Stephen C. Rasor, Eugene Robinson, Darius L. Swann, and Ndugu G.B. T'Ofori-Atta.



*Ndugu G.B. T'Ofori-Atta,  
D.Min., Area Chairperson*

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### A. ECUMENICS

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#### **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 and (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).

2 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.

3 credits

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### B. SOCIOLOGY OF RELIGION

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#### **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 develop 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, urban, suburban and rural situations

**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**

**705. Special Topics in Religion and Society\***

The purpose of this course is to enable students to develop a deep understanding of the dynamic relationship between religion and society. An intensive examination of current and special topics in the area of religion and society will be explored. The topics will vary according to interest, currency and resource availability. Topics such as the privatization of religion, individualism and the contemporary church, private versus public life, will be considered. The students and faculty participants will be encouraged to develop new research resources as a result of this special topics course.

**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 contexts which expose the needs, problems and issues facing Black people. In the seminar, resource persons of particular expertise will inform, analyze, interpret, and evaluate discussions following critiques ques 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. Majors in the Area and selected D.Min. students.

**3 credits**

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\*Courses open to D.Min. and S.T.D. students with consent of the teacher.



**709. Directed Research: Heritage and Black Religious Movements**

This course directs either comprehensive or in-depth 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 is made through the study of leaders, events, organizations and movements. Majors in the Area and selected D.Min. students.

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

**3 credits**

**711. Seminar: Exercising Power Within Church Structures**

A seminar designed to help persons working in the church to understand the formal and informal ways and means by which power is exercised in church structure (informal agreements, parliamentary maneuvers, personal ties, etc.) and to equip them to be more effective in decision making. A case study approach will be utilized.

**3 credits**

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**C. PSYCHOLOGY OF RELIGION AND PASTORAL CARE**

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**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 the Psychology of Pastoral Care**

The core course in Pastoral Care for students in the Master of Divinity (M.Div.) degree program is PSC 718, "Clinical Introduction to the Psychology of Pastoral Care." It is adequate for seminarians at the first seminary degree level, unless the student concentrates in Pastoral Care. For the students who concentrate in Pastoral Care their core course is a successful basic quarter experience in PSC 720, "Clinical Pastoral Education." It is recommended that the basic quarter be taken the summer immediately following the first year in seminary. Not required of students who concentrate in Psychology and Pastoral Care. Prerequisite to CAM 727.

**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**

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\*Courses open to D.Min. and S.T.D. students with consent of the teacher.



**720. Clinical Pastoral Education**

The Clinical Pastoral Education (C.P.E.) 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-insights, individual and group supervision. The teaching and 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. Prerequisite to CAM 727.

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 lectures, 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, bisexuality, 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. Prerequisite to CAM 724.

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 aging; 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. Prerequisite to CAM 718 or 720.

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 selected area of study is not offered in the catalog of courses.

**3 credits**

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**D. WORLD RELIGIONS**

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**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, including 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.

**3 credits**

**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**

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\*Courses open to D.Min. and S.T.D. students with consent of the teacher.



**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 a 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**

**743. Directed Study in World Religions**

For the advanced student who wishes to pursue individual special study in the area of world religions. Consent of Area III faculty is required.

**3 credits**

**744. Islam and Muslim-Christian Relations**

An extensive survey of the worldwide Islamic faith-system and of its relations with Christianity. The faith, practice, history and culture of Muslims in Asia, Africa and North America are explored, and consideration given to the dynamics of contemporary Christian-Muslim relations. The theological and social issues to be resolved as well as the wide variety of attitudes and approaches toward each other as neighbors under God will be identified.

**3 credits**

**745. Philosophy and Practice of Traditional African Religions**

A study of some of the major philosophical concepts of various African traditions and religious beliefs in the practices of traditional African religions. Some similarities and differences will be examined in the light of contextual and ethnic variables as well as preparation for and enrichment of moral and spiritual values in the Judeo-Christian heritage.

**3 credits**

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**E. CHURCH AND SOCIAL WORK**

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**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.

**3 credits**

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\*Courses open to D.Min. and S.T.D. students with consent of the teacher.



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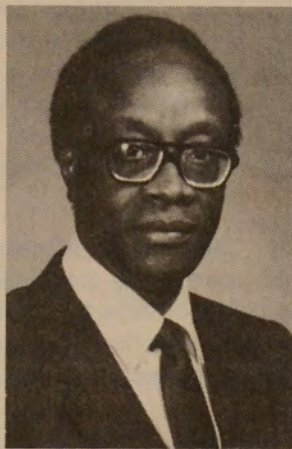
## AREA IV. THE CHURCH AND ITS MISSION (CAM)

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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, worshiping, preaching, guidance and evaluating.

*Faculty:* Dolly D. Adams, Melva W. Costen, Michael I.N. Dash, Jonathan Jackson, Mance C. Jackson, Cleopatrik Lacy, Ella Mitchell, and Henry Mitchell.



*Jonathan Jackson, Th.D.  
Area Chairperson*

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### A. CHRISTIAN EDUCATION

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#### **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 for M. Div.

**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 for M.A. in Christian Education.

**4 credits**

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\*Courses open to D.Min. and S.T.D. students with consent of the teacher.



**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.

**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 Adults**

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 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 occasion for the student to put theory into practice. Work is pursued by students in M.A. 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. Required for M.A. in Christian Education.

**2 credits**

**808. Field Education: Administration**

A continuation of Field Education: Teaching, with second year students usually serving in an administrative capacity. Required for M.A. in Christian Education.

**2 Credits**

**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 need, 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, 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**

**2 credits**

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\*Courses open to D.Min. and S.T.D. students with consent of the teacher.



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## B. CHURCH ADMINISTRATION AND LEADERSHIP

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### **826. Denominational Polity**

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

- 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

**2 credits**

### **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-improvement 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**

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## C. MISSIOLOGY, EVANGELISM AND MISSIONS

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### **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**

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\*Courses open to D.Min. and S.T.D. students with consent of the teacher.



**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**

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**D. FIELD EDUCATION**

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**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 minimum of six hours and a maximum of eight hours per week wherein the tasks of ministry are explored and performed. In addition to this exposure a weekly seminar-reflection session is held in small groups for a schedule two-hour period. Required of M.Div. students and should be taken in sequence in the senior year.

**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:

**3 or 6 credits**

**12 credits**

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**E. HOMILETICS**

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**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. students.

**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.

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

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**F. WORSHIP (LITURGY)**

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**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 I.T.C. 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. 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

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\*Courses open to D.Min. and S.T.D. students with consent of the teacher.



**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 CAM 849)

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**G. COMMUNICATIONS**

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**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. Degree.*

**2 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. candidates.

**3 credits**

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**H. MUSIC**

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**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 appropriateness 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-Americans. 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 I.T.C. 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 and 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**

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**I. LITURGICAL DRAMA**

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**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. Students will share in two lecture periods per week plus practicum time involved in rehearsals, shopwork, etc.

**4 credits**

**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**

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**INTERDISCIPLINARY COURSES**

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**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.

**4 credits**



**INT-009. Senior Critical Essay**

The essay provides the opportunity to express in written form the student's comprehensive understanding of theological ideas and subject matter learned in a program of study of a selected area. It is an elective for M.Div. students; required for the M.A. in Christian Education.

2 credits

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**D.MIN. AND S.T.D. COURSES**

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**A. Doctor of Ministry**

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The Doctor of Ministry curriculum consists of advanced courses and seminars, professional and graduate, provided by the 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 students at the beginning of the D.Min. Program.

6 credits

**ATA-467. D.Min. Supervised Ministry Experience**

The supervised ministry experience requirement may be met through completion of an accredited clinical pastoral education program or through a self-developed ministry experience which meets the requirements of supervised ministry programs at I.T.C. Either experience must be approved prior to registration by the Director of D.Min.

6 credits

**ATA-495. D.Min. Research Methodology Seminar**

Designed for D.Min. and S.T.D. students who are in the early stages of developing their project dissertations. Its purpose is to introduce the student to evaluation research with particular attention to selecting a problem, completing a literature search on the problem, and building a methodology to test new concepts related to the concern. Emphasis will be given to the gathering, organizing, evaluating and interpreting of data collected for the future purpose of writing the project/dissertation. The seminar will assist the student in focusing his/her plans for the identification of topic, project design and dissertation writing.

3 credits

**ATA-496. D.Min. Project Design**

Designed for the student who has completed ATA-401, ATA-467, ATA-495 and twelve (12) credits of the elective courses requirement in the D.Min. program. In consultation with the student's project/dissertation committee, he/she will select a topic of study, submit a project design, complete the necessary qualifying examinations and obtain approval for the project design.

3 credits



**ATA-498. D.Min. Project Supervision**

Under supervision of the project/dissertation committee, the D.Min. student will execute the project in his/her full-time ministry setting.

**3 credits**

**ATA-499. D.Min. Dissertation Supervision**

Under supervision of the project/dissertation committee, the D.Min. student will complete the writing of his/her dissertation.

**3 credits**

**ATA-000. Administrative Fee**

**No credit**

(Maintaining Matriculation Fee)

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**B. Doctor of Sacred Theology**

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The Doctor of Sacred Theology (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**

**6 credits**

**ATA-000. Administrative Fee**

(Maintaining Matriculation Fee)

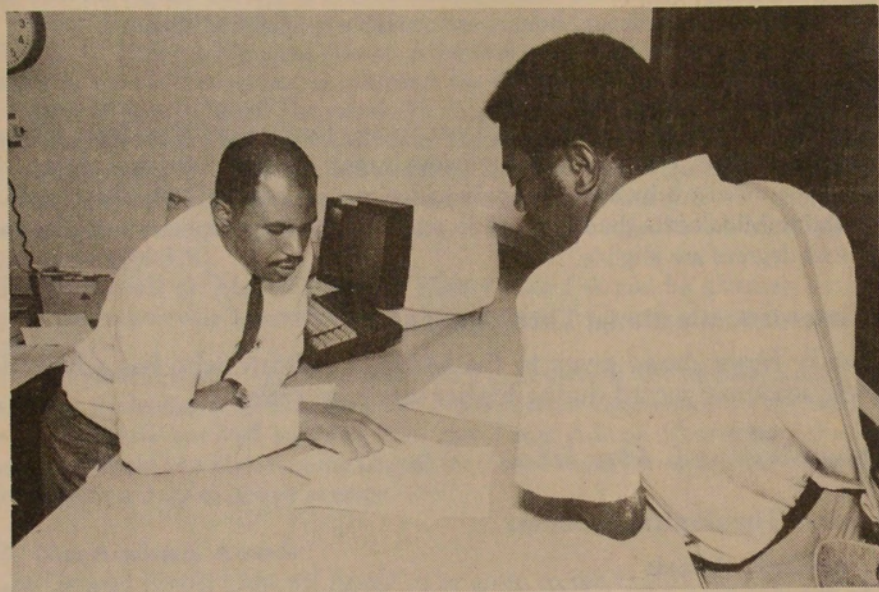
**No credit**



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## STUDENT SERVICES

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## STUDENT SERVICES

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### ACADEMIC AWARDS AND HONORS

The following awards and honors are available to qualified students.

#### Honor Society

*International Society of Theta Phi* is an Honor Society for theological students, scholars in the field of Religion, and outstanding religious leaders without distinction of creed, race, or sex. Membership is by invitation only to Seniors in the upper 10% in academic standing, and to Middlers in the upper 5% in academic standing. Students working toward advanced degrees are eligible.

#### 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 Bishop L. Scott Allen Scholarship Award* is a scholarship grant awarded annually to a Gammon student in his/her first year of study. It is designed to recognize the student's academic performance at the undergraduate level, i.e., the student with the highest cumulative grade point average, 3.00 or above, at the college or university level. It is renewable if the student maintains a 3.00 average. It is awarded to M. Div. candidates only whose primary interest is parish ministry.

*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 a cumulative 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 communications.

*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 Bishop Charles F. Golden Merit-Social Vision Scholarship Award* is given to the Gammon student who has achieved the highest scholastic average above 3.00 while participating in community affairs and civil rights actions, both on and beyond the campus of the Interdenominational Theological Center.

*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 Ben Hill United Methodist Church Internship Award* to be awarded to the Gammon Seminary 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 selected should maintain an average of 3.00 and 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 a cumulative average of 3.00 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 C. C. Maloney Memorial Award.* A biblical exegetical award given annually to a student in a Bible core course who submits the best exegetical essay. Judging is done by the faculty of Area I (Bible). The award alternates from Old Testament to New Testament.

*The Maveety Award.* Each year Gammon Theological Seminary will offer three Maveety Awards to a junior, a middler, and a senior United Methodist student. The junior must be entering the seminary with a grade point average of 3.00 and above. The middler must have a current average of 3.50 and above, and the senior must have a cumulative grade point average of 3.50.

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

*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 second preference would be a high-ranking United Methodist student from another Annual Conference with a 3.00 or above average.

## 2. Non-Academic Awards

*The Gayland Arnold Memorial Award* to be given to the United Methodist junior student whose college undergraduate grade point average, on admission, was 2.50 and above and who expressed a prior genuine interest in entering the seminary to prepare for 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 Jones United Methodist Church and United Methodist Women's Scholarship Award.* This award is given in honor of the late Reverend Booker T. Anderson who, until his death, was pastor of Jones Memorial United Methodist Church, San Francisco, California. To be given to a 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 Gregory Keith Jordan Gammon Memorial Scholarship.* A candidate must have completed at least three semesters at Gammon Theological Seminary. He/She must be actively pursuing a degree in that area of the Christian ministry which ultimately leads to his/her becoming a minister or clergyperson of the United Methodist denomination. A. First choice: The candidate is to be a member of Bethany United Methodist Church, New Orleans, Louisiana. B. When a qualified student is not forthcoming from (A), a candidate will be selected from another church which is in the same district as Bethany United Methodist Church. C. When a candidate is not qualified from (B), a candidate will be selected who is a resident of the state of Louisiana and who meets the above qualifications. The candidate, in all cases, is to be a member of the Afro-American race.



*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 their school through the use of their 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 the Morehouse School of Religion.

*The Melvin James Battle Scholarship Fund* is for a student who must be of the Baptist denomination in preparation for the Christian ministry and attends an accredited theological school of seminary.

*The William 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.

*Victor Thomas and Edith Messer Glass Award* 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 (have) excelled academically and who has (have) shown interest in missions and ministries of racial reconciliation.

*The Thomas E. Huntley Award* given to a student who exhibits 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-government affairs.

*The St. John Missionary Baptist Church of Atlanta Award* given to a student who demonstrates 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 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 the Morehouse School of Religion.

*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 who have 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 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 Thankful Baptist Church Award* (Rome, Georgia) 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 M.S.R. and the I.T.C. 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 him/herself in preparation for ministry against odds while maintaining a hopeful and optimistic outlook about life and its future possibilities.

*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.

### **Phillips School of Theology**

*The Administrative Support Award* established by Phillips School of Theology (P.S.T.) is granted to the student(s) who has (have) demonstrated unsolicited support to the administration of P.S.T. and who has (have) also maintained a 2.50 grade point average or above.

*The Alumni Award* established by the Phillips School of Theology Alumni is awarded to each full-time P.S.T./I.T.C. student with the highest cumulative grade point average of 3.00 and above.

*The W. Y. Bell Scholarship Award* is awarded to a full-time P.S.T. student (Junior or Middler) with a cumulative grade point average of at least 3.00. The applicant must write a six to eight page paper on the subject, "The Significance of Theological Education in the Black Christian Methodist Episcopal Church" and demonstrate a commitment to the pastoral ministry in the Christian Methodist Episcopal Church.

*The Minnie Allen Ivory Award* is given to a full-time student with a 3.00 grade point average, and who the P.S.T. Administrative Dean deems as most deserving and needy.

*The St. Peter C.M.E. Church Award* is awarded to the full-time P.S.T. student with a grade point average of at least 2.50 and is a member of the Third Episcopal District.

*The R. B. Shorts Award* is given to the full-time P.S.T./I.T.C. student-pastor who travels the farthest distance over 75 miles round-trip to his/her charge and maintains the second highest cumulative grade point average over 2.50.

*The Taggart Honor Award*, established in the names of Earnest W. and Essie B. Taggart, is awarded to a P.S.T./I.T.C. student with the highest cumulative grade point average over 3.00.

### **Johnson C. Smith Theological Seminary**

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

*W. Eugene Houston Memorial Scholarship Award* given to a Presbyterian student who has displayed an interest in Presbyterian Polity. The student should have a cumulative average of 3.00 or above.

*Clarence Eugene Lennon Award* given annually by the Presbyterian Women of Crerar Memorial Presbyterian Church of Chicago to a second or third year needy Presbyterian student who is committed to pastoral ministry and demonstrates an interest in the love and care of God's people.

*Thomas Eric Sears Scholarship Award* - qualifications to be provided.

*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 Bishop John Hurst Adams Award* to be given to the student with an academic average of 3.00 or above who has demonstrated exceptional leadership ability in the area of family life with special concern for the black male.

*The James H. Clark Memorial Preaching Honor Award* 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 Josephus R. Coan Award* given to a student of outstanding academic achievement and commitment to the pastoral ministry.

*The E. D. Curry Memorial Award* given to an A.M.E. Senior who has contributed significantly to ecumenical cooperation on campus while maintaining a 3.00 grade point average.

*The T. J. Davis Award* given to the A.M.E. Middler who has excelled academically, and contributed to the growth/development of Turner Theological Seminary.

*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 Bishop William Alfred Fountain, Sr. and the William Alfred Fountain, Jr. for Academic Excellence Award* awarded to a Senior who has a 3.00 average or above, and demonstrates exceptional ability in Christian Education.

*The Samuel Hopkins Giles Award* given to the A.M.E. student, a Middler, with highest academic average above 3.00.

*The Daniel Lott Jacobs Award* given to the M.Div. candidate with the highest academic achievement during seminary career.

*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 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 matters 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 1971-1972 school year. 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** 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**

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**The Melva W. Costen Honor Award** is 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., New York, New York 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 I.T.C. Faculty to a deserving person who has a cumulative grade point average of 3.50 or above and who has been matriculating at I.T.C. for at least one academic year to receive a scholarship of \$1,000 for the academic year.

**The G. Murray Branch-Charles B. Copher Award in Old Testament** — given by the Area I (Bible) faculty 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 the Area I (Bible) faculty 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 I.T.C. ethos of "Honesty, Integrity, Industry, and Commitment" as defined and explicated by Dr. Costen.



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## GOVERNANCE: BOARD OF TRUSTEES

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## BOARD OF TRUSTEES

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Dr. Thelma C. Adair (S)(YE 1970)  
Former President, Church Women  
United  
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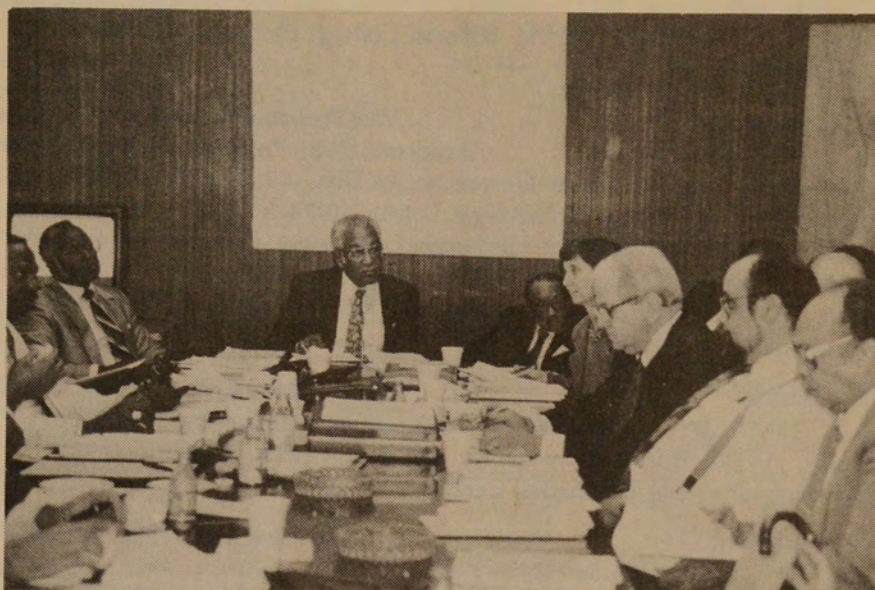
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CHM (Mason-Church of God in Christ)  
CME (Christian Methodist Episcopal)  
E (Episcopal)  
FD (Faculty Designate)  
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M (Morehouse School of Religion - Baptist)  
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## FACULTY, ALUMNI

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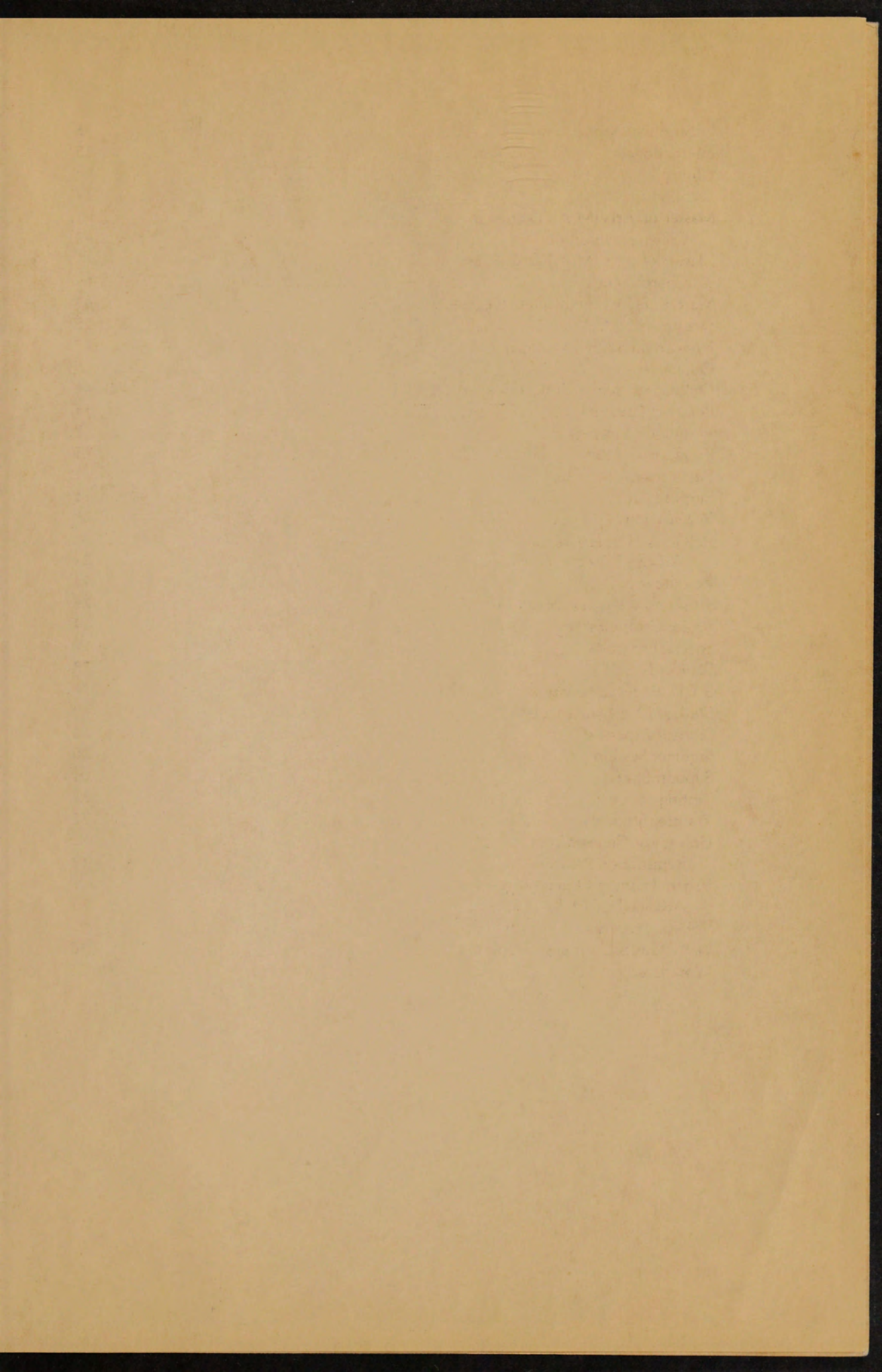
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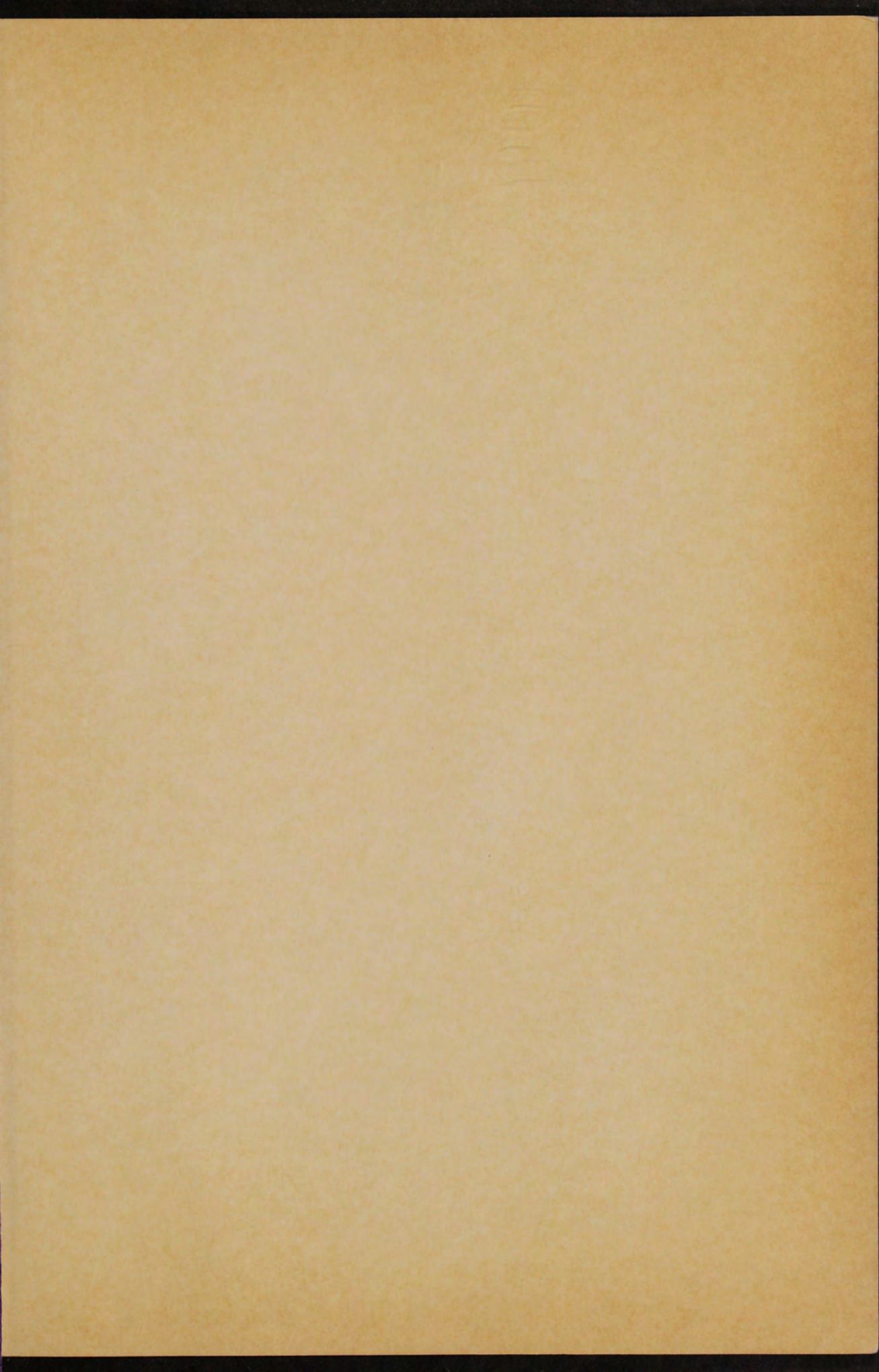




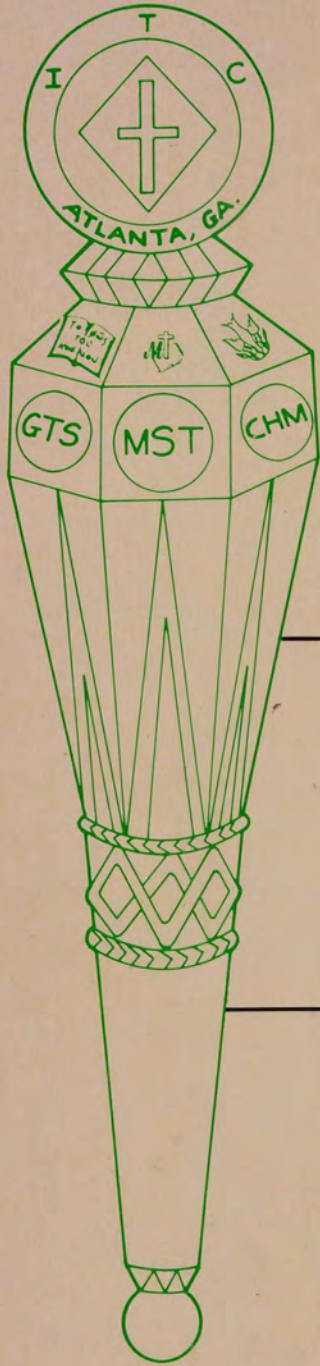












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